Thos Manton. /
2-5-2

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5. An exposition of the second Table of the Morall Law.
6. An exposition of the Ceremoniall Law.
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3. Of the Hebrew words. } Expounded.
4. Of the Greeke words. } Expounded.
5. An Alphabeticall Table of the principall distinctions, and cheefest matters in every Booke contained.

Prov. 16. 22. *Understanding is a welspring of life to him that hath it.*

LONDON,
Printed by *Tho. Cotes*, for *Iohn Bellamie*, and are to be sold at his shop at the signe of the three *Golden-Lyons* in *Cornehill*, neere the *Royall Exchange*. 1636.

CHRISTIAN Synagogue.

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With the Cuſtomes of the *Hebrewes* and *Proſelytes*, and of all thoſe *Nations, with whom they were converſant.*

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The ſecond, unfoulding the true ſenſe of the Scripture it ſelfe, as alſo teaching the right way of gathering Doctrines from any Text of Scripture.

The third, teaching the true manner of Confirmation, Illuſtration, and Application of Doctrines, rightly gathered from the true Senſe of Scripture.

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The fourth Edition, corrected and amended.

With foure Tables newly added, the firſt of the Scripture, the ſecond of the Hebrew words, the third of the Greeke words explained, and the fourth an Alphabeticall Table of the cheefe things contained in the Booke.

By IOHN WEEMSE, of *Lathoquar*, in *Scotland*, Preacher of *Chriſts Goſpel.*

Matth. 25. 3.

τῷ γὰρ ἔχοντι πανὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

Revel. 1. 3.

Bleſſed is he who readeth, &c.

LONDON,

Printed by *Tho. Cotes*, for *Iohn Bellamy*, and are to be ſold at his Shop, at the three *Golden Lyons* in *Cornehill*, neare the *Royall Exchange*. 1633.

CHRISTIAN

TO

The very Noble and Potent Earle, THOMAS, Earle of MELROS, L. *Byir's* and *Bynning*, Præsident of the *Colledge of Iustice*; *Principall Secretary* to his MAIESTIE of *Scotland*, *and one of his* MAIESTIE's Privy Councell in both *Kingdomes*.

Right Honorable,

THE auncient *Jewes* testifie, that there were three Crownes, which made *Israel* renowned: The first was the Crowne of the *Law*; the second, the Crowne of the *King*; the third the Cowne of the *Priest*: And of those three Crownes, they say, that the Crowne of the *Law* was most glorious; because Pro. 8. 15. 16, it is said, *by me Princes Reigne*. It was this *Law* of God, which *David* made his Counsellour, [a] *In the morning when he rose, and at night when he went to bed.* It was this *Law* which made not onely Kings & Princes wise, but also States-men and Councellours: as [b] *Eliacim* the Chancellour, [c] *Ebed-melech* the *Æthiopian* (King *Zedekiah's* Courtier) [d] *Zenas* the Lawyer, [e] *Luke* the Physition, [f] *Dionysius Areopagita* the Philosopher. So that, *from him that sits*

Talmud. Iuchasin. Fol. 13.

a Psal. 119.

b Isa. 22. 20.
c Ier. 38. 7.
d Tit. 3. 13.

e Col. 4. 14.
f Act. 17. 34.

§ Deut. 29. 11. upon the Throne, to him who bowes the head, or draws the mouth (that is, from the highest to the lowest) this Law should ever be their director.

The Scriptures of God, have beene directed to divers sorts of persons, both noble and base: *Luke* Dedicated his Gospel, and Acts of the Apostles to noble *Theophilus*; *John* dedicated his second Epistle to the *Elect Lady*; and his third Epistle to his hoste *Gaius*, a meane man; but yet a good Christian. Some make choyce of Patrons onely for Nobility, but have no respect of vertue, then it were better to chuse such a Patron as *Gaius*; but where Nobilitie is grac'd with vertue, such a man is a most fit Patron, as *Theophilus*. Now because I find both those combin'd in your Lordship, I am bold to put these my latter gleanings under your Lordships Patrocinie.

Luke 1. 1. Act. 1. 1.

2 Ioh. 1. 2.

A second reason, which mooved me to offer these my travels to your Lordship, is this; I remembred that Apologue in the Talmud, The grapes in *Babel* sent upon a time to the vine leaves in *Judea*, desiring them to come and overshadow them, otherwise the heate would consume them, and so never come to maturitie. Your Lordship knowes well the mythologie of this Apologue; If learning bee not sheltred by those who are in eminent places;

Talmud. Colin 62. 1.

and

and if they caſt not their ſhaddow over it, it will ſoone periſh: but where they favour it, there it proſpers. If the Spring bee cold, then plants, herbs, and the bloſſomes of the Trees wither, but where the influence is ſeaſonable, there all things revive. So where great men are averſe to Learning, the ſpirits which otherwiſe would bloſſome, will wither, and decay; but where it is upholden by men of higher place, it is like a fountaine of living water. Iohn 4.

A third reaſon, which mooved mee to offer theſe my travels to your Lordſhip, is, your Lordſhips ingenuitie, who will cover ſuch things as are ſaid amiſſe here, (for who entreating of ſuch Antiquities, and ſo diverſe, will ſtill touch the truth?) If any thing be ſaid to the purpoſe, your Lordſhip will ſoone note it, who underſtands matters of deeper inſight than theſe are. For theſe and many more reaſons, & your Lordſhips undeſerved favour towards me, I offer moſt willingly theſe my travels to your Lordſhip, craving of God that you may continue like *Eliacim, as a faſtned naile in a ſure place*, to do good in that place, which God and his Majeſtie have placed you in, I reſt Eſay 22.23.

Your Lordſhips

In all Chriſtian duties,

I. W. of *Lathoquar.*

To the Studious young Divines, who are desirous to attaine to the knowleege of the *Scripture*, *Grace Mercy*, and *Peace*.

Talmud Babylon.

IT was the earnest Prayer of the Iewes (*deare Brethren*) that, Aarons rod might flourish, (*that is*) *the children of the Priests might prosper*: Children *in* Iob *are called* budds: *Therefore they called the children of the Priests* Flores sacerdotales: *when* Aarons *rod flourished, it was a token that the priesthood should continue. It is my hearty prayer to God that* Aarons *rod may still flourish, that there may bee a hopefull seed to succeed, and that the Schooles and Universities may be like the Pom-citron, that goodly tree,*

Iob 29.5.

Plin. l. 3. c. 12.

which beareth apples at all times, some falling off, some ripe, and some budding out: So, as many notable lights decay, other may supply their places. Now that this may be effectuate, first it is requisite that wee study to be holy: for as the ornaments which Aaron *the high priest put upon him, were nothing, if he had not* HOLINES TO THE LORD *written upon his fore-*

Exod. 28. 36.

head

head in a plate of Gold. So, if yee ſhould ſpeake with the tongue of Men and Angels, and be profane, what availeth all your learning? Salomon *ſaith, that* beauty in a woman without goodnes, is as a Ring in a Swines ſnout; *So is learning without grace in a profane Youth.* Prov. 11. 22.

The ſecond thing which I would recommend to you (my brethren) is, the ſtudy of the holy Scriptures in their owne proper languages, the Hebrew *and the* Greeke; *ſo that they ſpeake not to you by an interpreter; and that the proverbe in the* Talmud, *may not be applied to you,* Ben zoma ſemper foris eſt, this man is never within; *for to reade the Scriptures without conſidering the originall, is nothing but a ſtanding in the doore, and never entering within the houſe; you either cannot, or elſe you will not. Thoſe that cannot are to bee excuſed; but thoſe that will not, let them heare what God ſaith in the prophecie of* Hoſea, Because thou haſt deſpiſed knowledge, I will alſo deſpiſe thee, that thou ſhalt bee no more prieſt to me. Hoſ. 4. 6.

Looke firſt to the excellencie of the Hebrew tongue, which is knowne, firſt, Harmonice, *(by the ſound thereof) comparing it with all other tongues, it borrowes of none, but all borrow of it. Secondly, it is knowne* Etymologice, *by the derivation thereof, for the names that are derived, are either true, alluſive, or falſe. Alluſive,* his name is Naball, for hee is a foole indeed. *Falſe, he is called* Iacob, a Sup- 1 Sam. 25. Gen. 27. 36. 25.

Supplanter. *But the names which the Lord imposed first, were all true, and carry a reason with them why they are so called; as* Adam, *because hee was formed out of* redd earth, *and* Chava, *because shee was* the mother of al living creatures; Abraham, *because he was* the Father of many Nations, &c. *They cannot therefore be imposed by chance, nor are they alusive, or false. Thirdly, if the grace, efficacy, and perspicuity of this Language bee considered, it will stirre up a great delight in thee. Here yee shall not finde the stammering tongue of* Moyses, *nor the polluted lippes of* Esay, *nor* Ieremy *speaking as a child, but yee shall heare the Lord himselfe speaking;* Who spake as never man spake. *Leave the rotten Cisternes, praise the Rivers, but commend the Fountains above all. Ye have many helps now, which your Fathers had not in former ages. It was the complaint of one* R. hhagiga *in his time, that the Fathers had plowed, sowen, reaped, fanned the wheat, and set Bread upon the Table; but the children had not a mouth to eate it. Let it not be so said of you, when al things are so prepared for you.*

Gen. 2. 7.
Gen. 3. 20.
Gen. 17. 5.

Exod. 4. 10.

Esay 6. 5.
Ier. 1. 6.

Ioh. 7. 46.

Many worthy Divines have travelled in this subject before, chiefly that worthy Divine M. Perkins, *in his Prophetico* ל״ו, cuius memoria in benedictione. *So* Hyperius *and* Keckerman; *but that of the Apostle incouraged me,* 1 Cor. 14. 30. *(when hee sayes)* If any thing be revealed to him that sitteth by, let

let the first hold his peace; for yee may all prophecie one by one, that all may learne, and all may have comfort. *Some little gleanings perhaps ye may finde here, for the Lords harvest is so great that all cannot be gathered in. A Dwarfe set upon the shoulders of a Giant, will see some thing which the Giant himselfe cannot see*

As for you who have your senses exercised, I take not upon me to give any directions to you; but submit my selfe most humbly to your charitable censure; wishing that some of you who have greater light, would prosecute this kinde of study, which is so profitable to the Church of God, remembring that saying of the Iewes כל תם ימים מוסיפין וכל הגורע גורעין לו Qui addunt ipsis addetur, & qui substrahit, substrahetur ipsi; Vnto every man that hath, it shall be given, and from him that hath not, even that he hath, shall be taken away. *If any thing be said amisse, reprove me, and it shall be like a precious oyle that shall not breake my head: If any thing be well done, give the Lord the first fruits, and take the remnant to your selves. Thus leaving my travels to your charitable iudgement, I bid you farewell.*

Heb. 5. 14.

Buxtorf. abbreu. Matth 25. 19.

Psal. 141. 5.

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A

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Ælianus.
Adrian Turneb.
Alex. ab Alexandro.
Ambrosius.
Anaxagoras.
Anton. histor.
Anton. Nebriss.
Aquila.
Aratus Poeta.
Arias Monta.
Aristeas.
Aristophanes.
Aristoxenus music.
Athanasius.
Augustinus.
Aynsworth.

B

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Basilius.
Beda.
Beiffius.
Bellarminus.
Beniam. Tudel.
Bernardus.
Beza.
Bias.
Broughton.
Bucer.
Buxtorf. Gramm. Lexicon. Mazora. Tiberias. Abbrev. Synag. Iudæa.

C

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Canisius.
Carolstadius.
Castalio.
Causabonus.
Chrysostomus.
Chron. templ. Secund.
Clem. Alexand.
Clem. Anaclet.
Cleobolus.
Cornel. Tacit.
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D

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Diodor. sicul.
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E

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Epimenides.
Epiphanius.
Eusebius.

F

Fabricius.
Fuller. Miscel.

G

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Gerson.
Greg. Nazianz.
Greg. Neocæs.
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H

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Hegesippus.
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Hieronymus.
Horatius.
Hugo Cardinal.

I

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L

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M

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Misnerus.
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N

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Novatus.
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P

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Q

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Q. Curtius.

R

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Rheinoldus.
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S

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Scal. Canon Isag. Elench. Trihær Elench. temp. Eusebian. Opuscula.
Scotus.
Seneca.
Shindlerus.
Sigonius.
Sozomenes.
Symmachus.

T

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Targ. Ionathan. Onkelos. Vaziell.
Tertullianus.
Theodoretus.
Theodor. Gaza.
Theodotion.
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PRO-

PROLEGOMENA:
OR
INTRODVCTION TO THE Booke: wherein is discovered: First, the diverse Periods of the World. Secondly, the idolatrous, and true worship of God, which fell out in those Periods: *Thirdly, the language spoken in those Periods: Fourthly,* the manner how God revealed himselfe to his *owne people, extraordinarily.*

CHAP. I.

The Periods of the World.

THE Scriptures have divided the time of the world, in foure chiefe ages, which the later Writers call *Periods.* *Canon.*

The Scriptures set downe the first *Period* of time from the creation, to the flood. The second from the Flood, to the promise made to *Abraham.* The third from the promise made to *Abraham*, untill *Christ.* The fourth from *Christ*, untill the end of the world: therefore *Heb.* 1. 2. the Apostle saith, *He hath spoken to us in these last dayes by his Son.* *Illust.*

The later Writers call the first *period* of time, *tempus ἄδηλον*, obscure time or not manifest. The second *πρόδηλον* the time of great men. The third, *ἱστορικον* the historicall time. The fourth, *φανερὸν*, manifest time. *Scal. proleg. in Euseb.* I *ἄδηλον.*

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PRO-

PROLEGOMENA:
OR
INTRODVCTION TO THE Booke: wherein is discovered: First, the diverse Periods of the World. Secondly, the idolatrous, and true worship of God, which fell out in those Periods: *Thirdly, the language spoken in those Periods: Fourthly,* the manner how God revealed himselfe to his *owne people, extraordinarily.*

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The first *period* called obscure time, was the time wherein nothing of the heathen history was knowne, and very little of the history of the Church except that which was drawne by consequence out of the Scriptures; wherefore *Varro* calles it *tempus inane*, empty time.

De re rustica.

ἡρωϊκὸν.

The second *period* called heroicke time, which is likewise called *tempus μυθικὸν*, or *fabulosum*, lying time, wherein the heathen had little more certainty than in the former *period*, concerning the antiquity of their great men and their valourous deeds; therefore the Poets and heathen Writers; as *Orpheus*, *Herodotus*, and *Theognides*, turned all this time into mythologie & fabulous theologie, to delight their Readers: but little truth can be gathered out of them, for they abused many places of Scripture according to their owne fancy, as the Creation, the Flood, and such.

ἱστορικὸν.

The third *period* of time was called historicall, for then the Historians of that time began to describe the lives and acts of great men, according as they had heard them related by their predecessors, or had beene spectators themselves; as the voyages of *Dionysius*, the destruction of *Troy*. Verity bred this sort of writing, as delight bred the former.

φανερὸν.

The fourth *period* of time was called manifest, because in this *period* things are more cleare and manifest than in any of the *periods* going before; for in after ages the Greekes had their *Ephemerides* or daily Chronicles, in which they wrote those things that fel out daily, as the Romans had their *Annales* or yeerely Chronicles, in which they wrote those things that fell out yeerely worthy to be marked; for the *Chaldeans* had their *Berosus*; the *Egyptians*, *Manethon* and *Megasthenes*; the Greekes, *Xenophon*; and the Latines *Livius*, so that nothing escaped their records: whereby their history came to be much

much more manifest, than the histories in the *period* preceeding.

But all these foure *periods* are set downe in the Scriptures perspicuously, so that we neede not goe to the rotten cisternes that hold no water, where wee may drinke out of the cleare fountaine.

Chap. II.

Of the Idolatrous worship distinguished according to these foure periods, and in what family the true worship of God continued.

According to these foure periods of time, there were foure sorts of Idolatrous worship answerable to them. *Canon.*

Coloss. 3. 11. where there is neyther Greeke nor Iew, circumcision nor uncircumcision, bond or free, Barbarian or Scythian. *Confir.*

Here are foure divers sorts of people different in Religion from other, *Barbarian, Scythian, Iew* and *Grecian*, which *Epiphanius in his first booke of Heresies* sets downe according to their times thus Βαρβαρισμὸς, σκυθισμὸς, Ἰουδαϊσμος, καὶ ἑλληνισμος. *Illust.*

The first Idolatrous Religion professed in the first period was called Βαρβαρισμὸς, which was that sort of worship whereby they ascribed to great men then living, divine honour accounting them as gods. *Canon.* 1. Βαρβαρισμὸς.

Gen. 4. 26. Then began men to call upon the name of the Lord. *Conf.*

There is a great disagreement among writers concerning the right understanding of these words; for the *Chaldee paraphrast* takes them in a good sense, that in *Enosh* dayes religion began to be restored, *and men began* *Illust.*

to pray in the name of the Lord, and to call themselves by the sonnes of God. Others take them in the contrarie signification, *then prophaneneſſe began to call men by the name of the Lord*, *az huhhal likro beſhem jehova*.

בְּשֵׁם יְהוָה
אָז הוּחַל לִקְרֹא

For better understanding of this, we must marke that the ambiguity of the phraſe is had in the word *huhhal*, which in divers conjugations ſignifieth diverſly, but in the conjugation *hiphil* and *hophal* it is taken for the moſt part in a bad ſenſe, as *Ezek.* 39. 7. *Neyther will I ſuffer my holy name to be prophaned*: So *Num.* 30. 3. *If a man vow a vow, let him not prophane it by his word.* So here in the ſame conjugation, the time when this prophaneneſſe began is ſet downe, that in *Enoſh* dayes prophaneneſſe began among men to call them by the name of the Lord, according to which ſenſe the Iewes expound the ſame words; for *R. D. Kimchi* ſaith, *tunc cœperunt vocare nomina deaſtrorum & idolorum de nomine Dei*, that is, *Men began to call thoſe whoſe names were dignified among the ſtarres, and to call the names of their idols by the name of God.* And as *R. Salomon* ſaith, they began to give them divine worſhip. In particular wee know not who thoſe great men were, to whom they gave this divine worſhip, but if we will compare the beginning of the ſixt Chapter following with this verſe, we ſhall ſee that the people of the world are ranked in two ſorts, *the ſonnes of God*, and *the ſonnes of men*; the ſonnes of God were thoſe that came of *Seth*, and the ſonnes of men that came of *Cain*, with whom the ſonnes of God married and gave in marriage till the flood came; Theſe that deſcended of *Cain* were they that when they were living called themſelves by the name of the Lord, and the ſonnes of God by calling upon them did profane the name of the Lord.

R. m. 6. Nachman, in his treatiſe of Idolatry.

This period of *Barbariſme* indured from *Enoſh* dayes till the flood, and becauſe no writer hath made mention

Epiph con. hæreſ. 1. Beda de temp.

of

of it, it is called *tempus ἀδηλον* or obscure time; It is called βαρβαρισμὸς from *barbar*, to be *altogether without*; *bar* in the *Syriack* dialect signifieth *without*, and being doubled it augments the signification, for those idolaters were strangers from God and his Church and without the covenant.

ברבר 1
בר 2

All the time of this first period, the true worship of God was kept still in the family of *Seth* and his posterity, till *Noahs* dayes, when the flood came and destroyed all who profanely called upon the name of the Lord.

The second Idolatrous religion which began in the second period, was called σκυθισμὸς, which was that Idolatrous worship that they gave to great Conquerours; as in the first period it was given to men living, so now it was given to them after they were dead, as to *Nimrod*, *Belus*, *Ninus*, *Semiramis*, and such; this was the originall of all idolatrie after the flood.

Canon. 2. Σκυθισμος.

It was called Σκυθισμος, becausethe [k] Persians called the *Scythians*, with whom they were conversant, *Saka's a sach vel sacksach*, which signifieth a multitude, because they were gathered together in multitudes. So the Arabians from *gnarabh miscere*, *turba miscellanea*, a confused multitude; for they were in this period of time a mighty Nation. Therefore *Elam* King of Persia vsed them in his Warres: [l] *Symmachus* translates, *King of the Nations*, King of the *Scythians*. *Gen.* 14. Those warring people worshipped as gods, those mighty Conquerours.

Illust.
k *Fuller. Miscel.*

l *Symmach.* Θαργὰλ βασιλεὺς σκυθῶν.

This Scythisme or Idolatrous worship [m] began after the Flood, and endured a long time in the world, even to *Abrahams*. It consisted of foure things. First, the Altar. Secondly, Bowing. Thirdly, Offering of incense. Fourthly, the Drink offering.

m *Epiph. contra. haeres.* 72. *lib.* 1.

The worship of God was this second period in *Noahs* family, and in his sonne *Sems* posterity.

Noahs family was directed all this time, by the precepts given by God to him.

The seven[n] precepts given to *Noah* were these. First, Iudgement. Secondly, Blessing, which was onely to blesse the true God. Thirdly, that they should abstaine from strange worship (that is) from Idolatry. Fourthly, that they should not uncover nakednesse, (that is) to abstaine from incest and filthy lusts. Fiftly, from shedding of blood. Sixtly, from rapines. Seventhly, *Ne membrum de vivo* (that is) that they should not pull a member from a living creature.

n *Targ in* 2. Ruth, *Hæc sunt verba. Decem sunt præcepta, sicut sunt decem membra radicalia.* 1 *Cor.* 2 *Auru.* 3. *Os.* 4. *Cerebrum.* 5. *Manus.* 6. *Fœtus.* 7 *Fœdus circumcisionis.* 8. *Pedes.* 9. *Oculus.* 10. *Renes, Deinde septem præcepta quæ præcepit filijs Noah. Iudicium, Benedictio, &c. Shindler. Pentag.*

The Apostles have reference to those precepts, when they commanded the Gentiles, *to abstaine from strangled, from fornication and Idols*: *Act.* 15. 29. Because these were most anciently forbidden, and the *Iewes* respected them most, as delivered from *Noah* unto them: the Gentiles are commanded to abstaine from them, untill perfect vnity were made up betwixt them and the Iewes: for (*Moses is read in their Synagogues unto this day. Act.* 15, 21.) They professe the ceremoniall Law as yet, therefore the Gentiles shall abstaine from those, for giving offence to the Iewes. But when the[o] Councell of *Orleans* afterward commanded abstinence from blood, because the Apostles forbade it: it was not well concluded, *Nam quod ambulatorium est in lege, perit*: That which hath no establishment in the Law perisheth.

o *Concil. Aurel.* 6. *Can.* 2

Canon. 3 Ἰουδαϊσμὸς.

Ἰουδαϊσμὸς, or Iudaisme was that sort of false worship, which the Iewes devised contrary to the revealed will of God, first to *Abraham*, secondly to *Moses*; thirdly, to the Prophets.

Canon.

When God entered into covenant with the people, he would onely be worshipped.

Confir.

Exod. 20. 3. *Ye shall have no other Gods but me.*

Illust.

Here is commanded, first, that ye shall have a God. Secondly, ye shall have me for your God. Thirdly, ye shall

ſhall have me onely for your God. Fourthly, ye ſhall have me alwayes for your God.

Ye ſhall have a God. This propoſition condemneth the Barbarian, who liveth without the knowledge of the true God. 1

Ye ſhall have me for your God. As this propoſition iuſtifieth the Iew and Proſelyte, ſo it condemneth all hereſie and ſchiſme of the Sadduce, the Phariſe, and Eſſæan, this was Iudaiſme properly. 2

I. It cõdemnes the Sadduces who denyed the immortality of the ſoule, that there were no Spirits nor[p] Angels. They denied the Scriptures, except *Moſes. Non agnoſcunt ſeculum niſi præſens* (that is) they acknowledged not a time to come, when there ſhall be a Reſurrection; when as Chriſt ſaith, *Mat.* 12.31. *Neither in this life, nor in the life to come.* Therfore by the Iews they were call *Menaim, vel probroſi*, contentious, or calumnious.[q] *Gabia* the ſonne of *Peſiſa* reaſoneth againſt the Sadduces thus. *Si quod non fuit, id fuit. Ergo quod fuit, erit*: that is, *If that which was not, was. Therefore that which was, ſhall be.* He meant if God created the world of nothing, and made it, may he not make our bodies of ſomething againe?

[p] *Orig. contra Celſ.*

מנין

[q] *Talm. Pheſikt.*

II. The Phariſes were a ſect ſo called, becauſe they ſeparated themſelves from other, by an hypocriticall kind of ſervice and outwad ſhew.[r] *Druſius* maketh mention of ſeaven ſorts of them, but there are onely foure uſually made mention of.

[r] *Druſ. in Elench. tribar.*

1. The Phariſe of *Praiſe*, that did all, that he might be ſeene of men; of thoſe Chriſt ſpeakes. *Mat.* 6.22. *They blew their Trumpets, when they gave Almes, that they might be ſeene of men.*

2. The Phariſe who ſaith: (*What is it that I have not done*(as if he ſhould ſay:) *I have done that which the Law commands, and more.* Such a Phariſie was the young man in the Goſpell: *Mat.* 19.20. *All theſe have I kept from my youth.*

youth. Such are the new Phariſes who ſay, they have workes of ſupererogation: and as the old Phariſes had their *auctarium legis*; * ſo have they good workes to ſpare to others.

* Additions to the Law.

3. The [f] Phariſe of *blood*, who knockt his head againſt the wall, ſo that the blood came: they carried thornes in their cloathes, and ſpred thornes in their beds, that they might ſleepe the leſſe, and attend their praiers the more. Such are the new Phariſes, the pœnitentiaries, who whip themſelves vntill the blood come downe.

[f] *Epiph. adverſ. hæreſ. lib. 1.*

4. The [t] Phariſe of *feare*, who abſtained from doing evill onely, *formidine pœnæ*, for feare of puniſhment.

[t] *Druſ in Elench. tribat.*

5. The Phariſe of love who obeyed the Law for love of vertue.

6. The Phariſe of gaine, who tooke any thing in hand to benefit themſelves.

7 The devoted Phariſe, that looked onely downeward and never upward nor on any ſide, becauſe he wore a great mortar on his head.

III. The Eſſæans were the off-ſcouring of theſe Phariſes, their Religion was, *Col.* 2. 21. *Taſte not, touch not, handle not.* [u] They would be more preciſe then the Phariſes, they would ſuffer no man to touch them, they ſaid, *Stand farre from me, for I am more holy then thou.* They dwelt by themſelves without Ieruſalem: they eate nothing but roots, they dranke no wine. [x] *Handle not, tangere* here is *tangere ad edendum.* So *Gen.* 3. 3. *Levit.* 21. *Te ſhall touch no holy thing*, that is, yee ſhall not touch to eate it. So 2 *Cor.* 6. 17. *Touch none uncleane thing.*

[u] *Full. Miſcel.*

[x] *R. Salom. in Gen.*

Te ſhall have me onely for your God.

This propoſition condemneth the Samaritane or Cuttæan, who worſhipped both a true God, and the Idols of the land; this was called by * *Epiphanius Samaritiſmus*, compoſed of Iudaiſme and Paganiſme.

* *Epiph. contra hæreſ.*

Te ſhall have me alwayes for your God.

This

This propoſition condemneth the Aramite; the Iewes called him the Aramite, who fell backe from the worſhip of the true God, he whoſe Father was a Iew, and his mother an Egyptian (*Levit.* 24.25.27.) falling from the truth. *y Targum* tranſlates him *Arami*. So *Gal.* 3.28. the *Græcian*, the Syrian tranſlates it *Aramija*. Such Apoſtates was *Terah*, the father of *Abraham*, *Laban*, & other ſuch Aramites *z*. And afterwards the Gadarens, who made defection from the truth. They were called *Kupharim*, Apoſtates, and there were two ſorts of them, * *Mumerim Voluntarij*, or * *Meſhomad coacti*, Voluntary or compeld.

y Targ. Ionathan in Gen.

z Ioſephus. Druſ. in Eleuch.

* ἑκών.

* διογμὸς.

The true worſhip of God now continued firſt in *Abrahams* family, then with the Patriarkes, then with the Iudges, then in the Temple, and ſo to Chriſt.

Canon.

Ελληνισμὸς, or *Græciſme*, is that falſe worſhip which is oppoſite to the truth, revealed by Chriſt and his Apoſtles.

ἑλληνισμὸς.

When Chriſt entred into covenant with his Elect, he would onely be worſhipped.

Canon.

This is Life eternall to know thee onely to be God, and whom thou haſt ſent Ieſus Chriſt. Ioh. 17.3.

Confir.

Here is commanded: Firſt, that ye ſhall have a Chriſt. Secondly, yee ſhall have me for your Chriſt. Thirdly, yee ſhall have me onely for your Chriſt. Fourthly yee ſhall have me alwayes for your Chriſt.

Illuſt.

Ye ſhall have a Chriſt. This propoſition condemnes the Pagans who knew not a Chriſt.

1.

Ye ſhall have me for your Chriſt. This propoſition condemnes the Iewes, who acknowledge not Ieſus the Son of *Mary*, to be their Chriſt; ſo the Heretickes, who ſet themſelves againſt His natures, perſon, union, and diſtinction of natures.

2

The Iewes reject Ieſus the Sonne of *Mary*, to be their Chriſt.

Canon.

They expect *Elias Tiſhbites*, to be the fore-runner of Chriſt,

Illuſt.

Christ; and they have a Proverbe, when they cannot resolve any hard question to their Schollers, they say, *Tishbi solvet nodos. when Elias Tishbites shall come, he will resolve all doubts.* But this will be as we say, *Ad graecas calendas*, for *Elias is already come, and they have done to him what they pleased. Mat.* 17.12.

תיקו
Solvet nodos, & quaestiones. Talmud sapissime.

2 They looke for a glorious kingdome, when he comes; *When wilt thou restore the kingdome to Israel? Act.* 1.6.

3 They raile against the person of Christ, calling him that hanged God: so they call him crucified, *stamen, and subtemen, Levit.* 13.52. the woofe and the warpe, because these two make the figure of the crosse.

4 Against his righteousnesse; *They seeke to be justified by their owne workes: Rom.* 10.23. And these latter Iewes being asked whether they beleeve to be saved by Christs righteousnesse or not, answere, [a] That every Foxe must pay his owne skinne to the fleaer.

a *Buxtorf. Synagog.*

5 Against the Christians, who are called after his name, They call them (*goïm*) the abominable Nation: they call the Turkes Ismaelites, the Moores *Cushim*, but us Christians in despite *goïm*.

Canon. The Heretickes, who impugne Christ natures, or his Person, they acknowledge not Christ for their Christ.

2 *Illust.* There were foure principall Heretickes. First, *Arius*. Secondly, *Appollinaris*. Thirdly, *Nestorius*. Fourthly, *Eutyches*. They were condemned in foure Councels, in Neece, Constantinople, Ephesus, and Chalcedon, by foure words, ἀληθῶς, *truely*, τελείως, *perfectly*, ἀδιαιρέτως, *indivisibiliter*, *indivisibly*, ἀσύγχυτως, *incompositè*, *incomposedly*; they denied his Godhead, his Manhood, union of both, and distinction of both.

The Heretiks, who set themselves against His offices, they deny Christ to be their Christ, as the Papists doe.

1 They deny his Kingly office, they ascribe power to the Pope to give lawes to binde the conscience immediately,

diately, *When there is but one Law-giver. Iam.* 4. 12.

His Prieſtly office, offering dayly a ſacrifice for the quicke and the dead. 2

His Propheticall office, when they take upon them to ſupply the defects of the Scriptures (as they call them) by traditions. 3

Thou ſhalt have me onely for thy Chriſt. This propoſition fights againſt the Church of Rome, for they ſeeke to be juſtified by their owne righteouſneſſe, and the righteouſneſſe of Chriſt. They hold that Chriſts righteouſneſſe merits, and our workes ſhould merite. And [b] *Bellarmine* ſayes, *Opera Sanctorum tincta ſanguine Chriſti merentur*, that is, the workes of the Saints dipped in the blood of Chriſt doe merite. 3

b *Bellarm. de Iuſtif.*

Becauſe they beleeved not the truth, he gave them up to beleeve * *That lye. 2 Theſſ.* 2. 16. To teach us that Popery is nothing but a maſſe of errors, which make up one great lye againſt His natures, perſon, offices and righteouſneſſe.

* τὸ ψεῦδος.

Ye ſhall have me alwayes for your Chriſt. The Apoſtates, who fall away from the knowne truth, have him not alwayes for their Chriſt. 4

There are ſundry degrees of theſe Apoſtates, but the greateſt is, when *toti in toto & totaliter excidunt*; *ſuch a one was *Iulian* the Apoſtate, ſuch a one in Spaniſh is called *runnigado*.

When totally they fall away.]
* παραβάτην Græci recidunt.

Chriſtianiſme, is that true worſhip, oppoſite to this *Græciſme*, it is onely found in the true Orthodoxe Chriſtian Church, not in the Synagogue of Sathan, or antichriſtian Church.

CHAP.

Chap. III.

Of the language which the Fathers ſpake in the firſt Period of time, vntill the confuſion of Babel.

Canon. THE language which the Fathers ſpake from the creation to the confuſion of *Babel*, was the Hebrew tongue.

Conf. The impoſition of the firſt names, ſhewes it to bee the Hebrew tongue, as *Adam*, becauſe he was taken out of the *earth*. So *Chava* ſignifies *living*, becauſe ſhee was the *mother of all living*. So *Seth* one *put*, becauſe *Seth* was *put* in place of his brother *Abel*. So *Peleg*, *deviſion*, becauſe the Countries were divided in his time. [c] So the names of places ſhew, the firſt impoſition of names to have beene Hebrew, as *Babel*, *Sinhar*, *Ninivy* and ſuch. So all antiquity is of this judgement.

[c] *Ioſeph. l. contra Appionem. Euſeb. de Prepar. Evangelica. Cyrill. l. 1. contra Iulianum.*

1. This tongue was called *the Hebrew tongue*, after the confuſion of *Babel*, from *Heber*.

[d] *Auguſt. de Civitate Dei, lib. 16. cap. 11. tom. 5.* Eſay 19. 18.

2. [d] It was called the language of Canaan, becauſe the people of God ſpake this tongue in Canaan, not that they learned it of the Canaanites: for if the Lord would not have them to ſpeake the language of *Aſhdod*; *Neh.* 13. 23. 24. 25. *Deut.* 7. 2. 3. 4. 5. farre leſſe would he have thē to learne the language of the Canaanites, who were accurſed of God. So, 2 *Chron.* 20. He blames them for counterfeiting the Ammonites in their ſpeech, who were of *Ammon*, as theſe of *Aſhdod* were.

Obiect. *Obiect.* But it may be ſayd, that many of the ancient names of Townes and places in Canaan, were Hebrew names before *Abraham* came there, as we may ſee in the Booke of *Geneſis* and *Ioſhua*.

Anſ. *Anſw.* Although theſe names be Hebrew, yet we deny that they were impoſed by the Canaanites, but by the Hebrews when they came to Canaan. *Laban* the Syrian called

called the hill *Iegar Sahadutha, a heape of witneſſes, Gen* 31. 47. but *Iacob* in Hebrew, changed the name of it, and called it *Galeed, a watch Tower.* So yee ſee the names might be changed from the Canaanitiſh into the Hebrew language.

3. This tongue was called the Iewiſh tongue, (*Speake to us in the Iewiſh tongue, 2 King.* 18. 26) from the Patriarch *Iudah.*

In this tongue God ſpake to the Patriarches, in this tongue the Angels ſpake to men, in this tongue the Prophets wrote the old Teſtament. This tongue was kept ſtill in the Church in the purity from *Sem* to *Arphaxad*, from *Arphaxad*, to *Peleg*; This tongue was not a puniſhment of ſinne, as other languages were,[e] *Alij propter peccatum voces diſſonas habuerunt*, other people for their ſinne had their languages confuſed, but the Church retained her language in purity not partaking with the reſt in their preſumption at *Babel.* All other tongues to the Church were but *lingua ſubſannationis, a tongue of ſcorne, Pſalm.* 114. 1. Becauſe they were but as *Barbarians* unto them, they were *populus peregrini ſermonis.* The Chaldy Paraphraſt tranſlates it, *Barbari ſermonis, a Barbarous ſpeech.*

Vt data eſt lex in lingua ſancta, ita creatus fuit Mundus in lingua ſancta. Talm. Ieruſ.

e *Aug. lib.* 16. *cap.* 11. *tom.* 5.

Of the Languages ſpoken in the three laſt periods.

Canon.

THe whole world was of one Language for the ſpace of two thouſands.

Confir.

Gen. 11. 1, *The whole earth was of one lip and of one word.*

Illuſt.

After that the Arke reſted upon mount *Ararat* in *Aſſyria*, the poſterity of *Noah* came weſtward to the plaines of *Shinear*, where they conſulted how they might dwell together and not to goe people the earth (which was contrary to the Lords appointment, *who divided to all nations their inheritance, Deut.* 32. 8. that they might repleniſh

pleniſh the earth.) Therefore they adviſe to build a houſe in the plaines of *Shinear* to dwell ſtill together, and this was the originall of the *Aſſyrian* monarchie, which began in *Nimrod*, *who was the mighty hunter* (of men) *before the Lord*; therefore it is ſaid, *Gen.*10.10. that, *the beginning of his kingdome was Babel, Erech, Accad, and Calneh, in the Land of Shinear*; and 1 *Chron.*1.10. It is ſaid *He began to be mighty upon the earth*, hee went forth to *Aſſur* or *Aſſyria* to enlarge his dominions, and builded *Ninive*, and *Rehoboth* and *Calah*; it is not properly tranſlated that *Aſſur* went forth of that land and builded *Ninive*. After he was dead he was called *Belus* or *Saturnus*, and honored as a God among the *Babylonians*, ſo that he was both the originall of the monarchie and idolatrie, which in time became a ſnare to the children of *Iſrael*.

But the Lord to ſcatter this deviſe of *Noahs* poſterity, while as they were building, made a confuſion of their language, where as they had but one language before this building, he gave to every one a ſeverall language, and none knowing what one another ſaid, they were forced to leave worke, and to ſcatter themſelves upon the face of the earth.

So. rab. Menahem on Gen. 11.

Epiphanius ſaith, there were ſeventy men at this building, and every one ſpake a ſeverall language, whereupon he gathers that there are ſeventy *maternall* tongues in the world, although their *propagines* or branches, and *dialects* or proprietie of ſpeech according to divers nations be infinite; the Grecke writers call theſe that were the originall of their languages *meropes*, *quaſi diviſi in Linguis*.

In this diviſion, the firſt originall Language (the Hebrew) remained pure without any mixture of the other tongues, it is the *Metropolis* of all Languages, for all borrow of it, but it borrowes from none; they have ſome affinity with it; but it hath none with them, nor they among

among themſelves. Therefore after the Hebrew wee muſt marke who are properly mother tongues, who are branches of theſe mother tongues, and what are the divers dialects of every branch, and firſt what a maternall tongue is.

Canon. 1. *Lingua maternal* f *Varro de Ling. Lat.*

A f *maternall* or mother tongue, was originally impoſed: and was that tongue, which was not derived of another, and it differeth from a derived tongue, and a dialect.

Canon. 2. *Propago.* g *Scaliger in Opuſcul. Epiſt.*

A g *propago* or derived tongue, is that tongue which is derived from a *Maternall* tongue, either by addition, detraction, or interchange of letters, words, or accents.

The *Syrian*, was the firſt derived tongue from the *Hebrew* the *Maternall* tongue. Secondly, the *Chaldy*, Thirdly, the *Phœnician*. Fourthly, the *Arabicke*, which was alſo called *Kedarena*, the tongue of *Kedar*.

Canon. h *Aug. tom. 9. tract. in Evang. Ioan. 15. cognat. ſunt Linguæ iſtæ, Hebraica, Syriaca & punica.*

Some h tongues are derived from thoſe againe, as from the *Phœnician* tongue, the *Punicke* or *Carthaginian* tongue.

Here wee muſte marke a difference betwixt *tradux lingua*, a derived tongue, either mediately or immediately, and a borrowed tongue: for languages borrow one of another, words which are not derived one of another.

1 *Example.*

Kir in the Hebrew is called a *Citty*, but *Kirÿa* in the *Syriack* and *Phœnician* tongue, is called alſo a *Citty*: hence commeth *Carthago* in the *Punicke* tongue, of the ſecond derivation or *propago propaginis*; but *Vologe ſokarta* a *Parthian* word, a Citty ſet upon *Volga*; here it is not a derived word (for the *Parthian* tongue is a mother tongue) but onely a borrowed word; ſo *Tigranokarta* a *Citty* built by *Tigranes*, it is an *Armenian* word, which is a mother tongue, and therefore onely borrowed.

Tradux lingua. A borowed tongue.

2 *Example.*

Abib in the Hebrew tongue, is called *ſpicavirens*, *a greene head of corne*, *Exod.* 9. 31. from hence is derived, *Abub*,

Chald. Abub.

Abub, *a whistle* in the *Chaldy*, but *Ambub* in the Latine tongue,[i] *Ambubaiarum collegia, companies of Minstrils playing upon whistles*. Here it is not derived but borrowed, for the Latine tongue is not a derived tongue, but a mother tongue.

i *Horat. lib. 1. Epist.*

Canon.

In a mother tongue, we aske[k] *cur hoc est?* why is this? for it gives the reason, why the name was so imposed; but in the derived tongue, we aske *unde hoc est?* from whence is this? And therefore many Etymologists are very impertinent, who seeke the reason of the names, out of derived tongues, and not out of the mother tongue.

k *Scaliger Conicct. in Varro.*

1. Exemple.

This word[l] *Satyr*, many verball Grammatists labour to derive from the Greeke σάθη *titillatio, quia proni ad venerem, lecherous*; but we must derive it from the first *Maternall* tongue, the *Hebrew* word *Shagnar*. *Levit.* 17. 1. *Ye shall not offer your children* Leshegnirim, *to the hairy ones*, that is,[m] to the Devils, who appeared in the likenesse of hairy Goates, and therfore were called *Satyres* by some small interchange: This[*] was some of the Fathers faults, who derived Hebrew words from Greeke, as *pescha*, from πάσχω *patior*, to suffer, so *Iesus* from ἰάω *sano*, to cure: so *kephas* from κεφαλὴ. So *Plutarches* fault, who derived Sabboth from σαββάζειν, *Bacchanari*.

l *Nat. Comes.*

m *Ambros. Nazian. Laban.*

* *Causab. contra Baron.*

Canon.

The mother tongue gives the reason of the imposition of the name as being naturall: the derived tongue is but imposed *ex arbitrio*, at the pleasure of the Imposer, and oftentimes by chance; but it never expresses the nature of the thing. [n] *Varro* expresses the matter by this example. An *Athenian* bought from *Artemidorus* (who dwelt in *Ephesus* a City of *Ionia*) a slave: he brings him home to *Athens*, but knowes not his name; whether he shall call him *Ion* from his Countrey, or *Ephesius* from the City where he dwelt, or *Artemon* from his master whom he served: hee may call him any of these at his pleasure,

n *Lib. 7. de Lingua Lat.*

pleasure, but yet none of these names shewes the reason of the first imposition, as which the name was imposed to *Ephesus*, *Artemidorus*, &c.

Canon. 3 *Dialectus.*

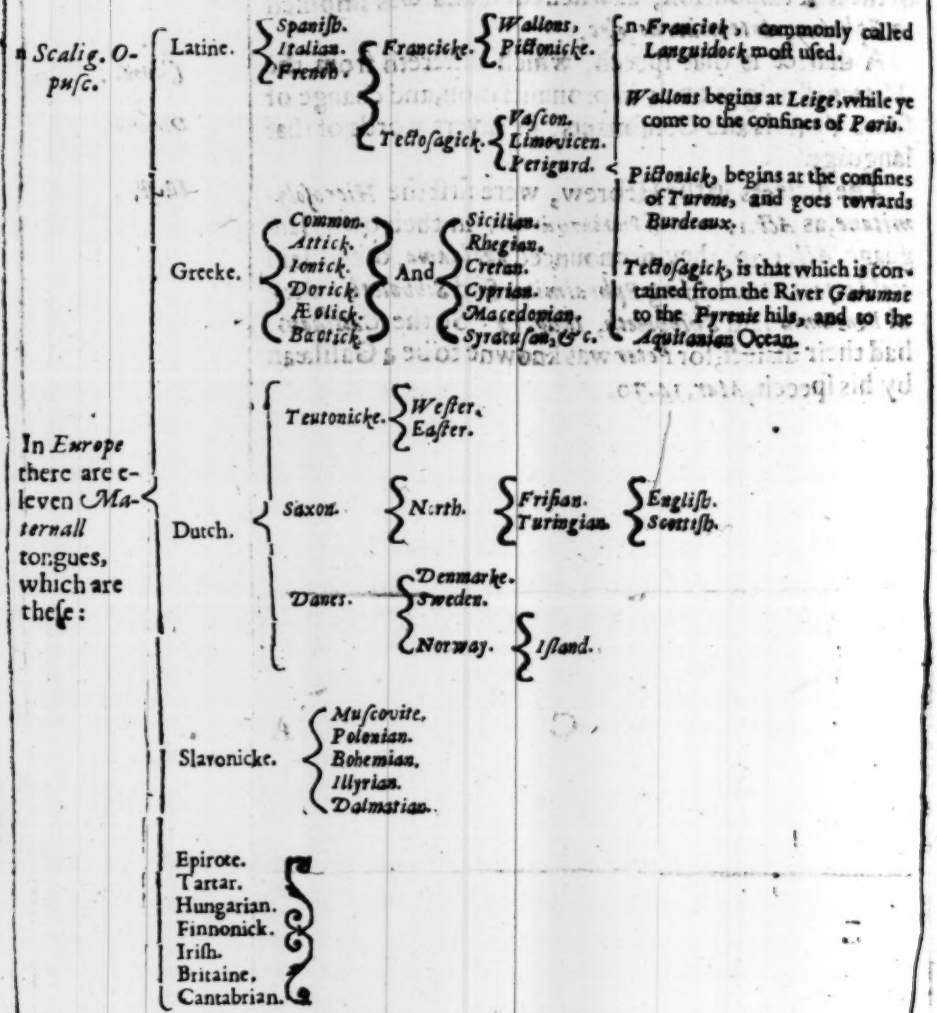
A dialect is that speech, which differeth from the *Maternall* tongue onely in pronunciation, and change of some Vowels and Consonants, in divers words of that language.

Illust.

The dialects in the Hebrew, were first the *Hierosolymitane*, as *Act.* 1. τῇ ἰδίᾳ διαλέκτῳ ἑκάστων, in their owne language, *Act.* 1.19. they pronounced *akeldama*, others said *aceldama*, so the lisping *Ephraimites* said *Sibboleth*; they of *Beniamin* said *Shibboleth*, *Iudg.* 12: So the *Galilæans*, had their dialect; for *Peter* was knowne to be a Galilæan by his speech, *Mar.* 14.70.

C A

A COROLARIE,
Of the *Maternall* Tongues in *Europe*.



Pſal. 117. *Of all kindreds, tongues, and Nations, Praiſe the Lord.*
Acts 10. *God is not an accepter of Perſons, ſo, neither of Tongues.*

CHAP. IV.

How God revealed himselfe extraordinarily to his servants.

IN these Idolatrous periods the Lord revealed himselfe to these who were his servants, eyther extraordinarily without all meanes, or ordinarily by meanes.

He revealed himselfe extraordinarily foure manner of wayes, *Heb.* 1. 1. *God who at sundry times and divers manners spake in times past unto the Fathers by the Prophets.*

Canon.
Confir.
Illust.

These words the Apostle borrowes out of *Hos.* 8. 12. *I have written to him the great things of my Law*; in the Hebrew it is *Rabbe*, which words the Apostle paraphrastically interprets by two Greeke words πολυμερως καὶ πολυτροπως, the first signifieth *copiously* as having many figures; the other magnificently or amply many wayes, but hee hath spoken more copiously and magnificently by his sonne Christ; these two words are conjoyned both together, *Hos.* 12. 10. *I have spoken by the Prophets, and I have multiplyed visions and similitudes by the hands of the Prophets*, That is, I have revealed my divine mysteries by many and excellent visions, which was otherwayes in the dayes of *Eli* when the Word of the Lord was pretious, that is, rare, where there was neyther prophecy by word, vision, or similitude.

רִבּוֹ pro רַבִּי

הִרְבִּיתִי

The Lord revealed him copiously, and by way of excellency foure divers wayes, first by prophesy, secondly by *ruah hakkodsh*, thirdly, by *Urim ve Thummim*; fourthly, by *bath-col*.

R. D. Kimchi præfat. in lib. Psal.

First, the Lord revealed himselfe by prophesie. In a Prophet of God there are foure conditions required; first in his naturall faculties; secondly, the illumination of those faculties, called *influxus propheticus*, thirdly, the impresse of formes in these faculties; fourthly, sensible signes.

Propheſies are manifeſted to three principall faculties, ſenſe, imagination, and underſtanding, that they be fitted and prepared for it; for theſe three are the ſubjects in which God workes.

Theſe three muſt be illuſtrate or illuminate by heavenly light and filled with the holy Spirit.

This illuſtration begets the impreſſion of ſenſible, imaginary, and intellectuall formes; the firſt formes are ſymbolicall, the ſecond ſpirituall or myſticall, and the third anagogicall.

The externall and ſenſible ſignes which muſt repreſent theſe formes to the ſenſe and imagination (for all the formes in the underſtanding are intellectuall,) if they be apparent to the eyes, then they repreſent ſomething, as the cloud, the rocke, the red ſea; as when *Abraham* ſaw Chriſts day in the Ram he rejoyced, *Ioh.* 8. 56. Sowhen *Moſes* ſaw in the burning buſh, the affliction of the *Iſraelits*, *Exod.* 3. If they be heard by the eares as voyces, as *Elias* heard the Lord upon mount *Carmel* in a ſoft ſtill voyce, or they are ſuch voyces that have a ſimilitude with the things we are ſpeaking of, and ſuch are parables.

If theſe formes be repreſented to the Imagination, then a man is eyther ſleeping, waking, or in a trance. If they be ſleeping, then it is a propheſie by dreames, ſuch were *Ioſephs* dreames and *Pharaos*, and *Nebuchadnezzars*; If a man be waking then it is called a viſion, and the Prophets are called *Seers*, ſuch were *Ieremies* two viſions of the ſeething pot, and Almond rod looking towards the North. If a man be in a trance then it is called an extaſie, ſuch was *Ezekiels*, *Daniels*, *Peters*, *Pauls*, and *Iohns*.

If the viſion be intellectuall, then the formes muſt alſo be intellectuall, without relation to any corporall or imaginary forme, when the Lord comes by his Spirit immediatly and informes the underſtanding. Thus hee

ſhewes

ſhewes to *Eſay* the incarnation of the Word, *Eſa.*7. So Chriſts marriage with his Church, to *David*, *Pſal.*45. and his kingly and prieſtly Office, *Pſal.*110. This viſion comes neareſt to that ſight we ſhall have in glory, which onely *Moſes* is ſaid to have under the Old Teſtament, for the Lord is ſaid to ſpeake to him face to face, *panim be panim*, *Exod.*33.11. but he is ſaid to ſpeake to the people *panim el panim*, as implying a different ſort of revelation, *Num.* 12.8. he ſpake mouth to mouth with him, *Deut.*34.10. a ſpeciall priviledge that *Moſes* had above the reſt. Firſt, he ſpake not with him *mediante Angelo*, as he did to many others; thus *Ioſeph* ſpake to his brethren mouth to mouth, that is, without any interpreter, *Gen.*45.12. Secondly, as the Lord ſpake not to him mediatly by an Angel, ſo neyther by any forme or ſimilitude, *Num.*12.8. *and the ſimilitude of the Lord ſhall he behold*, as if he ſhould ſay, there was no parable there as other Prophets ſaw, but he ſaw his owne Creator immediatly, ſo farre forth as he was able to comprehend. Thirdly, other Prophets were affraid and troubled, and faint, as *Daniel* and *Ezekiel*; but *Moſes* was not ſo, but he ſpake to the Lord as a man ſpeaketh with his friend, *Exod.*33.11. as a man is not troubled to heare his friend ſpeake, ſo neyther was *Moſes* when he heard the Lord.

פנים בפנים
פנים אל פנים

Seeing *Moſes* was ſo familiar with the Lord, whether might he propheſie when he liſt? *Queſt.*

The Iewes ſay, when he liſted he was cloathed, and propheſie came upon him, neither needed he to prepare himſelfe, but ſtood alwayes prepared, as the Angels in their miniſtry, and therefore hee propheſied at all times: but this cannot be, *non habuit prophetiam per habitum*, for oftentimes he went to conſult with the Lord; if the habite had beene upon him he would have anſwered any thing immediatly; and although he propheſied *Anſ.*

not alwayes, yet he remained still a Prophet; where we may marke a difference betweene *prophetia permanens* and *momentanea*, as *Num.* 11. *prophetarunt & non addiderunt*, that is, *they prophesied that day onely*. So *Deut.* 5. 22. *he spake the ten words & added no more*: such was the gift of *Saul*, 1 *Sam.* 10. 6. *Saul prophesied all that day and all that night*, but he continued not in his prophesie, it was onely a temporary gift, given for the confirmation of his office. *Gen.* 8. 12. it is said of the Dove, *non addidit redire*, shee returned not againe; such was the prophesie of the Seventy Elders, their prophesie was onely but for the time.

The vision by sense is not properly a prophesie but a vision, for a prophesie ever involves some obscurity: the intellectuall prophesie is not properly a vision, but an oracle or illustration of the minde; therefore the visions represented to the imagination are properly called prophesies.

The imaginary visions are of three sorts. First, of true things which are or may be, as *Zach.* 3. 1. he seeth *Iesua* the High Priest accused, and *Satan* standing at his right hand. Secondly, of things which are not but may be, *Dan.* 4. *Nebuchadnezzar* saw a tree cutte, and so that image of the foure mettles. Thirdly, of such things as neither are, were, nor can be, such was *Daniels* vision of these monstrous beasts, *Dan.* 7. and these monsters in *Revel.*

In all these three God workes some supernaturall thing in his Prophets, but in a different manner: therefore he is *minus propheta*, that sees onely the image of naturall things, but understands no more; he is *magis propheta* that sees them not but understands them, as *Daniel* when he expounded *Nebuchadnezzars* dreame; but he is *maximus propheta*, that excells in both as he understands the things represented by the similitudes. Therefore the Angel,

Ezek.

*Ezek.*40.4. ſaith, *Sonne of man, behold with thine eyes, and heare with thine eares, and ſet thine heart upon all that I ſhall ſhew thee.*

Seeing theſe that propheſied in a trance, had their revelation into the imagination, what was that prophecy inſpired into them? *Queſt.*

The revelations given to the Prophets were done ſo ure waies. Firſt, by illapſe of the ſpirit, illuminating the underſtanding. Secondly, by impreſſion of intellectuall formes. Thirdly, by impreſſion or ſetting in order the imaginary formes. Fourthly, by expreſſing of ſome ſenſible formes. In the firſt, ſecond, and fourth kinds, there can be no abſtraction of the ſenſes; therefore it muſt onely bee in reſpect of the imaginary formes that make a diſtraction of the ſenſes, and this is properly an extaſie; example of this we may ſee in *Daniel* where he was affraid, troubled, and faint in reſpect of the viſion. *Anſ.*

But the propheſie which is onely intellectuall and free from all ſenſible or imaginary formes, is moſt excellent and comes neareſt to that knowledge which wee ſhall have of God in glory; for it is a mids betwixt the knowledge of faith & the knowledge in glory, for it ſhewes the viſion to the minde without all meanes, as the propheſie which is ſhewed to the imagination is a meane betwixt the intellectuall and that which we have by ſenſe, as *Iacob* ſaw a ladder in his dreame.

The propheſies of the Prophets are like the *Egyptians* hieroglyphicks expreſſed by holy Characters. Therefore to know the true meaning of the Prophets we muſt doe two things. Firſt, by his words to ſearch out the *Idea* of the viſion, which the Prophet had revealed to him in his imagination. Secondly, when we have found out the true image of the *Idea*, to find out the true ſignification thereof. It is a very hard thing to finde out the ſecond, as we may ſee in *Daniels* beaſts and theſe in the

revelation; but where the ſpeech is conciſe and ſhort, the firſt is as hard, yet the ſecond can never be underſtood without the firſt, for no man can draw the picture of *Alexanders* face which he never ſaw, unleſſe by the hiſtory we doe conceive the lineaments of his face, and underſtand the figure of his body in our minde; ſo it is concerning theſe viſions, therefore it is ſaid, *Dan.*10.1. *intelligentia opus eſt.*

רוח הקרש

Secondly, the Lord revealed himſelfe by *ruah hakkodeſh*, when he inſpired his ſervants with the holy Spirit it was equall with that viſion which is called intellectuall, but yet with this difference, theſe that were Prophets continued ſtill Prophets, and they were ſet apart by God for that office ſo long as they lived: but theſe who were θεοπνευστοι inſpired by the Spirit, did not continue ſtill in that calling, but ſpake by the Spirit as the Lord pleaſed to move them; for *David* was a King, and *Daniel* a Courtier, and *Iob* a Prince, and *Salomon* was given to *Idolatrie*, therefore not alwaies inſpired. Yet it agrees with propheſie which is intellectuall, in this, that as the Lord illuminated the Prophets what to ſpeake, ſo in this they did not ſo much ſpeake by the holy Spirit, as the holy Spirit ſpake in them himſelfe, as *Mark.*12.36. *David* ſaid by the holy Spirit, the Syriack hath it in the holy Spirit, as if the ſpirit were ſpeaking in him; therefore the Spirit is ſometimes ſaid to bee in him, and ſometo be upon a man, ſometimes to ſtay upon him, ſometimes to dwell in him; therefore the Spirit of the Lord comming upon a man or dwelling in him, is called the hand of the Lord, *Ezek.* 1, 3. *The hand of the Lord was upon him*, ſo *Ezek.*2.2. and 11.5. ſometimes it is called the finger of God, *Matth.*12. ſometimes a Cloake, for *Eliſha* was conſecrate by *Elias* Cloake caſt upon him, 1 *King.*16.19. therefore Chriſt *Luk.*24.49. bids the Apoſtles ſtay ſtill in the City till they

they were clothed with vertue from above.

Thirdly, the Lord revealed himſelfe by *Vrim* and *Thummim*, and theſe are alwayes joyned together except onely in two places of Scripture, *Exod.*17.21. and 1 *Sam.*28.8. This revelation was different from the former two, for by this the high Prieſt did not propheſie, but when he had put on this breaſt-plate, it was a ſigne to him that God would anſwer theſe doubts which hee was to aske of him; therefore it is called the breaſt-plate of judgement, becauſe the Lord gave judgement to his people in their doubtfull caſes.

אורים ותמים

Vrim and *Thummim* were not the twelve ſtones ſet in the breaſt plate, as *R. D. Kimchi* holdeth, neither were they two words in the breaſt-plate ingraven in the ſame, as *holineſſe to the Lord* was written in the plate of Gold, and ſet upon the High Prieſts forehead, as other of the Iewes hold: but they ſeeme rather to bee two pretious ſtones given by the Lord himſelfe to bee ſet into the breaſtplate, therefore in the Scripture they are ſet downe, *Exod.*28. with the demonſtrative particle, *He*, to ſhew the excellency of them by the reſt, therefore the Lord ſaith not, thou ſhalt make *Vrim* and *Thummim*, as he had ſaid of the reſt of the breaſtplate, but he ſaith, thou ſhalt put in the *Vrim* and *Thummim*.

R. Bechai.

The manner how the Lord revealed himſelfe by *Vrim* and *Thummim* is not expreſly ſet downe in the Scripture, therefore the true meaning thereof is hard to bee taken up; for *Ioſephus* in his third booke of Antiquities ſayes when they were to goe to battle, the Prieſt did put his Ephod upon him, if the ſtones did ſhine then they were to march forward, but if they did not ſhine then they were to ſtay: but this ſeemes not to have beene a ſufficient way to have directed them in other caſes, neither were there ſo many letters in the breaſtplate to expreſſe the whole anſwer which the Prieſt was to give; as for ex-

example, when *David* enquired of the Lord by *Abiathar* the High Priest, 2 *Sam.* 5. 23. whether he should goe up against the Philistins, the Lord answered, *Thou shalt not goe up, but fetch a compasse behind them, and come upon them over against the mulberrie trees, &c.* The stones could not have manifested all these things to them, and there wanted foure letters in the Alphabet to expesse the words.

The manner then how the Lord did reveale himselfe to the High Priest was this; when the Priest had put on his Breastplate, it was but a signe to him that the Lord was to inspire him what to answer, for as *Samsons* haire was a signe to him, that the Lord would continue his strength with him as long as he kept his hayre, *Samsons* strength was not in his hayre as in the cause or in the subject, but onely as in the signe, and as the Apostles garments and shaddowes were but signes of their power that they had in healing miraculously: so *Vrim* and *Thummim* was but a signe, that so long as hee had it on him, the Lord would answer him.

בת-קול

The fourth sort of revelation was by *Bath col*, the echo of a voyce: the originall word, *kol*, in the Scriptures when the name of God is joyned with it, it signifieth Thunder, *Psal.* 29. the voyce of God maketh the Hindes to calve. So when God was to reveale his will to his people, he made Thunder as his Trumpet to sound before he gave out his decrees, as *Exod.* 19. when the Law was given. So *Iohn* 12. there came a voyce from heaven, whereupon the people when they heard it said it was thunder, others said it was an Angell: So *Mark.* 3. 17. the two sonnes of *Zebedeus* were called *Boanerges* the sonnes of thunder; therefore alwaies where the thunder was heard it was a token of Gods presence, *Psal.* 81. 8. *I heard thee in the secret of the Thunder*, that is, in the secret of my glory. With the thunder was alwaies a voyce joyned with it, and this was called *bath-col*, *filia vocis* the daughter

daughter or echo of the thunder. Such a ſort of revelation was that which *Elijah* had, 1 *King.* 19. 11. when there came firſt a ſtrong winde, and rent the mountaines and rockes; after the winde an Earthquake, and after that fire, and laſt came a ſtill ſmall voyce, and this was *bath-col* Gods revelation to him. So *Matth.* 17. 5. there came a voyce from heaven, in the Syriack it is *filia vocis*. Thus is underſtood that which *Eliphaz* ſaid, *Iob.* 4. 16. that after the viſion there was ſilence, and he heard a voyce; in the originall it is, *vox in ſilentio*. So that when the Thunder came alone, it was called *col*, when the voyce came after the thunder, it was called *bath-col*.

The Lord withdrew all theſe ſorts of revelations from his people peece by peece, that they might cleave to the Law of God, *Mal.* 4. 4. and looke to Ieſus Chriſt, whom in the laſt dayes they ſhould onely heare: So that by this meanes they might come to the right underſtanding of his will.

And thus much for the extraordinary meanes whereby God revealed himſelfe to his people.

THE

THE

THE FIRST BOOKE OF THE CHRISTIAN SYNAGOGVE, CONTAINING The ordinary meanes to come *by the ſenſe of the Scripture.*

CHAP. I.

Of the ordinary meanes whereby God revealed himſelfe to his People.

IN the Introduction to the Book, we have ſpoken how GOD revealed himſelfe extraordinarily to his people without meanes: It followeth then, that in the beginning of this Booke, wee ſhew how God reveales himſelfe ordinarily, and with meanes.

Canon.

The ordinary way whereby God reveales himſelfe to his people, is by the Scriptures.

Conf.

Iohn 5:39. Search the Scriptures, for they teſtifie of me.

Pſal.

Psal. 19. 1. *The heavens declare the glory of God*, but the Scriptures declare onely the will of God.

In the Scriptures there are three things to be considered. First, the Languages in which they were written. Secondly, the sealing up of these books into the Canon that his penmen wrote, when they were immediatly inspired by God. Thirdly, the helps and meanes that God hath ordained to come to the right Sense of the Scriptures.

In what language the Bookes of the Old and New Testament were written.

Canon. GOD sanctified two languages, the Hebrew and the Greeke, for the Old and New Testament:

Illust. God the Father sanctified these two languages, when his Secretaries wrote the holy Scriptures. God the Son upon the Crosse, sanctified three languages; the Hebrew, Greeke, and Latine: the Hebrew *propter legem*, for the Law, because the Oracles of God were written in Hebrew: in Greeke *propter sapientiam*, for wisedome, because the wisedome of the Heathen and their Lawes were written in Greeke; in Latine *propter imperium*, for Empire, because now the Romane Empire was flourishing. God the holy Ghost in the Pentecost, sanctified all Languages.

Hugo Cardinalis.

Canon. God made choice of the Hebrew tongue for to write the Old Testament into it.

Illust. There are sundry places of Scripture for divers respects writen in other languages, as first.

There is one verse in *Ieremie* which is written in the Chaldie tongue (whereas all the rest is written in the Hebrew tongue) to the people going to the captivitie

I. *Kidna Tomerum Lehem. &c.* כְּדִנָה תֹאמְרוּן לְהוֹם׃ *So shalt thou say to them (cursed be the gods who made neither heaven nor earth)* Of purpose

poſe the holy Ghoſt wrote this verſe in the Chaldie, that the Iewes going to Babylon, might reply to the Chaldæans in their owne tongue, when they ſollicited them to worſhip their Idols; Curſed be your gods, wee will nor worſhip them, for they neither made heaven not earth.

II. There are ſome parts of *Daniel* and *Eſdras* written in the Chaldy tongue, which were not immediately inſpired by the holy Ghoſt, but were borrowed by *Daniel* and *Eſdras* out of the Chronicles of their Kings; as *Nabuchadnazzers* dreame, which of purpoſe was done, that the heathen might give more credit to the Prophecy; notwithſtanding, they were ſanctified by the holy Ghoſt, as *Aratus* his poeſie by *Paul*: [t] but wee deny that all the Chaldy in *Daniel* and *Eſdra*, was tranſlated out of the civill Records of their Kings, for ſome of it was inſpired immediately by the holy Ghoſt.

[t] *Iunius de Sacra Scriptura contr. Bell. l 2. c. 1.*

III. There is one verſe in *Daniel* written in the Chaldy tongue, but in the Samaritane Character, *Mene mene tekel vpharſin*, which verſe *Daniel* could reade, but none of the Chaldæans could reade it, although is was written in their owne language. [u] The Iewes gave the reaſon; becauſe the Characters were Samaritane Characters, which farre differed from the Chaldy. [x] *Eſdras* after the captivity, left the Samaritan Character *Idiotis*, (that is) to the *Samaritanes*, as the Iewes call them, and chuſed the Chaldy character; before that time they uſed ſtill the Samaritane Character. This Character is found upon their Shekel at this day: but after the Captivity *Eſdras* changed it; it differeth nothing now from the Hebrew Character which we have, whereas before this Chaldie Character differed very farre from the ancient Hebrew Character, and he who could reade the one, could not reade the other, as may be ſeene here.

[u] *Moyſes Gerundenſis in Comment. in lib. Moyſi extrema parte. Hieronymus in prologo galeato.*

[x] *S. Aug. animad. verſ. in Euſeb. Chro pag. 103. & Beza annot. in Math. 17 24.*

There

The Samaritane Character.

The Chaldæan or Iewiſh Character.

פנא פנא תקל ופרסין

There is one verſe in *Exodus*,[y] which was firſt written in the Egyptiacke tongue, but afterward was tranſlated by *Moyſes* into the Hebrew tongue, *Exod.*2.10. *Shee called him* Moſche, from *Maſcha extrahere*, becauſe hee was drawne out of the waters. *Pharaohs* daughter gave him not the name of *Moyſes*: for in the Egyptiack tongue he was called *Monios*, as *Abenezra* teſtifies upon *Exodus* 2.but *Moſes* gave himſelfe the Hebrew name.

y *Abenezra.*

IIII.

V.

Secondly, there are ſome words in the Old Teſtament which are Egyptiack: *Gen.*41.42. *And they cryed before him* (Abrech) *to bow the knee.*

VI.

There are ſome Perſian words, as *Eſther.Seter* in the Perſick tongue is called a *Starre*, ſhe was cald before *Hadaſſa.*

VII.

There are ſome Arabick words, as may be ſeene in *Iob*, *Iob* 6,7. *Lehhem*, *caro vivi*, quicke fleſh.

VIII.

Some[y] compoſed of Egyptiack and Africk, as, *Exod.* 13.6. *Totaphoth frontalia*, Frontlets; *Tot* in the Egyptick tongue, ſignifies *two*: and *Phot* in the African tongue, ſignifieth *two* alſo, becauſe they had them written upon foure ſides, as upon a halfe ſheete of Paper foulded in two, and * written upon both ſides.

y *Scaliger in Electh.*

ὁ πισὸγραφος.

IX.

There are ſome Syriacke words, *Gen.*31.47. *Iegar Sahadntha*, the heape of witneſſe: [z] the Hebrews ſay therefore, *Let not the Syriack tongue be vile in thine eyes, becauſe it is found in the Law, Prophets, and written Bookes.*

z *Talmud. Babylon.*

The Hebrew tongue being the mother tongue, the Chaldæan and the Syrian but daughters of her; therefore oftentimes, in the Scriptures, the Chaldæan & Syrian are called Hebrew. *Iob.*19.23. *Gabbatha, a high place, as a Iudgement ſeat*, is uſed in the Hebrew, yet this is a Syriack

Syriack word: So *Golgotha, dead mens ſcalls*, is called Hebrew, yet it is a Syriack word, for in the Hebrew it is *Golgaleth*. So in *Nehemias* 13, the Syriack tongue is called the Hebrew tongue, yet it was not pure Hebrew: they wrote a letter in the Syriack tongue, wch was underſtood in the Court without any Interpreter, being a derived tongue from the Hebrew. *They ſpake to them in the Syriack tongue*, that is, in the Chaldæan tougue, but afterward the Chaldie and the Syrian were diſtinguiſhed. Ezra. 4. 5. Dan. 2. 4.

The holy Ghoſt wrote the New Teſtament, in the Greeke language: *Canon.*

There are ſundry Idioms found in the New Teſtament, which are not Greeke. *Illuſt.*

The hearers of the Apoſtles were either Iewes or Gentiles: The Iewes were of three ſorts; Hebraizing Iewes, Talmundizing Iewes, and Græcizing Iewes.

The firſt gave themſelves to ſtuddy the Hebrew Text: the ſecond gave themſelves to reade the Talmud; the third followed the Seventies Tranſlation in Greeke.

The Gentiles were either Græcians or Latines; ſo that ye ſhall finde five ſorts of Idiomes in the New Teſtamēt.

Hebraiſmes, as firſt Hebrew names; as *Aceldama*, a field of blood; *Hoſanna*, ſalvation; *Sabboth*, reſt; *Halelujah*, praiſe the Lord; *Barjona*, the ſonne of *Jona*, *Cananites*, and ſuch like; 2. Hebrew verſes, as *Eli Eli lamma ſabachthani*, my God, my God, why haſt thou forſaken me. 1

So the New Teſtament uſes the Proverbs of the Talmud, as they had a Proverbe [a] *Are yee of* Pambeditha, *who can cauſe an Elephant to goe through a needles eye.* Theſe of *Pambeditha* were great braggers, who ſaid they could doe ſtrange things; hence came that Proverbe amongſt them, and Chriſt uſes it, *Matth.* 19. 4. *It is eaſier to cauſe a Camel to goe through a needles eye.* So this Proverbe, *Act.* 9. 5. *To kicke againſt the pricks.* So they who ſay to their neighbour, *Take out the ſtraw out of thine owne* 2

[a] *Antonius Nebriſſ. de proverbijs Talmudicis.*

teeth, heares this often; *Take out the beame out of thine owne eye.* The [b] Babylonian Talmud shewes how *Iannes* and *Mambre*, two Sorcerers of Egypt withstood *Moyses*, and mocked him when he wrought his miracles, saying to him, (*Wilt thou bring straw to* Euphrata?) as they would say, to carry water into the Sea: for they thought that *Moyses* wrought his miracles by Sorcery, whereas the land of Egypt was full of Sorcery: the Apostle as some thinke, hath relation to this, 2 *Tim.* 3. 8. *Iannes and Iambres which withstood Moyses.*

[b] *Talm. Tractatu Menachoth, Cap.* 6.

The Iewes called, *Ioh.* 7. 35. *Hellenista*, or the Græcizing Iewes: They followed the Seventies Translation. They have many peculiar words, which are found in no other Greeke Authors; as διαθηκη a Testament, and συνθηκη a Covenant, in that language are both one thing, and signifie *Berith*, or *fœdus*, a Covenant. So ξυλον they translate it both *lignum*, a cutte tree, and *arborem* a growing tree. Whereas other Greeks have two distinct words from them, ξυλον and δενδρον. Likewise ψυχη for the soule of man, in which sense no Greeke Writer before is observed to take the word. So they have sundry Latin words wch they have made Greeke; as [c] *Linteum*, a linnen cloth; *Macellum*, the shambles; *Cæsar*, an Emperour; *Denarius*, a penny; *Assarion*, a faile; and a number such, which *Drusius* in his Booke intituled *Cadmus*, hath observed. For as many Greeke words were used in the East amongst the Hebrew, when *Alexander* the Great transported Colonies thither; so many words have beene borrowed from the Latines to the Greekes.

[c] *Cadmus Drus.*

The Gentiles were either Greekes or Latines.

4. Greekes; therefore ye shall finde so many Græcismes in the New Testament, and verses cited out of the Greeke Poets.

5 Latines; because the Romaine Empire now flourished,

shed, therefore so many Latine words are used by the Apostles writing in Greeke.

Paragraphe is that by which we make a transition from one speech to another.

PARAGRAPHE I.

Of the Canonicall Bookes of the Old Testament.

THe Scriptures being written by the penmen of the Spirit, were reduced to a certaine number, and set in order afterwards, by the Canons of the masters of the great Synagogue; hence they were called canonicall.

Canon.

The Bookes Canonicall of the Old Testament, are twenty two.

Confir. d Cons. Apost.

Iosephus: Infiniti nobis non sunt libri sed viginti duo, Moysis 5. & Prophetæ libri 13. reliqui 4. hymnos in deum & vitæ humanæ præcepta continent. Wee have not infinite Bookes, but onely twenty two, *Moyses* five, and the Prophets containing thirteene: the other foure containe Hymnes to God, and precepts for mans life. So *Targum Cant. 5.*

These Bookes are divided into the Law, Prophets, and Psalmes.

Canon.

The Hebrewes devide them into the Law, Prophets, and *Ketubim*, written Bookes.

Illust.

The Prophets are either *Rishonim, the former*; or *Acharonim, the later.*

Canon.

They are called the *former*, because they described things already done.

Illust.

These were *Iosue, Iudges, Samuel, Kings, Chronicles. Samuel* is called the first of the Prophets, *Act. 3. 24 Omnes Prophetæ à Samuele: All the Prophets from Samuel.*

The later Prophets are either the great Prophets or the small.

They are called the *later* Prophets, because they foretold things to come.

The greater are three: *Esay, Ieremy, Ezechiel*: the small are

are *Texgnetwar*, that is, *twelve*: they were all joyned in one volume; therefore a Testimony cited by Christ out of any of these Prophets, is said to bee written in the Prophets, *Mark.* 1. 2.

Canon. These written Bookes, were written by those who had the gift of the holy Spirit, but not the gift of Prophecy.

Confir. *Matth.* 22. 43. *Dixit David in spiritu Sancto: How doth David in spirit call him Lord?*

Illust. *Druf. in Gen.* A Prophet is by inspiration and office a Prophet; that is, who continueth still a Prophet, as *Esay* and *Jeremy*; these were properly called prophets. Againe, there were Prophets by inspiration, but they lived not as Prophets, neyther continued they in that calling: for *David* was a King, and *David* was a Courtier: [f] the first sort, they called them *Prophetæ per missionem*, Prophets by message; the second, they called them *Prophetæ per spiritum sanctum*, Prophets by the holy Spirit onely; because their calling was not still to be Prophets, therefore they called their Bookes, written Bookes.

Object. But by this reason *Samuel* should not be placed among the Prophets, because he was a Iudge.

Answ. Although *Samuel* was a Iudge, yet he continued still a Prophet, and was Rector for the Schoole of the Prophets.

Canon. The Lord hath had an especiall regard for the preservation of the Bookes of the Old Testament, that they should not perish, nor be corrupted.

Illust. *g Talmud. lib. Iuh. a fin.* The [g] Hebrews say, that there is a threefold Crowne; first of the Law, the second of the kingdome, and thirdly, of the priesthood: and that the Crowne of the Law is more glorious then the other two Crownes, according to that of *Salomon*, *Prov.* 8. 15. *By me Kings reigne.* And [h] they say, that *Esdras* with the rest of the great Synagogue, after the Captivitie, reformed the Common-

h Talmud. hierosolym. in tab. megil. cap. 3.

wealth,

wealth, from the corruptions of *Babel*: *Et restituerunt magnificentiam in pristinum statum*, and they restored the magnificence into the old integritie; that is, the Law of God which excelleth all other in greatnesse.

These masters of the great Synagogue, whom the Mazorits afterwards followed,* did sundry things for the preservation of the Text. First, they numbred the letters, secondly, the words, thirdly, the verses of the whole Bible, fourthly, their* παραγραμματισμὸς, corrections of the Orthography in the Margent; for they set downe two letters, *Keri velo Cetib*, that is, *We are to follow the reading, and not as it is writen*. And *Cetib velo keri, scribitur & non legitur, It is written, and not read*: last, they sealed the Canon.

The [i] Mazorites they called them *Siga Hamickra* φραγμὸν τῆς γραφῆς, *The hedge of the Scripture*: for as the hedge keepes out the theefe; so doth the correction of the Mazorites keepe out the rest of the Correctors, that they should not bee bold to correct any thing in the Text. Hence is that saying of theirs; [k] *Tythes are the hedge of a mans riches: pay thy Tythes and be rich. Vowes are the hedge of the first fruits; the hedge of Wisedome is silence, and the Mazorite is the hedge of the Law.*

* *Anschse kenesseth hagedola, viri synagogæ magnæ*, the masters of the great Synagogue: so they were called *Rabanaijm*, the masters of answers.

* Is the error of writing.

כ׳ ק׳

i *Shindl, pentaglot.*

k *Talmud. Babylon.*

PARAGRAPHE II.

Of the Apocryphe Bookes of the Old Testament.

Canon.

THe Apocryphe Bookes were these, whose authority was not knowne in the Iewish Church.

Illust.

These bookes the Hebrewes called [l] *Genuzim*, from the Chaldie word *Ganaz abscondere, to hide*; because their authority was not knowne in the Church: therefore it was, that they forbad their children to reade them, untill they came to mature age. So [m] in the Primitive

l *Scalig. in Euseb.*

m *Athanas. in Synop. Iunius contra Bellar. de scriptura.*

tive Church, when they were read, the Reader ſtood but in the inferior place.

Canon.

The Greekes called the Canonick Bookes ἐνδιαθήκους, *put in*, becauſe they were within the Canon, and ἐγκεκρυμμένους, *revealed*: they oppoſe to theſe μὴ ἐκκλησιάζεσθαι, *not to preach*; and ἀποκρύπτεσθαι, *to hide*, [n] and ἀναγινώσκειν, becauſe they are not received in the Canon.

n *Rainold.*

Illuſt.

Epiphanius [o] his reaſon is not good, why they are called Apocryphe Bookes, *becauſe* (ſaith he) *they were hidden in the Arke*: Theſe Bookes were written after the ſecond Temple; therefore it is better ſayd of him who ſayes, [p] ἀπόκρυφον τῶν μὴ ἐνδιάθετον, *All that which is not within the divine Canon, that is Apocryphe*: [q] whatſoever is out of the Cheſt of the Sanctuary. Κρύπτα ἀπὸ τῆς κρύπτης. κρυπτὴ was *Capſa eccleſiæ, The cheſt of the Church*, in which the Canonick Bookes were reſerved.

o *Epiphan. contra hæreſ.*

p *Chryſoſt.*

q *Iunius de Scriptura contra Bellar.*

Canon.

There were two ſorts of Apochryphe Bookes, *Primi generis & ſecundi generis*; of the firſt ſort, and ſecond ſort.

Illuſt.

1

Primi generis, which the Church made uſe of, although they received them not in the Canon: as the *Macchabees*, *Ieſus Syrack*, the *Wiſedome of Salomon*, *Tobie*; [r] Theſe were not called *Canonici* by the Fathers, but *Eccleſiaſtici*.

q *Rufinus in Symbolum.*

2

Secundi generis, were theſe [s] which they altogether rejected; ſuch were the Bookes of *Iannes* and *Iambres*, *Petoreth Moſche ſive* ἀνάληψις Μωσέως, *dimiſsio Moyſis ex hac vita*. The aſſumption of *Moſes*, or taking him out of this life. In this Booke is deſcribed the ſtrife which was betwixt *Michael* and the Divell about the body of *Moyſes*, of which we reade in *Iude* his Epiſtle, *Iude* 9. So ἀναστάσεις. So the Prophecie of *Enoch*, ſo Apocrypha *Ieremiæ*. *Epiphanius* [t] teſtifies, that the Iewes ſent to Egypt to *Ptolomie* with the Canonicke Scriptures, ſeventie two Apocryph Bookes.

r Origen περὶ ἀρχῶν.

t *Epiph. de ponder.*

PARA-

PARAGRAPHE III.

Of the Canonicke Bookes of the New Testament.

THe Bookes of the New Testament are Historicall, Doctrinall, and Propheticall. *Canon.*

Historicall, are either of Christ or his Apostles. Of Christ, the foure Evangelists: of the Apostles, the Acts entreats. *Illust.*

The * foure Evangelists, are like to the foure Rivers which went about the Garden of Eden to water it, and Christ in the midst, as a Tree of Life. * *Chrysost.*

The Doctrinall bookes, are the foureteene Epistles of *Paul*, of *James* one, & *Peter* two, of *John* three, of *Jude* one.

The Propheticall Booke, is the Booke of the Revelation; containing the state of the Church, from the dayes of *John* to the end of the world.

PARAGRAPHE IIII.

Of the sealing of the Canon of the whole Scriptures.

FOr if we take the book of the Psalmes as they are divided in five bookes, the twelve Prophets severally, and the books of *Esther*, *Ruth*, and the *Lamentations*, number all together with the bookes of the New Testament, they will make up this number; and even as seventy valiant men stood about the bed of *Salomon* with Targets: so the Lord hath set these seventie Valiants to defend his Truth.

John, who out-lived the rest of the Apostles, sealed the Canon of the whole Scriptures.

Revel. 22. Cursed is he who addes or takes away from the things written in this Booke. *Canon.*

The masters of the great Synagogue who lived to the time of *Alexander* the Great; for *Iaddus* the High Priest, of whom *Nehemiah* maketh mention, sealed the Canon of the Old Testament, and *John* sealed the New, *Conf.*

and joyned both the Old and the New together.

t Tertull. lib. 17 de baptismate. Illust.

t The Sadduces rejected all the Old Testament, but the five Bookes of *Moyses*; *Marcion* rejected all the Evangelists, but *Luke*. *Ebion* and *Cerinthus* rejected *Iohns* Gospel. The Papists adde the Apocryphe Bookes to the Scriptures. *Prov.* 17.15. *But these are equally abhominable before the Lord, He that justified the wicked, and he that condemneth the just.*

PARAGR. V.

How the holy Scriptures must be expounded.

Canon. THe Scripture must be interpreted by the same Spirit, by which it was inspired.

Conf. 2 *Pet.* 1.20.27. *No Scripture is of private interpretation.*

Canon. Private interpretation, is eyther *Prater fundamentum veritatis*, beside the ground of verity, or *Prater fundamentum salutis*, beside the ground of salvation; *circa fundamentum salutis*; about the ground of salvation; or *contra fundamentum salutis*, or contrary to the foundation of salvation.

1 *Prater fundamentum veritatis*, is, when an Interpretation agrees not with the place intreated, although it bee not *contra fundamentum salutis*: these the Greekes called ἀπροσδιόνυσα, *aliena à proposito*, out of purpose: as u those who seeke Gold in the earth, if they misse the veine, they lose the Gold: so those who interpret Scripture, besides the meaning of the place intreated, they misse the sense of the Scripture.

u Chrysost.

2 *Prater fundamentum salutis*, is that Interpretation which is not onely beside the veritie, but also besides the foundation Christ: this by the Apostle is called, 1 *Cor.* 3.15. *Hay and stubble, it shall burne, but the builder may be safe.*

3 *Circa fundamentum salutis*, is that Interpretation, which

which weakneth the foundation, although it raze it not directly.

Contra fundamentum ſalutis, is that interpretation, which razeth the foundation, *Col.* 2.19. *Not holding the head Chriſt.* 4

2 *Peter* 3. *Vnſtable ſoules wreſt the Scriptures*: στρεβλουσι, It is a word borrowed from torturers, when they put an innocent man upon the racke, and makes him to ſpeake the things he never meant: ſo theſe wreſt a ſenſe out of the Scriptures, which the holy Ghoſt never meant. The Iewes have a fable, that Manna had a taſte to every man as he lifted, when he did eate of it; but this fable is refuted, *Num.* 11.5. It is as falſe, that the Scriptures of God had any ſenſe which hereticks liſt to give them. Wiſedome chap. 16.

True interpretation, is that interpretation which is *ſuper fundamentum, upon the foundation*, and gives the true interpretation of the place intreated. *Canon.*

The Doctors of the Iewes were cald *bonim, adificantes, Builders*, becauſe they were bound to build upon the foundation, *Mark.* 12.10. *Illuſt.*

PARAGR. VI.

Of the internall light, which ſhewes the way to come by the ſenſe of the Scripture.

THe meanes to come by the ſenſe of the Scripture, are either internall, or externall.

The internall light whereby we come to the ſenſe of the Scripture, is the holy Spirit. *Canon.*

Then he opened their underſtanding, to beleeve the Scripture, Luk. 24. So *Revelaſti mihi aurem, Thou tookeſt a vaile off mine eares*, 2 *Sam.* 20. and made me to underſtand. *Perforare aurem eſt obedientiæ, to bore the eare is for obedience; thou boredſt mine eare*: but *revelare aurem, eſt intelligentiæ, to unvaile the eare is for underſtanding*: The Latines call this *dicere in aurem, to ſpeake in the eare.* *Confir.*

PARA.

PARAGR. VII.

Of the externall helpes to come by the ſenſe of the Scripture.

Canon. THe externall helpes, which helpe us to come by the ſenſe of the Scripture, are eſpecially five.

Illuſt. 1. διτ]ολογία, to conſider the Marginall, and line reading of the Scripture. 2. στγματολογία, the right pointing of the Scripture. 3. αναλογία, the right collation of Scripture with Scripture. 4. μετάφρασις, the right tranſlation of a Scripture. 5. ἰουδαϊκότητα, the cuſtomes proper to the Iewes.

CHAP. II.

Of the firſt Helpe.

διτ]:λογία, *or the Marginall and line reading.*

Canon. TO marke the line reading, and the Marginall reading, helpes much for the underſtanding of the Text in the Hebrew and Greeke.

Illuſt. This Marginall reading is ſet downe in the great Mazora Bible in the Margent and the Text: and joyning both together, is called a double reading.

Canon. Where the holy Ghoſt hath joyned both the readings, theſe we are to follow.

Confir. There is the Marginall reading in the Prophet *Eſa.* 51. 14. written in two ſeverall words, but having the ſignification of any of them, פְּקַח־קוֹחַ *Pekahh koahh Omnimoda apertio, (to open the priſon) or the eyes of the blinde.*

1 Example. For this is meant alſo of thoſe that are blinde, as thoſe that are in priſon.

Theſe two readings our Lord joynes together, *Luk.* 4. 18. *Thou haſt ſent me* פְּקַח־קוֹחַ *Pekahh-koahh, to reſtore ſight*

to

to the blind, & to open the priſon to the priſoner. If I were reading the 61. of *Eſay*, the firſt verſe, I might make this line reading: *To give ſight to the blinde*, as well as *to open the priſon to the priſoner.*

2 *Sam.* 23. 20. *Bennaÿa the Sonne of Iehoÿdah was a* חַי *lively man*: but the Marginall reading hath it (חַיִל *a ſtrong man.*) This Marginall reading, 1 *Chron.* 11. 22. is made line reading; therefore we may joyne them both ſafely in the Text, *He was a lively ſtrong man.* 2

1 *Chr.* 11. 11. *And Iohanan was the* הַשְּׁלִישִׁים *Haſhſhaliſhĭ, cheeſe of the Captaines*; the Marginall reading, *He was one of the* הַשְּׁלִישִׁים *Haſhliſhim, three*: which marginall reading, 2 *Sam.* 23. is made line reading, therefore wee may joyne them together, *He was one of the three chiefe Captaines.*

Where the holy Ghoſt makes that line reading in the New Teſtament, which is marginall reading in the Old Teſtament, we may ſafely joyne them both in the Text. *Canon.*

Prov. 3. 24. *He gives grace to, ãnaÿm the* עֲנִיִּים *poore*: but 1 *Peter* 5. He followes the marginall reading, *He gives grace, ãnaÿm, to the* עֲנָוִים *humble*; therefore wee may ſafely joyne them both in the Text; *He gives grace to the poore humble.* 1 *Exemplo*

Pſal. 16. 10. *Thou wilt not ſuffer Hhaſidecha, thy* חֲסִידְךָ *holy ones.* In the marginall there is a ſigne of the plurall number, ſhewing that there is a letter redundant. *Peter Act.* 2. approves this marginall reading, reading it in the ſingular number, *Thou wilt not ſuffer Hhaſidecha, thy* חֲסִידְךָ *holy one to ſee corruption.* 2

The marginall readings of the Mazorites we may uſe them for illuſtration, (where they are not approved by the holy Ghoſt) although wee may not make them line reading. If they impaire not the credit of the Scripture, or is contrary to it. *Canon.* 1.

1 Example. *Eſa.*63.9. *In their afflictions they were* לֹא *Lo, (not) afflicted*; the marginall reading may ſerve for illuſtration; *In all their afflictions* לוֹ *Lo,(he) was afflicted*, to wit; Chriſt bearing our ſinnes.

2 1 *King.*22 48. *Ioſaphat had* עָשָׂר *ãſar, ten Ships which went to Ophyr*: the Marginall reading hath it, *Ioſaphat* עָשָׂה *Aſah, made ſhippes which went to Ophyr.* Here the one cleareth the other, he made ſhipps and how many ſhipps he made.

3 *Deut.*21.7. *Our hands have not Shopheheb ſudit* שָׁפְכָה *ſhedde.* (In the ſingular number) the marginall reading hath it שָׁפְכוּ *fuderunt* in the plurall number: to ſignifie, that every one in particular ſhall purge himſelfe, and all of them ſhould proteſt that they had not ſhed that innocent blood.

Obiect. 1 But the Mazorites marginall reading ſeemes to bee contrary to the Text; therefore we may not uſe it for illuſtration.

*Prov.*4.3. *Tender and young was I* לְפָנַי *Liphne, before my mother*: but the marginall reading hath it, *Tender and young was I* לִבְנֵי *Libne, before the ſonnes of my mother:* Here the marginall reading ſeemes to be contrary to the Text: for *Salomons* mother had no ſonnes but *Salomon*, and the child who was begotten in adultery, who died ſo ſoone as he was borne.

Anſ. *Salomons* mother had moe ſonnes, 1 *Chron.* 3. 5. wherefore the marginall reading may well ſtand for illuſtration, (*Tender and young was I before my mother*) and (*tender and young was I before the ſonnes of my mother*) that is, of them all beſt beloved.

Obiect. But the Text ſayes, *Vnicus eram matri mea, I was my mothers onely ſonne*: then it may ſeeme ſhee had no more ſonnes but *Salomon*?

Anſ. *Iunius* tranſlates it, *vnicus, id eſt, vnice dilectus*, hee was

was his mothers best beloved of all his brethren.

Object.

The marginall reading seemes to bee contrary to the Text, 2 *King.* 8. 10. *Abi, dic* לֹא *Lo, non vivendo vives, quia ostendit mihi Iehovah, eum certo moriturum: Goe and say unto him, thou shalt not recover: for the Lord hath shewed me that he shall surely die.*

2

The marginall reading hath it thus; *Goe say unto him, thou shalt recover, although the Lord hath shewed to me bee shall surely dye. Abi, dic* לֹ *Lo, ei, vivendo vives quamvis Dominus ostendit mihi eum moriturum.*

Answ.

The marginall reading is not contrary to the Text, but serves for illustrating; *Abi, dic ei* (*subaudi*) *non vivendo vives: Goe and tell him* (to wit) *he shall not live, because the Lord told me that he shall certainely die.*

Object.

But the marginall reading seemes to be the right reading here, joyning *emor* with *lo*, by *Mackaph, dicei*, and then a Comma.

Answ.

Mackaph is not a syntacticke accent, but Euphonicke; therefore [x] *Iunius* in his last translation, followes the line reading (*dic non*) and not the marginall reading *dic ei*, as he did in his first translation.

x *Vide grammat. Iunij de accentibus.*

Quæst.

How shall I know, *Psal.* 22. 25. that this (*Caaru, they* כָּאֲרוּ *digged my hands and my feet*) is the right line reading, and not this, *Caari as* כָּאֲרִי *a Lyon.*

Answ.

1.

First by the Grammaticall helpes; for *Caaru* with *Cametz* signifieth (*to digge*) but with *Pacach* (*as a Lyon*:) it is here with *Cametz*, therefore it should be read *they digged*, and *Iod* is put for *Vau*.

2

2. The circumstance of the Text will leade us to reade, (*they digged*) for every member of the Text hath a proper word ioyned with it; *Dogges compassed me about*, *the company of the wicked invironed me*, *Psal.* 22: then the last member should not want the owne proper verbe, *they digged*.

3. [y] *Iohannes Isaac Levita* testifies, that he saw a Psalter, wherein it was plainely

y *Iohannes Isaac Levita.*

4 plainely written *Caaru*, and not *Caari*. 4. [x] *Aquila*, (who was a great enemy to Christ) followed *Caaru*, *they digged*, ὤρυξαν, *turpiter fœdarunt manus meas, id est cruentarunt*, *They filthily defiled my hands*, that is, *with blood*. And the [z] seventy ὤρυξαν *foderunt*, *digged*: and the translation which the Ethiopians and Indians use in the Chaldy tongue, hath *Caaru foderunt*, *digged*, as [b] *Petrus Galatinus* testifies and so the Syriake version hath ניכו *transfixerunt*.

x *Aquila.*

z *Translat. 70. in Psal. 21.*
b *Petrus Galat. de trinitate.*

Canon. No translator may put the marginall reading in the Text, unlesse it be approved by the holy Ghost.

1. *Example.* We cannot translate, *Psal.* 22. 15. *They digged Lyon-like my hands and my feet.*

2 So, 1 *King.* 16. 26. the line reading hath it (*in his sinnes*) the marginall *in his sinne*: we must not put both in the Text here, *in singulis peccatis eius*, *for every one of his sins*, but use it for illustration onely.

3 *Ecclesiastes* 4. 17. *Keepe thy foote*, in the marginall, *keepe thy feete*: Wee must not translate it so, *keepe both thy feete.*

Canon. II. Where the Mazorite notes seeme to impaire the credit of the Text, there we are not to follow them.

Illust. I The Mazorites of *Tyberias* will seeme to be more modest then the Text, and to put the holy Ghost to schoole as it were, to teach him to speake.

1 *Example.* 2 *King.* 18. 27. *They shall drinke their owne pisse*: but in the marginall, they will put it in more modest termes; *They shall drinke the water of their owne feete*: but, *to the cleane, all things are cleane*, *Tit.* 1. 11.

2. 2 *King.* 6. *A gabb of Dones dung*: but for modesty they set in the margent, *That which comes out of the holes of the Dowes.* They say this phrase, *Indiget foraminibus suis*, *he hath need to make water.*

3 They will not say, *Deut.* 28. *Subagitabit eam*, *Hee shall know her*, as the Text hath it: but in the margent, *He shall lye with her.*

For

For the *Piles* or the *Hemeroids*, 1 *Sam.* 4. 4. they put in the margent *teḥorim Holes*, and they poynt the firſt word בעפלים *Mariſce Hemeroids*, with the poynts of מחרים *high holes*, to ſignifie, that the laſt muſt bee read for the firſt. *Scheva* is never made a gutturall letter. So they reade *Iehovah* with the poynts of *adonia* or *elohim*. 7 *Baamphalim. Batchhorim.*

As they would ſhew themſelves forſooth more modeſt then Pen-men of the holy Ghoſt: ſo they would ſhew themſelves more clement then the holy Ghoſt. II.

There are foure Bookes in the Old Teſtament, which end with threatnings, but the penult verſes of theſe Bookes are more milde; therefore they have cauſed to Print them over againe, and adde to every one of theſe Bookes, the penult verſes after the laſt. The note of the foure Bookes is ſet downe by *Sigla*, or their abbreviation in the end of *Eccleſiaſtes*; *Iod* for *Eſaias*; *Tau* for *Terignatzar*, *The twelve ſmall Prophets*, of which *Malachy* is the laſt; *Caph* for *Lamentations*; and *Coph* for *Coheleth*, *Eccleſiaſtes*. יהיקק

Becauſe the laſt verſe in *Eſay* is terrible, (*and their fire ſhall not bee quenched*) they have cauſed to Print over againe the penult verſe: *And it ſhall come to paſſe, that from moneth to moneth, and from Sabbath to Sabbath, that all fleſh ſhall come and bow before me.* ſo they have dealt with the other three bookes, adding the penult verſe to every one of them.

As they will ſhew themſelves more clement then the holy Ghoſt, ſo they will take upon them to cenſure places which they thinke defective in the Text. III.

This is their note in the margent, *Gen.* 4. 8. that there are 28. verſes in the midſt of this verſe wanting; a large conference of *Cain* with *Abel*, which is ſet downe in the Chaldy Paraphraſt. But (*& dixit*) *he ſpake*, ſignifieth not only

only to hold a long conference, but also to speake friendly with one, and to converse with him.

Canon. IIII.

These are the censures of the Iewes of *Tyberias*, but they are not found in the great and first Mazora.

Where the double reading of the Mazorites is contrary to the Text, it should bee altogether reiected and cast off.

* *F. Cuna de repub. Iud. Scal. in Euſ.*

When* *Onias* the fourth was cast out by *Antiochus* the great, from the Priesthood of Ierusalem, hee fled to Egypt, and there built a Temple in Heliopolis, alledging *Esay* 19. 17. for him; reading the Text thus (*And one of them shall be the City of* חרס *Cheres the Sunne*: for חרם *Heres, destruction*; the Chaldy Paraphrast ioynes them both together, *The city of the Sunne shall be destroyed.* This double reading is contrary to the Text, for there might not bee any Temple built for the worship of God, but at Ierusalem. Confer *Deut.* 5. with the 4. of *Iohn.*

CHAPTER. III.

Of the second helpe.

στιγματολογία, or the right pointing of a Scripture.

THe letters in the Scriptures have two sort of points, either in valour or in figure, the points in valour were from the beginning delivered by *Moyses* in mount *Sinai*, but the figures of them were found out afterwards by the Mazorites, and no consonant can bee pronounced without them. Of the latter points, the Iewes say in the Ieruſolymitan Talmud, *Othun cullehn cegnuphalo naphſha*, Letters without points are like a body without a soule; and so *Zohar* saith, *hakkore belo hammetheg carreketh belo barezten*, He who readeth without points

Lib. Iomi. cap. I.

Ex midraſh.

points, is as he who rydeth without a bridle. And againe he saith, *col perush shela gnal derech hatagnamim Lo tob La*, Every exposition that is not according to the points and accents, is not to be followed: the Iewes call the accents *tagnamim* because they season the reading, and give it the right relish, as sawce doth the meat. טעמים

Many goe about to proue that the Scriptures had the figures of the vowell points and accents from the beginning, because without them the letters cannot be pronounced, and that there are many of the accents set downe in the Talmud before the Mazorites found them out. But wee must understand that every letter in the Hebrew hath the owne valour naturally, and every word the owne accent whereby it is pronounced, and every phrase may bee read and understood without any of them, and it may bee proved by the argument taken from the nature of all other languages in the world, and the argument is this.

Neither the *Arabicke*, *Syriack*, *Chalde*, or any other dialects of the Hebrew had any vowels or accents in figure from the beginning, but are lately found out for to helpe those that are not trained up naturally in that language; but the Hebrew, being naturall to the Iewes they needed none of them, for they had onely three letters of the Alphabet that served them for vowels ו י א. the proposition is proved by the analogie of other languages as in the Greeke, for it is not above 200. yeares since the vowels and accents were found out, as may be seene in their old manuscripts, where all the matter goeth forward, as one continued word; for *Cadmus* who was the first originall of them gave them onely sixteene letters, and these lacked many of the vowels, but had no figures of the accents. So the ancient Latins said *bne* for *bene*, *ptere* for *petere*; and so the Æthiopians at this day have no vowels, neyther the Persians who have but

Plin. hist. nat.

Scal. in of nse.

eight letters and by divers ſituation of them they may reade them diverſly, ſo that the languages themſelves neede none of the figures of the vowels and accents, but are found out for thoſe that are ſtrangers to that language to helpe them more eaſily to reade it. And thus we are beholden to the Mazorites who have taken ſuch paines to ſet downe the figures of the vowels and accents, to helpe us who are but ſtrangers to that language without them.

Canon.

1. *Exemple* Where this ſtarre * is placed it ſhewes alwaie the wrong reading.

The right poynting of the Scripture, by the accents found out, is a moſt neceſſary helpe for underſtanding the Text.

After the Lord ſaid, let the waters bring forth abundantly every creeping thing: and let the fowles flie upon the earth, Gen. 1.20. * Becauſe the vulgar Tranſlation marked not the poynt *Atnach, at creeping things* here; therefore ſundry have gathered, that the Fowles were created of the waters, contrary to the Text, *Gen.* 2.19. *Out of the ground the Lord God formed every beaſt of the field, and every fowle of the ayre.*

2

And they offered burnt offerings, (to wit) *Lambes: and they ſacrificed peace-offerings* (to the Lord) to wit, *Bullockes. Exod* 24.5.

5 *Talm. in tract. de ſeſſio. Fol.* 6. *ſuper Exod.* 24.5.

There was a queſtion betwixt the Diſciples of *Hillel* and the Diſciples of *Schammai*, what were the ſacrifices which were offered by the Iſraelites in the wilderneſſe, the ſect of *Hillel* held, that it was the dayly ſacrifice or burnt offering which they offered: The ſect of *Schammai* held, that it was a voluntary ſacrifice which they offered: but if they had marked the right poynting of the Text, this controverſie would haue ſoone ended; they might have ſeene two diſtinct ſacrifices ſet downe there. They ſhould not have read the Text without the diſtinction *Atnach* at *burnt offrings*, as they did (*and they offered burnt offerings, and ſacrificed peace offerings.*)

And

And he was with the Lord forty daies and forty nights, and he did neither eate bread nor drinke water: and he wrote upon the Tables. Exod. 34.28.

Who wrote upon the Tables, whether God or *Moyses? Deut.* 10.2. It is expresly sayd, that God wrote the second Tables, then for to cleare the place in *Exodus*, we must marke the accent *Athnach*, set downe before (*and*,) *and Moyses did neither eate nor drinke*: here is the rest, *and he wrote* (to wit, God) or *dum scriberet scilicet Deus*, while as he wrote, (to wit, God.)

2 Sam. 8.13. *And David gate him a name when he returned from smiting the Syrians in the valley of salt, eighteene thousand.*

The accent *tarcha* in *Aram* or *Syrians* sheweth that it is distinguished from the words following, and that it coheres with the words going before, for the *Syrians* were not killed in the valley of salt but the *Edomites*, for the *Syrians* were farre distant from this valley, for *David* fought two battels in one day, one against the *Edomeans* by *Abisai* the brother of *Ioab*, where he making the first on-set killed sixe thousand, and *Ioab* comming in afterwards killed twelve thousand; and the victory is ascribed to *David* who gate him a name when hee killed eighteene thousand; therefore we should not say that the *Syrians* were killed in the valley of salt, for *Syria* was distant from it, but the *Edomits* were killed there; therefore *1 Chro.* 18.12. it is said that *Abishai* killed of the *Edomites* eighteene thousand in the valley of salt, and so in *Psal.* 60. in the inscription, when *Ioab* returned and smote of *Edom* in the valley of salt twelve thousand, but *Samuel* saith that *David* smote of *Edom* eighteene thousand.

Levit. 12.6. *But when the dayes of her purification shall be fulfilled, whether for a sonne or a daughter, shee shall bring a Lambe.**

Augustine not observing the Hebrew point *Segolta*,

which is put after *daughter*, thought that she was to offer her offering for her son as well as for her daughter, contrary to the Scripture; for the male childe was to be circumcised the eyght day, and consequently was cleane; and the females were circumcised in the males. The sonnes of *Iacob* say to *Hamor*, *Gen* 34.14. *Shall we give our Sister to one that is uncircumcised? But this we will consent unto you, that every male be circumcised among you.*

Deut. 25. 2.3. *Forty stripes shalt thou give him, but no moe.*

6 The Iewes had a tradition of giving the guilty thirty nine stripes, but not full forty. 2 *Cor* 11. 24. *I received of the Iewes thrice forty stripes lacking one*: the reason commonly is, why they substracted one was for pitty: but the ground of the substraction was the custome of the Iewes following the [e] *Talmudlike* reading, omitting the distinction which is in the Text; for the Text distinguisheth these two, *Hee shall be beaten before him with a certaine number*, then it subioynes. *Thou shalt beate him with forty stripes*: but the Talmudicke reading ioynes them both together, passing by the point, (*He shall be beaten before him with a certaine number, with the number of forty*) that is, that which goes next unto *forty*, or immediately before *forty*; the Text sayes not (say they) *forty in number*: for then full forty must bee understood; but because the Text sayes, *Bammisper in numero*, in number, he would say; Let him be beaten with as many stripes as hee may beare according to his desert.

[e] *Talmud.*

1 *Sam.* 4. 4. *Before the light of God went out in the Temple, Samuel slept.*

The not reading the point made a wrong reading. *Before the light of God went out, * Samuel slept in the Temple.* No man might sit in the Temple, farre lesse sleepe in it. The King sate only in the outward Court, and the Priest stood: therefore when *Samuel* slept, he slept in a Cham-

Cha mber hard by, and not in the Temple.

*Habac.*2.4. *The iuſt by faith, ſhall live*; We muſt be firſt iuſt by faith before God, and then live; and not firſt iuſt, then live by faith before God: this is the right reading. But ſome reade it wrong, thus; *The iuſt, * ſhall live by faith.* That the former is the true reading, is proued by the Apoſtle, *Rom.* 1.16. 17. *Onely the iuſt ſhall live before God*: but the iuſt by faith is onely iuſt; therefore onely the iuſt by faith ſhall onely live before God. The Coueuant of the Law ſayes, (*hoc fac, & vives*) *Doe this and thou ſhalt live*; here the *ſubiectum* of this propoſition is, *hoc fac*; and the *attributum* of it, is, *vives*. So this is the new covenant, *The iuſt by faith ſhall live*, here *ſubiectum* is, *The iuſt by faith*; *attributum*, *ſhall live*. 8

Mark. 13. *They ſhall deliver you into their meetings and Synagogues, ye ſhall be beaten, and ſhall be preſented before Rulers and Kings:* 9.

The wrong reading, *they ſhall deliver you to their Iudicatories, * and in their Synagogues ye ſhall be beaten*: they were not beaten in their Synagogues, but before the civill Iudges in their Iudicatories.

Luk. 3. *He began, to be about thirty yeares of age, * being as is ſuppoſed the Sonne of Ioſeph.* 10

Ἀρχόμενος *incepit*, is not conſtrued here with the Genitive caſe τριακοντέτους ἐτῶν, but is put abſolutely here, according to the Hebrew phraſe; as in *Gen.* 9.20, *Tunc cœpit Noe plantare vineam*, *To plant a Vineyard, and drinke of the wine thereof.* The wrong reading is thus; *Then he began to be about thirty yeares of age*, without any diſtinction. *Dionyſius* following the wrong pointing, makes him but *ſeven and twenty yeares when hee began his Miniſtery. Keplerus* makes him to begin his Miniſtery *in the beginning of his thirtieth yeare.* But he began his Miniſtery in the beginning of his thirtie one yeare, being full thirty. *Scal. emend. temper.*

Ioh. 17.3. *This is life eternall, to know thee onely to be true God, and whom thou haſt ſent Chriſt.* This is the true reading.

11 The Arians pointed the place wrong, thus; *This is life eternall to know thee onely,* * *to be the true God, and whom thou haſt ſent Chriſt.* So they would ſeclude Chriſt from being true God: For the exclusive particle μονὸν, belongs not to the *ſubiectum*, *life eternall*, but to the attribute, *The true God.* Which particle in the Greeke ſheweth clearely, ἵνα γινώσκωσι σὲ μονὸν ἀληθινὸν θεὸν: and the ſence is this; *That ye may know the Father to be that God, who is onely very God.* If the Comma were put after (only) then it would ſeclude the attribute, *the true God*, from the Sonne, and the holy Ghoſt: but when it is rightly placed, it ſecludes the attribute onely from Creatures. *Solus Pater eſt Deus, (ſolus,) ſecludit attributum, ab alijs perſonis, ſed vera lectio ab omnibus Creaturis.*

2 Theſ. 3.14. *If any hearken not to our ſpeech by an Epiſtle, note ſuch a man.*

The wrong pointing is this; *If any man hearken not to our ſpeech,* * *note him by an Epiſtle.* For it is not the Theſſalonians, but *Paul* that ſhould write the Epiſtle.

13 *Revel.* 13.8. *Whoſe names are not written in the booke of the Lambe ſlaine, from the beginning of the world.*

Slaine, here is not referred to theſe words, *from the beginning of the world*, but to the words going before; *written in the Lambes booke from the begining of the world.*

14 *Act.* 19.5. *Then ſaid Paul: Iohn verily baptized with the baptiſme of repentance, ſaying unto the people; That they ſhould beleeve in him which ſhould come after him*, (that is) *in Chriſt Ieſus: So when they heard him, they were baptized in the Lord Ieſus*: This is the right pointing. *That they ſhould beleeve in him which ſhould come after him*, that is, *in Chriſt Ieſus, and when they heard him,* * *&c.* taking them for *Lukes* words: This is the wrong reading.

The

The right reading makes these to be *Pauls* words (*and hearing them they were baptized*) that is, *Iohns* hearers hearing himselfe. The wrong reading makes them *Lukes* words, and so make the twelve men whom *Iohn* baptized to be rebaptized againe by *Paul*.

Esther 2. 5. *There was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish, a man of Iemini; which had beene carried away from Ierusalem with the captivity.* 15.

The right pointing is, not to make a Comma after *Kish*, but after *Iemini*: for if it be set after *Kish*, then the relative will have relation to *Mordecai*; then *Mordicai* should have lived from the captivity of *Iecuniah*, till the Persian Monarchy. Therefore *Tarcha* set upon *Kish*, is but *semi-incisum*, and hath not the force of a full Comma. For the Hebrewes have their *Semi-incisa*, *incisa*, *membra*, & *puncta*: *membrum*, properly is the point which answers to the Greeke Colon.

Iam. 2. 24. *Ye see then how that of workes, a man is iustified, and not of faith onely.* This is the right reading.

The wrong pointing is, *That of workes a man is iustified, and not of faith onely.*

If it were thus pointed, then it should carry this sense, *Ye see then that a man is iustified by workes and not onely iustified by faith*: That is, *That he is both iustified by workes and faith*; but the point is to be placed before *and*, and μονον is to be referred to πιστις, signifying, *Fides sola vel solitaria*, *The faith that is alone*: It is one thing to say, that *Man is not iustified by faith only*: which *Iames* never saith, and were a contradiction to *Paul*: and another thing to say, *That a man is not iustified by faith alone*, which is most true, and *Paul* never denyed it.

That this is the right pointing, and that the place hath this meaning; it is evident thus.

First, by the drift of the place, which is not to shew,

what place faith hath in iuſtification, for that is *Pauls* driſt. *Rom.* 4. 5. But to ſhew what faith it is, that hath place in iuſtification againſt Solifidians.

Secondly, By the examples alledged, for *Abraham*, was iuſtified before God, long before the oblation of *Iſaac*, and *Rahabs* words could not iuſtifie her before God, becauſe ſhe was ſtained with many imperfections.

Thirdly, by collation of other places of the ſame Text, verſe. 14. where he ſpeaketh of the having of faith with workes: and not of iuſtifying by workes with faith.

Fourthly, the Syriack tranſlate it *fide ſola*, *faith alone*.

Fiſtly, verſe 20. χωρὶς ἔργων *without workes is dead*, that is, *That faith which hath no workes is dead*: and not, *Faith without workes is dead*, as *Beza* diſtinguiſheth well; as if faith were quickned by workes.

Laſtly, when μονὸν ſignifieth *onely*, and not *alone*, it is other wayes placed, κ μονὸν πίςις, as the Greekes vſe to ſpeake: But placing it after κ πίςις μονὸν, it ſignifies μονὴ, *fide ſolitaria*. I conclude this then, that we are iuſtified by faith with workes *aſſociative*, but not by faith and workes *copulative*. I worſhip Chriſt with his fleſh *aſſociative*, but not Chriſt and his fleſh *copulative*. So, I honour the King with his Crowne *aſſociative*, but, I honour not the King and his Crowne *copulative*.

The commands are pointed after another manner, then any of the reſt of the Scriptures; for ſome of them ye ſhall ſee diſtinguiſhed by a full point, and lightly alſo ye ſhall ſee *Atnach* and *Zakeph katon*, that is, Colon and Comma *maior* both ioyned, the firſt as a note of greater diſtinction, and this of a leſſer. So ye ſhall ſee *Silluk* and *Atnach*, ioyned together after ſome of them.

A full point, & a colon, *Obiect.*

Whence came this divers pointing of the Law?

Anſw. The reaſon which the Iewes give is ridiculous, they ſay the commands are all ioyned together without any full diſtinction, *Bedibbur echad*, *ſermone uno*, at one ſpeech,

ſpeech, that is, without any reſt, becauſe God pronounced them all with one breath. They are diſtinguiſhed againe, ſay they, becauſe man cannot without reſting pronounce them.

But the truth is, that the commands, as they are diſtinguiſhed, ſo there is a full point, to make the diſtinction; but becauſe there is a a great affinitie amongſt them, therefore it is alſo that they are lightly diſtinguiſhed; and it is to be marked, that theſe commands which are ſet downe without any conjugation in *Exodus* the 20. *Deut.* 5. 18. are ſet downe with a copulative, *Thou ſhalt not murder*, and, *thou ſhalt not commit adultry*, to teach us the conjoyning of the commands as into one body, which muſt alſo be done in one practiſe. The Schoolemen ſay well, *Tota obedientia eſt copulativa*, the whole law is copulative.

CHAP. IIII.

Of the third Helpe.

Αναλογία, or collation of Scripture with Scripture.

Canon.

COllation of Scripture with Scripture, is a moſt profitable helpe to bring us to the ſenſe of the Scripture.

Confir.

Act. 16. 10. συμβιβάζοντες ὅτι κύριος προσκέκληται αὐτοὺς, being aſſured that the Lord had called us to preach the Goſpel unto them.

* *Certi facti ex collatione ſcripturarum.*

Illuſt.

As the middle lampe of the Candleſtick, being enlighned from the fire of the Altar, one lampe gave light to another; ſo the Word of God having light from Ieſus Chriſt, one Scripture then gives light to another.

Canon.

The Iewes uſually conferred Scripture with Scripture, *Act.* 15. *Moſes is read of old every Sabboth in the Synagogue.*

Illuſt.

When[k] they read *Moyſes* Law, they read ſo much of the Prophets anſwering to the Law. They divided *Moſes* Law into 53. equall Sections, joyning two ſhort ones:

[k] *Buxtorf. Tiber.*

and

and ends them all in a yeare, allowing a Section to every Sabboth. These Sections were called *Paraſcha* in the Law, and *Haphtarah* in the Prophets, as ye would ſay, diviſions, or a diſtinguiſhed part of the Text.

They were called alſo *Sydra*, *a Sedar, ordine*, in the Chaldie: and the Apoſtle *Coloſſ.* 2. 17. 18. hath relation to this manner, ἐν μερει της ἑορτης, *in parte Sabbathi*: it was called[1] *Pereck*, or *Cheleck*, as yee would ſay, *In tractatu de feſto*, places for their feaſts: for they had ſo much allotted for them to reade in their feaſts.

1 *Talmud. lib. chagiga.*

Theſe Sections were diſtinguiſhed by three great פפפ. in the Law, and by three great חחח in the Prophets. But there is one of them, *Gen.* 47. 28. which is not diſtinguiſhed as the reſt, by three great P.P.P. And the Iewes give the reaſon to be this, becauſe it is the ſhutting up of the Booke of *Geneſis*, yea and of the whole Law and Prophets, to the comming of the Meſſias: and becauſe the time of his comming was not expreſly ſet downe; therefore they continued this Section with the former.

The occaſion why they joyned theſe parts of the Prophets, with theſe of the Law, was this; when they were under the perſecution of *Antiochus Epiphanes*, 1 *Mach.* 9. 43. He polluted the Temple, tooke away Circumciſion, and forbad the reading of *Moyſes* Law under paine of death; therefore they called him *Antiochus haraſchi*, *Antiochus the wicked*. Now leaſt they ſhould altogether want the reading of *Moyſes* Law, they made choice of certaine parts of the Prophets, moſt anſwerable to the parts of the Law which they read before.

I
Brought concent.

As for this place, *Gen.* 1. 1. *In the beginning God created heaven and earth*, they made choiſe of the Prophet *Eſay* 42. 5. *So ſaith the Lord, Creator of the heaven and earth* and they read to the eleventh verſe of the fortie three Chapter, which hath this marginall note upon it, *Gnad kan, hucuſque, thus farre.*

ע׳ב

The

The ſecond diſtinction was this; *Theſe were the generations of Noah, Gen. 6. 9.* In place of theſe words, they made choiſe of the words of the Prophet, *Eſay* 54. 11. *Canta ſterilis, Sing thou barren*: for as the firſt place intreats of the naturall generation of *Noah*; ſo doth this, of the ſpirituall generation of the Church. 2

Their third diſtinction was, *Gen.* 12. 1. *Abi tibi, Goe unto a land*: For this, they made choice of the fortie of *Eſay*, from the 25. verſe to the ſixteenth of the forty one Chapter: for as in this Section of *Geneſis*, the departing of *Abraham* out of his owne Contrey to a ſtrange land is handled; ſo in this Section of the Prophet *Eſay*, there is a comfort ſet downe to the Iſraelites, in baniſhment. And ſo forth to the end of the Law; as ye may ſee the places paralleld in the end of the Hebrew Bible. 3 m *Biblia Hebraica.*

When the tyrannie of *Antiochus* was ended, they began againe to reade *Moſes* after the old manner, and they read ſtill the places of the Prophets with him. Theſe places of the Prophets they called *Haphtara* from *Patar ceſſare*, to ceaſe, for they being ended, they went home, and he was called *Naphtir ceſſator*, who read this laſt part in the Prophets.

When they ended the reading of the Law, they had a feaſt, which they called *Schimchath tora, latitia legis*, the joy of the Law: this was the 23. of *Tizri*.

Theſe Sections or diviſions received in the Liturgie of the Church, were not *Divina inſtitutionis*, by divine appointment: for oftentimes they make a Section, where there ſhould be continuance of the Hiſtory.

The eleventh of *Geneſis*, at the 32. verſe, is ſeparate by their Section, from *Geneſis* the twelfth, where the Hiſtory is continued; for God ſpake theſe things to *Abraham* when he was in Meſopotamia, before hee came to Charran, *Act.* 7. 3.

But it may ſeeme theſe Sections were appointed by God, *Obiect.*

God, and that they were kept by the people of God as divine, *Nehem.9.* For when the mourning of the people for their Moabitish wives, was interrupted; all the time of the feast of the Tabernacles, that is, to the 22. day of the moneth of *Tizri*; [n] they began not to take up their mourning againe, till the 24. day of the moneth: the 23. day was a day of joy, because they ended the reading of the Law that day.

n Scaliger de emend. lib. 7.

Answ. The latter Iewes appointed many fasts and feasts (as may be seene in the Kalender) which they had no warrant for out of the Word of God: neither is the ground cleare enough out of this place, that they keepe the feast that day, that it will now follow.

When they ended the reading of the Law, the next Sabboth they called it *Sabboth Bereshith, requies in principio*: they began their readings in this moneth of *Tizri*, because they held generally that the world was created in September.

Besides the reading upon the Sabboth, they read these Paraschaes or Sections upon the weeke dayes also, but they read not the whole Sections: and these who would seeme to be more devout, fasted these two dayes also: and of this the Pharise boasted, *I fast twice in the Sabboth*, that is, in the weeke. The Iewes in the East began this fast, upon *Dijum*, and ended it in *Dijum*, the fift day of the weeke.

Canon. This collation of Scripture with Scripture, the Apostles afterward used it.

Illust. The two Testaments are Gods two Silver Trumpets, and his two lips, as it were, breathing out one truth.

Canon. 1. When the Apostles cite Scripture to confirme their doctrine, it is not because their doctrine stands in neede of confirmation (as ours doth, *For all men are lyers, Esay 9.17.*) But it is for our cause, to let us see the harmony and consent that is betwixt the Old and New Testament.

° The

o The Iewes say well, *The Law needs no fortification.* o *Talmud. Hierosolymitanum.*

When the Apostles compare Scripture with Scripture, sometimes the reference is in expresse words: sometimes the collation is in the matter, and not in the words. *Scriptum est in verbis & scriptum est in rebus*: it is written in the words and the matter. *Canon.* II.

Zach. 6.12. *A branch shall rise, Netzer, Esay* 11.1. *Matth.* 2. (*Behold he shall be called a Nazarite.*) *Netzerit*, and not a *Nazarit*: The Evangelist expounds the Prophet in sense, though not in words, for Christ was not a Nazarite. Therefore these words in *Matthew* should be interpreted, *Matth.* 2.23. he shall be called a *Flower* or a *Branch*; the Scripture cals a child a *Branch*, and a branch a *Child*. So the Hebrews cals (*Bath*) a *Daughter*, and *the apple of the eye*, because his daughter is as deare to him as the apple of his eye: *Per Metalepsin*, one word put for another, having some similitude. *Chrysost.*

When the Apostles cite the Testimonies of the Old Testament, sometimes they change some thing for illustration. *Canon.* III.

Micha. 5.1. *But thou Bethlem Ephrata, art the least of the Rulers of Iudah, out of thee shall come forth to me, who shall be Ruler in Israel.* But *Matth.* 2.6. *And thou shalt not be the least*: That which *Matthew* sayes, *Micah* insinuates, *Out of thee shall come he who shall not be the least*: and *Micahs* words may be read thus, by an interrogation, *Art thou the least of the Rulers? Thou art not*: as *Iob* sayes, *Iob* 40.30. *Wilt thou draw the Whale with the hooke?* that is, thou canst not. 1. *Example.*

Esay 22.13. *Let us eate, let us drinke, for the morrow wee shall dye*: But the Apostle, 1 *Cor.* 15.32. puts it in the present time: *The morrow we dye*. For illustration, to expresse the boldnesse of these Sadduces & Epicures, who would eate and drinke securely, although they were present to die: and the Chaldie Paraphrast addes, (*and not rise againe*) 2

gaine) to shew that these Epicures looked not for the resurrection.

3. *Psal.* 40.7. *Mine eare hast thou pearced*: but the Apostle, *Hebrewes* 10.5. hath it thus; *A body hast thou fitted to me* for illustration: Christs obedience began at his eare, but his whole body was obedient when hee offered himselfe upon the Crosse,

4. *Psal.* 47.5. *He ascended up on high and received gifts*: but *Ephes.* 4.8. *He ascended up on high and gave gifts.* For illustration, all the gifts which Christ received, he received them to this end, that he might bestow them upon his Church.

5. *Psal.* 51.4. *That thou mayest be pure when thou iudgest*: but *Rom.* 3.4. *That thou mayest overcome when thou iudgest*, for illustration, for they who are pure overcome in iudgement.

Canon. IIII. Sometimes the Apostles adde some things for illustration.

Exod. 25. *With Hyssop and Scarlet*: but *Hebrewes* 9. 19. hee addes, *Hyssop and Scarlet wooll*, because all the Scarlet about the Sanctuary was of wooll, *Xylinum*, which was the wooll of a tree: for there was no Silke in the Tabernacle, ° (as some conjecture) because it comes of the Worme, a creeping thing which was uncleane by the Law, therefore *Byssus* was fine linnen of Egypt, and not Silke.

° *Ainsworth on Exod.*

Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, soule, and strength*: and Christ addes, ἐν διανοίᾳ, *Both with the efficacy of the wind and will.* And the scribe addes a fift word, *Mark.* 12.33. συνέσεως, *Understanding*, by which diversity of words, God would let us see that we should love him unfainedly; *Psal.* 77. 7. and that all the springs or fountaines within our soules, should praise him.

1 *Sam.* 9.16. *And God gave them Saul the sonne of Kish, A*

mina

man of the Tribe of Beniamin: but *Act.* 13. 20 *He gave them Saul, a man of the Tribe of Beniamin, forty yeares*, For illustratio, to cleere this part of the Chronologie the better.

Sometimes they omit something for illustration.

Esay. 52. 7. *How beautifull are the feete of those who bring the glad tidings of salvation upon the mountaines?* Paul, *Rom.* 10. citing this place, leaues out (*upon the mountaines.*) The prophet when he went to prophecy, he went to Judæa a mountainous Country, but the Apostles were to goe into the whole world: all the world is not mountainous, therefore he leaues out pertinently, *upon the mountaines.*

Exod. 20. 12. *Honour thy father and thy mother, that thy daies may be long in the land, which the Lord thy God giveth thee*: but the Apostle to the *Ephesians*, *Ephes.* 6. 3. repeating the same, leaues out (*which the Lord thy God giveth thee.*) For the Christians were not to goe to Canaan to dwell againe.

Collation of Scripture with Scripture, is either in the phrase, when we compare the phrase of the Old Testament with the New: or in the type & the thing signified. Thirdly, in the type with the antitype. 1 *Pet.* 3. 21. In all these we must take heede that our [illegible] be in a like.

Of phrases not rightly matched, nothing is concluded, *Exod.* 24. 8. *Hic est sanguis Testamenti seu fœderis. This is the blood of the covenant*: *Matth.* 26. 28. *Hic est sanguis meus: This is my blood.*

These two places are not well matched, the one place is proper, the other is tropicall; for when *Moses* sayes, *This is the blood of the Covenant*, he pointed at the blood of the sacrifice, which was blood indeed: but whe Christ sayes, 1 *Cor.* 11. 24. *Luk.* 22. 20. The wine which was in the Cup, was a sacrament of his blood.

1 *Cor.* 11. *Hoc facite*, the Iesuites expound it *sacrificate* sacrifice. So *Iudg.* 13. 15. *Facere hœdum, id est sacrificare*,

to

Canon. V.

Canon.

Canon. I

to kill a Goat. These places are not rightly compared.

Obiect.

Facere hœdo, to kill a Goate; *facere vitula*, to kill a Calfe, *est sacrificare*, to sacrifice; *sed facere vitulam*, is onely *mactare*, to slay. *Gen.* 18.7. So *Exod.* 12.19. So *Exod.* 29. and 30. *Facere in venerem*, is not there to sacrifice, but to slay and prepare it, that it may be a sacrifice.

Answ.

Judges 13.15. *Faciemus coram te hœdum caprarum*, signifies, *Let us sacrifice for thee a Kid*; therefore, *facere hœdum*, signifies here, *to sacrifice.*

These are the words of *Manoah* and his Wife, to the Angell, whom they knew not to be an Angell. What answers the Angell? *If yee holde me still I will not eate of your meate, and if ye offer a sacrifice, offer it to God*: So *Facere hœdum*, is both to prepare the Kid, that it may be eaten, and, *to kill it, that it may be ready to be sacrificed*: but it never signifies, *to sacrifice.*

παραλληλα 1s a. *Canon.* II

To compare the prophecy and the event, gives great light to the Scriptures, if they be rightly watched.

o P. Cunæus de repub. Iud.

Gen. 49.10. *The Scepter shall not depart from Iuda till Shilo come.*

When° *Gabinius* the Pro-consull established five Synedrions of equall authority. (the first in Ierusalem; the second, in Gadara; the third in Amathus; the fourth, in Iericho; the fift, in Saphar.) Yet the Scepter was not taken away from *Iuda*, although it was weakned much; and it is to be marked, that there hangs a Scepter still above their heads where they sat in *Synedrio*, to put them in minde, that the Scepter should not depart from them till *Shilo* came; neither did it depart from them till Christ was borne: p then *Herod* killed those of the Synedrion, and tooke the governement to himselfe.

p Iosephus.

Ier. 35.18. *And there shall not want one of the posterity of Ionadab, to stand before me for ever.*

q Scalig. in Eusseb. Chronic.

The accomplishment of this Prophecy was, q when the

the *Chaſidim* repaired the ruines of the Temple, in the time of the *Machabees*, and untill the deſtruction of the Temple.

Zach. 11.1. *And the gates of Libanus ſhall be opened.*

The[r] Iewes ſay, that this prophecy was accompliſhed forty yeares before the deſtruction of the Temple, which is called: *Domus ſylvæ Libani.* The houſe of the forreſt of *Libanus*, 1 *King.*7. This is to be marked, becauſe the veile of the Temple rent in two, iuſt forty yeares before the deſtruction of the Temple. In the Syriacke it is, *facies Templi ſciſſa eſt*, The face of the Temple was rent.

r *Talmud. lib. Iom a cap. 4. Fol. 39.*

Mich. 3.12. *Sion ſhall be plowed like a field.*

The accompliſhment, when *Turnus Ruffus* came in with a Plough, and tilled up the very ground of the Temple;[s] for the Romans; when any Citty rebelled againſt them, they cauſed to plough it up with a plough, as it was their cuſtome when they built Citties, firſt they drew a draught round about them with a plough.

s *Scal. canon Iſagog pag. 104.*

Dan. 12.11. *Mat.* 24.15. *And the abhomination of deſolation ſhall be ſet up.*

The accompliſhment of the Prophecy[t] when the Romans cauſed diſplay in the Temple, the ſpread Eagle, and the abhominations, contrary to the Law.

t *Alexander ab Alexandro.*

Luk. 19.44. *A ſtone ſhall not be left upon a ſtone.*

The accompliſhment[u] when *Iulian* the Apoſtate hyred the Iewes to build the Temple of Ieruſalem againe, they began firſt to raze the old foundation, and not to leave a ſtone upon a ſtone in it: here they accompliſh the Prophecy, but there comes a fire which ſcatters them, that they did never build a new Temple againe.

u *Tripart. hiſtor lib. 5. cap. 48 de Iuliano.*

When a wrong accompliſhment is applied to a prophecy, they are not right paralleld.

Canon.

Eſay. 7.8. *And within threeſcore and five yeares, Ephraim ſhall be deſtroyed from being a people.*

2 *Esdr.* 13. 45. The false accomplishment, when the Israelites went into the Countrey of Arsarat in Tartary, beyond the Gaspian hills, inclosed there by the Sabbaticall River: but the true accomplishment was, when they were carried unto the land of Medea by Assarrhadon, 2 *King.* 17. 6.

Esay 19. *And he shall enter into Egypt, and the Idols shall fall before him.* A false accomplishment, [x] when Christ fled to Egypt (some say) all the Idols fell downe before him, and that the tree *Persea* bowed thrice downe and did homage to him. This was the fault of the Ancients, that strained the prophecies too much, in applying them to Christ.

x Sozom.

Num. 23. 17. *There shall arise a Starre in Iacob.*

A wrong accomplishment, [y] when *Ben Cosbi*, in the dayes of *Hadrian* the Emperour, gathered a multitude of Iewes together, calling himselfe *Ben-Coksba, filium stella, The Sonne of a Starre*, applying this prophecy to himselfe: but experience taught him afterward, that he was *Bar Chosiba* to them, *The sonne of a lye.* But the true accomplishment is in Christ, who was the true *Starre arising out of the East, Luk.* 1.

y Hier. con ruf. Talm. in l. Lachasin.

Zach. 14. 20. *And in that day holinesse to the Lord shall be written in the horse bridles.*

A false accomplishment, when *Helena* found the Crosse of Christ, and put a peece of [z] it in the bridle of *Constantine* her sonne. But the true accomplishment, is under the kingdome of Christ, *When all things are made holy to those that are cleane, Tit.* 1. 15.

z Euseb. in vita Constantini.

Psal. 91. 13. *Thou shalt tread upon the Serpent, and the Cockatrice.*

A false accomplishment, when Pope *Alexander* set his foot upon the necke of *Fredericke Barbarossa*, and troad upon him. But a true accomplishment, when Christ did tread Sathan under feete.

Ma-

Malac. 1. 11. *And there ſhall be a cleane offering offered to the Lord in all places.*

A falſe accompliſhment, when the Papiſts apply this to the Maſſe: for all the faithfull (who are a royall Prieſthood to God) offers this ſpirituall offering to the Lord. The Propher ſpeaking of the ſpirituall worſhip of the Goſpel, expreſſes it often by the ceremonies of the Law: *Eſay.* 19. 29. *Eſay.* 65. 7. *Mal.* 3. 4. they mention the burnt offerings, the ſheepe of *Kedar*, the rammes of *Nebaioth*, and to goe to Ieruſalem.

This ſacrifice which the Propher ſpeakes of, is under the New Teſtament: but the ſpirituall ſacrifices of prayer, and vertues of charity, were common to the Iewes under the Law. *Object.*

The Chriſtian worſhip, that ſucceeded the Iewiſh worſhip, was not meerely ſpirituall as ours, for they had carnall ſacrifices with their ſpirituall. 2. Although the worſhip of God was ſtill ſpirituall, (and no worſhip may ſucceed it) yet the ſame in ſubſtance came forth in divers manner: ſo the worſhip of Chriſtians, did ſucceede the Iewiſh, that was covered. *Anſw.*

Many more examples might be ſet downe, concerning Dittologie, or double reading; Stigmatologie, or right poynting; Analogie, or right Collation: But I ſtudy to brevity. For any diligent man, by helpe of the Canons, and examples ſet downe, may make up a whole Booke of ſuch, the way being made plaine before him.

CHAP. V.

Of the fourth helpe.

*Μετάφρασις, or the Tranſlation of a Scripture, or * the Tranſlation from one tongue to another.* * Μετάφρασις.

THE Tranſlation of the Scripture out of the Originall tongues, into other Languages, is a profitable *Canon.*

helpe for the understanding of the Scriptures.

Confir. There is into a Text *Paraphrasis*, *Metaphrasis*, and *Ecphrasis*.

Metaphrasis, is when we translate out of one language to another, as neere the words as we can.

Paraphrasis, is when we follow not the words so strictly, but by a larger circuite of words, wee expresse the sense.

Ecphrasis, is when we make a narration onely, according to the sense, having no respect to the words.

A *Metaphrase*, *Deut.* 22. 6. *Ye shall not kill the dam upon the Egges*. *Jonathan* Paraphraseth it thus; *As our Father in heaven is mercifull, so be ye mercifull upon earth; therefore in one day ye shall not kill the Cow and the Calfe, the Ewe and the Lambe.*

The Ecphrasis of it, *Ye shall not be cruell.*

Levit. 19. 28. The Metaphrase, *He who polluteth himselfe with the soule of the dead.*

The Paraphrase, (*With the bone of the soule*) to let us understand, that by soule there, he meanes the body.

Ecphrase, *He who pollutes himselfe.*

Obiect. If it be said, that which is not authenticke should not be read in the Church, no Translation is authenticke, therefore it should not be read in the Church.

Answ. *Aliquid est primarió authenticum*, primarily authentick, *aliquid secundarió*, secondarily authenticke; a Translation is authenticke, in so farre as it agrees with the originall.

Quest. How farre are we bound to beleeve a Translation?

Answ. Here we must use the distinction of *Necessitas consequentis*, necessity of themselves; and *necessitas consequentiæ*, the thing that followes on them: *Necessitate consequentis*, wee are bound onely to beleeve the Scriptures for themselves: we beleeve a Translation, *necessitate consequentiæ*, putting this, or this, (that is) we beleeve a Translation,

slation, in so farre as it is agreeable to the authentick Scripture.

PARAGRAPHE I.

Of the necessity of a Translation.

WIthout Translation, the Scriptures could not be understood by forraine people.

1 Cor. 14. 11. If I know not the meaning of the voice, I am unto him that speaketh a Barbarian.

When Ptolomeus Philadelphus had gotten the Coppy of the Hebrew Bible out of Judea, to put it in his Library in Alexandria, he understanding nothing of it, said; *What profiteth a faithful friend sometime, or a hidden treasure?* therefore he sent to Judea for learned men, to translate the Bible.

Canon.

Confir.

Illust.

a *Epipha. de ponder.*

PARAGRAPHE II.

Of the Seventies Translation.

THis Translation of the Seventy, was the first Translation, which ever was of the Bible, and it was by Gods speciall providence, that it was translated by them: for by it the Lord made a way to the calling of the Gentiles, where unto Translation before it in the dayes of the Judges, or above, for whatsoever *Plato* or *Aristotle* learned of it, it was by Tradition, not by Translation.

b *Ioseph. lib* 1 *antiq.* sayes that they translated onely the five books of Moses.

The seventy were not taught, or inspired immediately by the holy Ghost, when they translated the Scripture.

Canon.

I

Illust.

Of purpose they changed some places, for feare of giving offence to Ptolomie, and his Queene.

When Philip asked the Oracle of Apollo, the Priest

Demosth.

caused the Oracle to answer to his humour, and therefore it was said φιλοπτολεμίζειν. So they would make the Scriptures humour *Ptolomie*, and so πτολεμιζειν.

d P.Crin.

These places make their wrong Translations manifest.

1 Example.

Gen. 2. *And God ceased from all his labours the sixt day, and rested the seventh day,*: Least King *Ptolomie* should have asked them; What? *Made God any thing upon the seventh day, and then rested?*

2

Exod. 4.20. *Moyses* tooke his wife and his two sonnes, and set them upon an Asse; but the seventy translates it thus, [c] *Moyses tooke his wife, and his two sonnes, and set them upon that which was under the yoake* (ὑποζυγιον;) Least King *Ptolomy* should have derided our Master *Moyses*, because he rode upon an Asse, and that he should not say, how could an Asse beare a woman and her two sonnes: hee would never have done this, if hee had not beene a begger.

c Chronicon templi secundi sive annales regum Israel.

3

Levit. 9.6. *Ye shall not eate of a Hare.* They translate it not λαγὼν, *a Hare*; but λασυπόδα, *rough foote*, because the Kings wife was called *Arnebath*, *a hare*; they would not translate it a *Hare*, least the Queene should say, that the Iewes did mocke her.

4

Num. 16.17. *I tooke of them not an Asse*; but the seventy translates it thus: *I tooke of them nothing of valure.* Least the King should say hee tooke not an Asse, but he hath taken some other reward, therefore they translate it ἐπιθύμημα, putting *Chamud desiderabile*, for *Chamor asinus.*

Deut. 32. 8. *The sonnes of Israel*: But the seventy translates it the Angels of God; least the Heathen should take offence heere, that *Israel* should be matched with the seventy Nations, that is, with all the people of the world. [*] *The things beneath* (say they) *signifie mystically things above: the seventy Nations, signifie seventy Angels, who are about Gods glorious Throne*; *the presidents of the seventy*

[*] Talmud. lib. Megbillah.

Na-

Nations. Doth not the Apostle confute this doctine, *Col.* 2.18. and herein the seventy followes the Platonicke errour of the Iewes.

Thirteene such places they translate, as *Iosippus* and the *Talmud* testifie: but how ridiculous reasons they are, ye see; which shewes, that they have not beene immediately directed by the holy Spirit. *Talmud. Babylon.*

The second reason, which proves them not to bee θεοπνευστους, is this: the seventy have added to the number of the yeares of the Fathers, an hundred yeares to each one of them. *Gen.* 5. which is not in the originall, that they might seeme to match the fabulous Egyptians in the number of their yeares: and so, *Iob.* 13.9. *They would lye for Gods cause.* II.

The third reason, which proves them not to be inspired by the holy Spirit, is this; they have added three or foure verses to the end of *Iob*, which are not originally set downe in the Hebrew. III.

[f] The seventy washing their hands every day, in token of their sincerity in this worke, seemes not to have beene so sincere in this businesse. *Canon.* f *Aristeas*

Therefore that which some report, [*] that they were shut up in severall Cells, which long after were to bee seene in Alexandria, [g] *Hierome* reiected as a fable; shewing that no such thing is reported by *Aristeas*, that was present at the businesse, and that no remainder of any such Cells was to be found at Alexandria, but that they met in one place, and conferred together every day, till the ninth houre, and in seventy dayes perfited the whole worke. *Augustine* [h] leaveth it doubtfull. This fable is urged by some, to prove that these Translators were guided by a Prophetical Spirit; therefore *Augustine* cals them, *Sapius Prophetas & eodem quo Prophetæ spiritu incitatos illa scripsisse, etiam in quibus ab Hebraica ratione dissentiunt*: oftentimes Prophets, and to be stirred up by the same

* *Ioseph. de antiq Iud. Iibr. 8.*

g *Hieron. in Pentateuch. Moysis præfatione.*

h *August de doctrina Christiana lib. 2. cap 15.*

same Spirit that the Prophets were in writing those things also, in which they disagree from the Hebrew writing: but *Hierome* condemneth this.

Canon. Although the seventy were not immediatly inspired by the holy Ghost in writing, yet the Church hath accounted their Translation next unto the holy Scriptures.

Illust. Some holy Writ is *Authentica veritatis*, of authenticke verity: Some is *Ecclesiastica universalis recepta*, received universally in the Church: Some but *Ecclesiastica particularis*, particularly received in some Churches.

Authentica veritatis, as the Hebrew Translation of the Old Testament.

Ecclesiastica universalis, the Translation of the seventy received in all Nations.

Ecclesiastica particularis, The Translation of *Ptolomæus Lagus*, received onely in Egypt.

The Greeke of the New Testament, is *Authentica veritatis*. The Syriacke is *Ecclesiastica universalis*: but *Hieromes* Translation, is *Authoritatis privata*. The Greeke Text is, αυτόγραφον: The Latine and Syriake, is δευτερον.

Canon. The Apostles themselves followed the seventies Translation in most things: therefore their authority must be more universall, then any other private mans Translation.

Illust. It was great presumption in the orientall Iewes, who dwelt at Babylon, (and keepe still the originall Text) to keepe a yearely fast called * *Angaria*, because the Bible was Translated in Greeke by the seventy. and they say, that there was three dayes universall darkenesse when it was translated, and they call the westerne Iewes in derision (who follow the seventies Translation) *Kira lemiphrang, lectionem retrorsam*: The backward reading, because they reade from the left hand to the right.

They called the other reading, *Hakkore giphtit*, which is, *From the right hand to the left*. The westerne Iewes were

Talmud. Babylon.
* These *Angaria* were kept by them when any lamentable thing fell amongst them, as the burning of the Temple, and such.

said, ἀναγινώσκειν Ἑβραϊστί, *Legere Egyptiace*, that is, *To use the Greeke tongue*: they were called *Hellenistæ*, because they used the Greeke Translation in their Synagogues.

Vpon this, there arose a great contention betwixt the Iewes and the Græcians, *Act. 6. 1.* That is, the Græcizing Iewes, and the other Iewes who kept the Hebrew Text, the chiefe of these dwelt in Babylon, 1. *Peter* 5.15. This hatred continued afterward when the Græcizing Iewes had their Synagogues distinguished from other Iewes; [k] *Beniamin Tudelensis* saith, that in his time there were two sorts of Iewes in Alexandria, *Babylachim & ikrikin, id est, Græcizantium, & non Græcizantium, Græcizing Iewes, and not Græcizing*: for the Babylonian Iewes followed not the Greeke Text.

Learne to put a difference betwixt these three sorts of Iewes: First, the Hebrewes who dwelt still in Palæstina: Secondly, these who were carried away to Babylon, 1 *Pet.* 5.15. Thirdly, *Hellenistæ*, or *Græcizing Iewes, Iohn 7. will he goe to the dispersed Greekes?*

It was a great presumption in the Babylonian Iewes, to hate so greatly the Western Iewes, who followed the seventies Translation, seeing the Apostles themselves followes them in many things.

The seventy differed from the Hebrew Text in many things, because they followed the Syriacke tongue, which was then most in use.

Psal. 1. *Raschang* in the Hebrew tongue, signifies him who was *condemned*; but in the Syriacke tongue, it signifies him who was *wicked*.

The seventy following the Syriacke, translates *Harashagna dasbis*, *wicked*; for none were condemned but those who were wicked.

Psal. 51.4. *That thou may be justified in thy speeches, and pure when thou judgest.* But the seuenty turnes it, καὶ νικήσῃς *& vincas*, *and may overcome*: which version the Apostle follows

i *Stal. in Euseb.*

k *Beniamin Tudel.*

Canon.
l *Full. Misc.*

1 *Examp.*

2 *Example.*

followes, *Rom.* 3.4. The seventy following the Syriacke, translates the word, as the Syriacke hath it. For *Zeka* in the Syriacke tongue, signifies to *overcome*, these who are pure overcome in judgement.

3 *Example.* 2 *Sam.* 24.15. *Dabar* in the Hebrew, signifies the *Pest*, in the Syriacke it is called *Mosbena*, *Death*; and the seventy following the Syriack, and *Iohn* 7. *Rev.* 6.8. cals it θανατος, *Death*.

This Translation of the seventy perished, when the Library of *Ptolomie* was burnt by *Pompey*, therefore they are but fragments of it which we have now.

PARAGR. II.

Of the Translators that followed after the Seventies.

Canon. The second translation. THe next Translation, was the Translation of *Aquila*, borne in *Pontus*: first, he was a Gentile, secondly, a Christian: thirdly, an Apostate Iew. He Translated the Bible both corruptly, and contentiously.

Illust. m *Ierome in Ezek.* 3. This [m] *Aquila* had another Translation more accurate then the first, κατ' ακριβειαν dicta: It was called the edition of the Iewes, because the Græcizing Iewes used it in their Synagogues.

The third translation. The third Translation, was that of *Theodosion* borne in *Pontus* also: first, he was a Marcionite, after leaving his sect, became a Christian Orthodox in shew: he made defection from the Christians to the Iewes, and translated the Bible.

The fourth translation. The fourth Translation, was that of *Symmachus*, under *Augustus Severus*, a Samaritane; who because hee could not get a place of dignity amongst them, came to the Iewes, and was circumcised the second time. (For they used to circumcise them anew againe, who made defection to the Samaritanes, or came from them.)

The fift translation. The fift Translation, was found inclosed in a Barrell at Iericho, and it is called the fift Translation.

The

The sixt Translation, was found in the yeere of Christ 230. at Nicomedia. The sixt translation.

Origen joyned all these together in one volume; the seventieth, that of *Aquila*, of *Theodotion*, *Symmachus*, two Coppies of the Originall, one in Hebrew letters and another in Greeke Characters: for which the booke was called *Hexapla*; then he addes the other two, and then it is called *Octapla*.

Herein the Providence of God is to be seene; as the Lord made the Mazorites the instruments, to keepe the reading uncorrupt: so he made *Origen* the Instrument, (who was otherwaies but a bad Textuall) to preserve the best Translations. *Nota.*

Tertullian[n] testifies, that in Serapæo, (the Library of *Ptolomie*) the seventies Translation was put in Hebrew letters, and was used to be read in their Synagogues. [n] *Tertul.*

In some of their Synagogues, they read both the Hebrew and the Greeke, as at this day: and sometimes they use to reade the Hebrew, and the Targum.

In[o] the dayes of *Iustinian* the Emperour, the old contention among the Iewes revived: some seeking that the Hebrew only should be read: some againe, that the Greek onely should be read. The Emperour allowes the Hebrew, and the seventies Translation to bee read: he discharges altogether Δευτερωσεις, that part of the *Talmud*, called *Mischna*, because it is full of old Wives fables, but he allowes Δευτερωσιν, the second Translation of *Aquila*. [o] *Iustin. in Novellis.*

PARAGR. IV.
Faults in a Translation.

Canon.

WHen a Text is Translated κατα πόδα, *lightly*, (as the Greekes speake) then a Translation is servile.

1. *Exemple*

A Translator is not bound to translate word by word. *Vbem Lo*, is translated, *Luke* 20. *having no children*. But *Matth.* 22. 25. *having no seede*.

Min-

Mincha, *The meate offering*, *Acts* 7.42. is translated θυσια, *Incense*. But *Heb.* 10,5, πρόσφατα, *New slaine*.

Canon. 2

A Translation must not be * *Luxuriant*: for then the Paraphrase is in place of Translating.

* Μεγαλόμυρος & *Magnos circuitus habens*, having a large Paraphrase.

As men powring Wine out of one vessell into another, take heed, that the vent be not too great, for then the Wine will corrupt. So, if a Translator take too great liberty to himselfe, he may corrupt the sense.

The Apostles when they cite Scripture, they are not Translators; and therefore they are not bound to the words, but may adde or paire: and yet as *Ierome* saith, * they give the full sense, *pressed downe and running over*. *Luke* 6.

* *Ierome.*

Canon. 3. *Illust.*

A Translation must not be barbarous.

The Iesuite thinketh that the Pope may make a barbarous word good; but hee thought otherwaies, who said, *Romanum Imperatorem jus hominibus civitatis dare posse, non item vocibus.* The Romane Emperour may give Laws to men in City, but he cannot give Laws to words.

Canon. 4.

He must not be φιλόνικος, or a contentious Translator.

p *Hier. ad Pammach. de optimo genere interpr.*

Such was *Aquila*, who as * *Ierome* testifies, *Non sensum sed Etymologias verborum interpretatus est*: who interpret not the sense, but the Etymologies of the words. *Thomas Aquinas* sayes well; *We must not so much respect the originall, exact, and precise signification of words, as whereunto by use and speech they are applyed.*

Aquila translates τριχίνας, *Satires*, because they were hairie: so for *Hamma*, *Sol*, the Sunne, he puts *calorem*; so for *lebina*, *Luna*, he puts *Album*: so *progalmah Iuvencula*, a Virgine, he puts *abscondita*; because these were true Etymologies in derivation.

Canon. 5.

A Translator must not affect καινοφωνίας, *Newnesse of words.*

* *Castalio.*

This was * *Castalio* his fault: as *Sequester*, a Mid-man, *Promediatore*; *genius pro Angelo*, an Angell; *obtrectare pro*

pro blaſphemare, to blaſpheme: ſo *infundere pro baptizare*, to baptize, and *Reſpublica* for *Eccleſia*, the Church.

A Tranſlator muſt not be malicious.

When our Lord hung upon the Croſſe, the Thornes but ſcratched his skinne; but the ſpeare pearced his ſide: ſo ſome tranſlations but raiſes the skin: but there is another malicious tranſlation which pierceth the ſide of Chriſt and his word.

Eſay 7. Behold a Virgin ſhall beare a Sonne. Aquila of purpoſe, to diſgrace Ieſus Chriſt, tranſlates it, *Behold a woman ſhall beare a vitrix, Sonne.* So the Papiſts of purpoſe to juſtifie all their errors, they followed *Ieromes* Tranſlation in all, and ſo they pierce the truth alſo.

But what, will yee make *Ierome*, that worthy inſtrument of God, a piercer of Chriſts ſide?

God forbid; But the ſeventy, when they tranſlated *Prov. 8. 22.* [a] *Canani* ἔκτισε, *creavit*, and not ἐκτήσατο, *poſſedit* (*God created me*) for (*God poſſeſſed me.*)

They did not of malice ſtab Chriſt, but indeed they raiſed his skin. When the Arrians (who denyed Chriſts Divinity) lighted upon this place, they ſtabbed Chriſt by it: So *Ierome*, at the firſt tranſlating ſundry things amiſſe, hee but raiſed the skinne; but the Papiſts juſtifying all the errors in that Tranſlation that goeth under his name, and preferring it to the Originall, in effect ſtabs the Lord. Did not *Sixtus Quintus* the Pope, for the juſtifying of the vulgar Latine, ſet out a Greeke Bible by Cardinall *Caraffa*, *Anno* 1578. to cauſe men beleeve, that the Latine was according to the ancient Greeke, whereas the Greek was forged according to the Latine.

And this is worſt of all, when they would make *Paul* privie to their forgery. There is a place cited out of the foureteene *Pſalme*, and out of other places of Scripture, which places, becauſe they are cited together, *Rom. 3.*

They

Canon. 6 Illuſt.

1 *Example.*

Canani, they thought it no compound of *Canan* and *Ni* the affixt, but of *Canan*, and *Iod*, for *Canan*, ſignifies, *nidificare* or *creare*, or *conſtituere*. *Eccleſiaſticus* 24. followes the ſame error.

קנה *poſſidere.*

קנן *Nidificare.*

Object.

Anſw.

They dare bee bold to ioyne them all together in the foureteene *Pſalme*; affirming that *Paul* read them ſo in the ſeventie, and that out of the ſeventy they were ſet downe ſo, *Rom.* 3. And ſo they reade them ſtill in their Churches, contrary to the Originall.

PARAGR. V.

What things are to bee obſerved in a Tranſlation.

Canon. 1. WOrds which have beene kept ſtill originally, ſhould not be tranſlated, *Rom.* 9. Κύριος Σαβαὼθ. So *Iames* 5. *Aſcends into the eares of the Lord of Sabbaoth.*

Nota. *Saboth, Haliluia, Amen, Belial,* and ſuch words are received into al languages, therefore needs no Tranſlation.

Canon. 2 Words appropriate ſhould not be tranſlated to any other uſe, but kept for the uſe they were appropriate to. *Gen.* 49. 16. *Super virum ſeparatũ,* (*Natzir*) *a fratribus ſuis Vpon the man ſeparate from his brethren.* Here we cannot tranſlate it; *upon the man, & a Nazarite from his Brethren:* becauſe *Nazarite,* is a word appropriate to the *Nazarites.*

2. *Eccl.* 2. 5. *I planted Orchards*: but in the Hebrew it is, *I planted Paradiſes*: yet we cannot tranſlate it Paradiſes, becauſe it is appropriate.

2 *Sam.* 19. *That ye be not to me an adverſary*: *Leſatan*, we cannot tranſlate it here, *That ye be not a Satan to me*, For Satan is appropriate to the *Divell* now.

3 *Luke* 18. 12. *I faſt twiſe in the weeke*: in the Greeke it is, *In the Sabboth*: yet we cannot tranſlate it ſo, becauſe *Sabboth* is a word appropriate to the Sabboth day.

4 *Marke* 7. 4. *The Phariſies waſh the Cups*: in the Greeke it is, *Baptizes them*; yet we cannot tranſlate it *Baptize*, becauſe it is a word appropriate to *Baptiſme.*

5. *Mat.* 20. Διάκονος cannot be tranſlated *Deacon*, but a *Servant*, becauſe this word *Deacon*, is appropriate through uſe, to *Church ſervants.*

Proper

Proper names when they are interpreted in another language; the interpretation should not bee translated, as *Thomas* called *Didymus*, wee cannot translate it here (*twins.*) so *Talitha, Dorcas*, we cannot translate it a *Roe*; so *Cephas, Peter*, a *stone*. But where it is an appellative, although interpreted, yet we may give the interpretation of it, as *Elimas, sciens, arabice*; by interpretation *Magus*, we may translate a *Magitian*; so *Abba, Pater, Father; Shilo*, which is by interpretation, *sent*.

3 *Canon.*

Words which have degenerate from the first imposition, should not be used in a Translation.

4 *Canon. Confir.*

Hos. 2. 16. *Te shalt call me no more Baal, Lord, but Ischi, my husband*. So *Idiota*, 1. *Cor.* 14. should not be translated an *Idiote* now, but a *private man*; because we take *Idiote* now for a *Foole*. 1 *Peter* 5. 2. Κατὰ Θεὸν; should not be translated *Gods Cleargie*, because *Cleargy* is not taken for *Clearks*, but Gods *portion* or *lot*: the people are called *Gods portion*, *Deut* 32. 9. So the Wise men came from the East, *Matth.* 2. 1. In the Greeke it is μάγοι, we cannot translate it *Magicians*, for they are Sorcerers now. If one should call a *King* a *Tyrant*, it were treason, or a *wise woman Saga*, would be hardly thought of: so among the Latines, *Fur* a *Theefe*, when before it was a *Servant*.

Virg. Quid facient Domini, audent cum talia fures?
When * Slaves thus saucy are,
What will their Masters dare?

* Theeves.

Words which are institute for prophane things, are not to be applyed in a Translation, to holy things.

5. *Kumarim atrati*, were the heathen Priests. Hos. 10. 5.

Ἱερεύς, a Priest, *Heb.* 7. 1. The Syrian translates it *Cumar*, which is never used of the Iewes, but to signifie a Heathen Priest; as *Iudges* 17. 10. *Come and be a Priest to me*. The Chaldy hath it, *Come bee a Cumar to me*: And the Iewes at this day cals the Monkes and Fryers *Cumarim*.

So

So it were a vile thing to translate *Nabi, Prophetа, a Diviner*, being now taken in a bad part.

6. Canon. Words of whose signification wee are not sure: these the Translator should keepe in the Text originally, and set his doubtfull Translation in the Margent.

Illust. The Psalter which the Church of Antiochia useth, is not translated out of the seventies Translation, but out of the Hebrew Text.

2. *Example.* *Psal.* 18.3. Because they understood not what this word *Casi, the new Moone* meant, they kept still the Hebrew word in their Greeke Translation. So in the Arabicke Paraphrase, because they understood not what this word *Casi*, the new Moone meant, they left a blanke for it.

2 *Ge.*35.16. *Kibrath haaretsh dicta terra, hulfe a daies journy of Ground*: because the 70. understood not perfectly these words, they kept still the *Hebrew* words in the *Greeke* translation.

3 *Gen.*36.24. *This is Ana, who found out Haiammim, Mules in the desart*: because the Hebrew word was hard to bee interpreted, therefore *Aquila, Symmachus*, and *Theodosion* retaines still the Hebrew word ιαμίν.

4 *Deut.*14.5. The Chaldy and Arabicke, retaine the Hebrew word *Iachmur*, the *Chamois*.

7. Canon. There are many Beasts and Birds, which the Iewes farre lesse the Christians understands not; and therefore kept still in their owne original.

1. *Lev.*11.18. *Racham*, the Redshanke: the seventy translates it πορφύριον, from the proper colour of it, because they understood not what it was

2. So *Levit.*11. *Cahath*, the Heron, the 70. translates it ὀνοκρόταλον, as they would say, *Asinus crepitans, ab* ὄνος *asinus*, & κροτάω *crepito*, *To make a noyse*: They gave the Fowle this name, not understanding the proper signification of it, because it brayed like an asse: if the naturall

Iewes

Iewes understood n ot many of these words, farre lesse the Christians: the Translator should doe well then to keepe those doubtfull words in the Text, and put his Translation in the Margent.

Some [a] words in the Scripture, are either *media significationis*, of a middle sense; *contraria significationis*, a contrary sense; or *quæ vergunt in extremum*, that turne to one of the extreames. A Translator must take heed to these. *Canon.*

[a] Scal. in Eleuth.

Words which are *media significationis*, these the Greeks call ἀμφίβολα, may be taken either in a good or bad sense; and they may be knowne easily by the sense. 1.

*Gen.*3. *And the Serpent was* (*Gnarum*) *the subtilleſt beaſt of the field*: here it cannot be translated *the wiſeſt*, (although *Gnarum* be taken oftentimes in a good sense in the *Proverbes*, *Prou.*19.15.) but *subtile*. *Facere ungues*, *To let the nayles grow*, *Deut.*21. *To pare the nailes*, 2 *Sam.*19, So *Elevare caput*, *To lift up the head*, *in Gen.* 40.11. is either to *preferre a man*, or *to hang him*. So *Transeat calix*, Mathew 26. *To let the cup paſſe over*. But *Lament.*4.21. *To drinke the cup*: So *Numb.*33.3. *With a high hand*, that is, *presumptuously*: but *Exod.*14. *With a high hand*, that is, *courageously*: *Onkelos*, with *an uncovered head*; that is, not being ashamed, for they that were ashamed covered their heads.

Words which have a contrary sense, may easily bee knowne, as *Bleſſe God and die*, *Iob* 1. Here it might be easily understood, that the contrary is meant, that is, *Curse God*. So *Deut.*22.9. *Ne forte ſanctificetur plenitudo ſeminis*, *id eſt*, *polluatur*; Least thou defile the increase of thy seed. So, 1 *King.*21.12. *Naboth had bleſſed God*: that is, *he curſed God*. So 1 *Sam.*14. *Cedo innocentem*, that is, *the guilty*. 2.

When they tend towards the extreame, then they should be most taken heed unto. 3

Gaon, signifies first, *Excellency*; and then *Pride*, *Prou.*8.14. Heere we must take heed how to translate the word, for

for they that are excellent men, fall soone into pride. So *Shatah to drinke*, signifies, to be *merry to sobriety*, *Gen.*43. 34, and to be *drunken*, *Gen.*9: because men when they are merry, if they take not heed, may fall into drunkennesse; therefore the Translator had need to make the difference of these two.

In bonum. In malum.

Canon. A Translator is not to adde a word to the Text, but where the sense urges it.

1. *Levit.*24.11. *And the Egyptian blasphemed (the Name of) God*: they adde this word (*Name*) whereas *Hashem* signifies *God*, so that nothing should be added.

יהשם

Pro Iehova, Shemesth women Dei.

2. *Gen.*4.11. *And Cain spake to his brother Abel*: hee sayes not *& dixit (illa) Cain. So it was when they were in the field*: somethings is understood, but should not be supplyed, because the holy Ghost hath not expressed it. x The Latine Interpreter supplies, *Egrediamur foras*, *Let us go forth*. The Samaritane Coppie supplies, διέλθωμεν εἰς τὸν ἀγρὸν, *Let us goe to the field*. But *Targum Ieruf.* supplies a long reference.

x *Hieron. lib de quæst. Heb.*

1 *Mark* 8.12. *If there shall be a signe given to this Nation.* Nothing should be supplied here (as some profanely doe) *Let me not be God*, or such.

Quest. How shall such sort of speeches be supplied then?

Answ. Some have translated them by simple affirmations, but it is better in a Translation, that the speech be kept still, without any supply, for then the grace of the speech is more perceived.

1. *Example* *Exod.*9.31. *And the wheate was hidden* (in the ground) *and the Barley was in the eare.* This supply, hidden (*in the ground*) is contrary to experience, y For, in no Countrey there is such difference betwixt these three; that is, the Flaxe bolled, when the Wheate is hidden in the ground, and the Barley in the eare; therefore it should be translated *And the Wheate was* * *not shut out.*

y *Drus in Exod.*

* *Serreinum.*

Canon. In a Translation, wee must shun that which hath the shew

shew of any hyperbole as farre as we can, either in *excessu*, or *defectu*.

In excesse; *Esay.* 49. 12. *And they shall come from China.* * This Translation is somewhat hyperbolike, therefore *Iunius* Translates it from Sinai. * *Scaliger in Emend.*

Deut. 3. 11. *His bed was of iron*: but [a] *Haskumi* sayes, *His castle was of iron.* This Translation is hyperbolike, therefore to be avoyded. [a] *Haskumi.*

So when it hyberbolike in defect.

And *Gammadim*, *Eze.* 27. 11. was upon the walls. * Some Translate it Pigmees, *homines cubiti*, *No longer nor a cubite*: but becauſe this is an hyperbole in defect, we ſhould ſhun it. * *Shindl. Pentag.*

In Translation, we muſt take heed, what ſort of people the phraſe hath relation to. *Canon.*

Πρὸς τὸ σαββάθω, in the end of the Sabboth, *Math.* 28. 1. This ſpeech hath relation to the forme of the Greeke, and not of the Hebrewes; for the Iewiſh Sabboth began in ἑσπέρα, in the evening: and the Greeks, in πρωΐ, in the morning. *Mark.* 16. hath relation to the Greeks, and not to the Iewes; therefore πρωΐ, ſhould be translated *Serum Sabbathi*, the laſt part of the Sabboth, according to the Iewes. When the Sabboth was ended; but according to the Greekes, in the beginning of the Sabboth: for their day began in πρωΐ in the morning, *Act.* 28. 23. ἀπὸ πρωΐ ἕως ἑσπέρας, *à mane ad veſperam*, from the morning to the evening.

In a Translation we muſt labour to keepe the proper phraſe of every language. *Canon.*

Ephphata, *be thou open*, *Marke* 7. Translates it διανοίχθητι *adaperire*, *be thou opened*: but the Greeke phraſe hath it ἀναβλέψαν, *videre*, *to looke up*, *Mark.* 7. 34. The Hebrewes ſay, *Gives blinds the eyes of the ſpirit*, but in our language hee is ſaid to be open, whoſe eye-lids are not ſhut, although he ſee not. 1 *Example.*

2. So the Syrian phraſe calls a *Sinner*, *Hajah*, *Debitor*, *and Sinne is debt. Mathew* 23.16. following the Syriacke cals them ὀφειλήματα *Debts*: but *Luke* following the Greeke, cals them ἁμαρτίας, *Tranſgreſſions.*

3 *Math.*6. *When ye doe Iuſtice*, in the Syriacke: in the Hebrew, *when ye breake your bread*: in our language, *when ye give your Almes.*

4. According to the Syriacke phraſe, *Luk.* 1.66. *All that heard it, laid it up in their hearts*, but *Luk.*7.39. *They thought of it.*

5. So, *Luke* 2.28. *He tooke him in his hands*: the Syriacke, *In vlnis in his armes.* So the Hebrew wil ſay, *The whole earth was of one lip*, *Gen.* 11: The Greeke στόμα, *One mouth*: and we, *Of one language.*

6. So the Chaldæans and Aſſyrians ſay, *Luk.* 15. *I have ſinned againſt the heavens*: but the Hebrews & the Greekes, *Againſt God. Vir lingua nequaquam erit ſtabilis*, *Pſal.*140: the Chaldy ſaies, *A man who ſpeakes with the third tongue*, having a tongue like a Serpent, which *ſtings three at once*, to wit, *himſelfe, him to whom, and him of whom. Eccleſiaſticus* 20.16. *Lingua tertia commovet multos: A man with the third tongue ſtirreth up many.*

CHAP. VI.

Of the fifth Helpe.

Ἰδιοκότητα, *or Cuſtomes proper to the Iewes.*

Canon. THeir Cuſtomes were either Eccleſiaſtick or Politicke: Eccleſiaſticke were theſe that concerned the time of Gods worſhip, the place where he was worſhipped, the perſons who worſhipped him, either at Ieruſalem, or any other place where the Iewes were reſident for the time, and the manner how he would be worſhipped.

SECTI.

SECTION. I.

Of their Eccleſiaſticall Cuſtomes.

Of the time of the day that God appointed for his Worſhip. Canon.

GOD appointed a time for his dayly worſhip in all Ages.

The times that God appointed for his worſhip were either dayly, weekely, monthly, or yearely.

Act. 10.9. *Peter went up about the ſixt houre to pray.* Conf. Illuſt.

They had three times appointed for prayer: the morning, the ſixt houre, and the evening; borrowed from the three times of their ſacrifice. Their morning ſacrifice was any time before the third houre; their evening ſacrifice, ordinarily was killed before the ninth houre; But when the ſacrifice of the Paſſeover was to be killed betwixt two evenings, then the ordinary ſacrifice was anticipate one houre, and killed halfe an houre paſt ſixe, and offered ſoone after: This ſacrifice, which came neere to the ſixt houre, was called the mid-day ſacrifice: and from this they borrowed their Prayer at the ſixt houre, *Act.* 10.9. From the morning ſacrifice their morning Prayer, *Acts* 2.15. From the evening ſacrifice, their evening Prayer. *Act.* 3.1.

PARAGR. I.

Of the Sabboth.

GOD ſeparated the Sabboth from all other daies of the weeke for his worſhip. Canon.

Eſa. 58.13 *Call the Sabboth a delight, to conſecrate it as glorious to the Lord &c.*

They had a preparation to their Sabboth called παρασκευη. *The preparation.* This was called *Gnereb Haſſabbath, Veſpera Sabbathi, The evening of the Sabboth.* Illuſt.

They had before this *Preparation*, *Luke* 23.54. [b] their προπαρασκευὴ *Their fore preparation*, *Mat.* 27.62. This began in the morning, and lasted untill the sixt houre.

Secondly, their παρασκευὴ, *largely taken*, *Ioh.* 16.24. This began after the sixt houre.

Thirdly, they had [c] παρασκευὴ τοῦ σαββάτου, *The approaching of the Sabboth*: This began after the evening sacrifice was ended, and before the Sunne set, this was properly called παρασκευὴ.

Fourthly, [d] παρέισβασις σαββάθου, *Introitus Sabbathi*, *The entrance of the Sabboth*, as *Iosephus* cals it

They [e] had a Tradition, that they might goe no further upon the preparation to the Sabboth, then three *Parsa*, every *Parsa* containing foure miles. This they did, least comming home too late, they might not have leysure enough to prepare things for the Sabboth.

Their Sabboth day naturally began in the morning.

There are two sorts of dayes set downe in the Scripture, naturall and artificiall. A naturall day is the space of twenty foure houres, measured by the presence and absence of the Sunne: the presence of the Sunne is called the day; and the absence of it is called the night.

An artificiall day is from the Sunne rising to the Sun set, and it is distinguished in twelve inequall parts, according to the lengthning or shortning of the day: Christ saith, *Iohn* 11.9. *Are there not twelve houres in the day?*

The naturall day began in the morning, because day was created before night was, for the first thing that God created was light, therefore that darkenesse that covered the face of the deepe before light was, it was not the first night, it was but a point of time, and not any part of time, unlesse we will say with the Heathen, that this *Chaos* was from eternal, which is Atheisme to grant. Time is the measure of motion, and the originall of time is light, for it began with the light, and shall end with it,

Re vel

1
b *Scalig. in emend. ad Ioseph.*

2.

3
c *Ioseph. de antiq. Iud.*

4
d *Ioseph. de antiq Iud.*
e *Iulob. Mos. Drus. l. 1. annotat.*

5.

Canon.

Revel. 10.6. *That till there be no more time*, that is, motion and light that make time.

Obiect. But it ſeemes that the evening beginneth the day, *Gen.* 1. *And the evening and the morning was the firſt day.*

Anſw. The evening is the end of the light here, and the morning is the ending of the night; therefore the evening here is called *gnereb*, from *gnarabh miſcere*, becauſe it is mixed partly of the day and partly of the night, & it is as well the end of the day, as the beginning of the night.

The morning began after midnight, as the evening after midday when the Sun was declining. There is a threefold morning; firſt, when there is more darkeneſſe than light; the ſecond, when there is a like light and darkneſſe; thirdly, when there is more light than darkneſſe: the firſt morning belongeth to the night going before; the ſecond ſtandeth as a midſt betwixt day and night; and the third belongeth to the day following. Theſe three are cleare out of the Evangeliſts as they are ſpeaking of Chriſts riſing, when the women roſe to go to the Sepulcher, *Mat.* 28. 1. ſaith, *In the evening of the Sabboth while as it began to dawne to the firſt day of the weeke*, here is the firſt morning, when there is more darkneſſe than light: but *Marke* 16. 1. ſaith, *Earely in the morning the firſt day of the weeke*, when there was now more light than darkneſſe.

Canon. The Sabboth had many priviledges which no other day had.

Illuſt. Firſt, the antiquity thereof: ſecondly, it was written with Gods owne finger: thirdly, there was a more exact reſt obſerved in it; therefore it was called a Sabboth of Sabboths; and *Malcuth, regina Sabbatorum, The Queene of reſts.* Vpon other holy-daies they might dreſſe meate but not upon this, *Exod.* 12. 16. Hence in their Proverbs, *Qui parat in παρασκευὴ σαββάτου, veſcetur in Sabbatho, He that prepares his meate before the Sabboth, ſhall eate on the Sabboth.* Fourthly, Gods owne diſtinction, rayning,

Duplex ἀνάτολη, 1. inclinantis ſoli quæ 1. meridie incipit, the Greekes cals ἡμίσεια, μεσημβρία, 2. *ſolis horizontem ſubeuntis*, this they call ὄρθια δύσις.

no Manna that day. Fiftly, other holy-dayes were memoratiue, or figurative onely; but this was both memorative and figurative (as *Bellarmine* markes.) Sixtly, other feasts might be transferred to it, but it might be transferred to none. Seventhly, the whole weeke takes the denomination from it, and is called a Sabboth. *Luk.* 18.12. *I fast twise in the Sabboth*, that is, in the weeke.

g *Shind. Pentag.* * *Rabbi Aquiba.*

For the excellency of the Sabboth, g they compare it to a Queene: *the three great feast, they compare them to the Concubines; the daies betwixt the first and the seventh of the two great feasts, they compare them to the handmaids, because they were but halfe holydaies.

Canon. Illust. 1

The Sabboth day was instituted for rest.

2

In the Sabboth there is an internall rest, and an Externall. The internall rest, they called it *Sabboth Hasud, Sabbathum secretum, The secret rest.* The Externall rest is, when men rest from bodily labour, but give not themselves to the worship of God: this may be called the Sabboth of the Oxe or of the Asse: but when they neither rest the externall rest nor the internall, it may bee called the Sabboth of the golden Calfe: (*The people sate downe to eate and drinke, and rose to play*, 1 *Cor.* 10.) When they worship God in Spirit, then it is the Sabboth of the true Israelite, to these it was called *Desiderium dierum, the desire of daies.* h *Iohanna*, when the Sabboth day approached, put upon him his best apparell, and said, *veni sponsa mea, come my spouse*: he was as glad of it, as the Bride-groome is of the Bride. 3.

h *Drusius ex haskuma.*

Canon. Illust.

The whole Sabboth was spent in holy exercises.

Their weeke day they divided in three sorts of exercise; the first, *Ad Tephillam, orationem*, Prayer: the second, *Ad torah, legem*, the Law: the third, *Ad malacha, artificium*, to handy-craft.

Canon.

The Sabboth had some exceptions from it, for in sundry cases they might worke in it.

A Negative precept binds more ſtrictly, then an affirmative; therefore the affirmative of a negative can have no exception: but the negative of an affirmative, bindes not ſo ſtrictly. *Illuſt.*

This is a negative, *Exo.20. Ye ſhall not bow before an Idol*: the affirmative of it is this; *Ye ſhall bow before an Idol*: This affirmative (ſay the Iewes) can haue no exception (*Vſque ad corrigiam calcei*;) that is, if a man were ſtanding before an Idoll, it were not lawfull for him to bow himſelfe to tye the latchet of his ſhoe before it, although it were not his pupoſe to worſhip it. i Scaliber in Elench. ex Talm. Ieruſ.

This is an affirmative, *Exo.20. Ye ſhall keepe the Sabboth*: the negative of it, is; *Ye ſhall not keepe the Sabboth*. In many caſes it was lawful for them to break the Sabboth. For God bids the Iſraelites compaſſe Iericho ſeaven dayes, then they muſt march upon the Sabboth: Here Gods command breaks it. 2. Servile works might bee done for the honor of God that day, as the Prieſts killed the beaſts for ſacrifice, and circumciſed their children that day. 3. Works of neceſſity might be done that day, as a man might eaſe nature, which could not have beene done without a ſervile work; for they behooved to carry a paddle with them to dig a hole in the ground, and to cover their excrements: *Deu.23.13.* which were all ſervile things.

When they were in the Wilderneſſe, they might travell no further then 2000. paces upon the Sabboth. *Canon.*

There was two thouſand cubits betwixt the Iſraelites (when they marched) and the Arke, *Ioſ.3.4.* ſo betwixt their Tents and the Arke when they reſted. This was called a Sabboths day journey, & afterward ſo much groũd kept ſtill the denomination of a Sabboth dayes journey, *Act.1.12.* This was called *Techom Sabbath, terminus Sabbathi, The bounds of the Sabboth.* But when they came to Canaan, they might travell upon the Sabboth, as farre *Illuſt.*

as

as was betwixt their houſes and their Synagogues.

There were ſome Ceremonies, which they kept no longer then they were in Egypt; as, *To eate the Paſchall Lambe ſtanding, with their loynes girded, and their ſtaves in their hand*; *Exo.* 12. 3. ſo to take a Kid, or a Lambe for the Paſſeover in Egypt: but after they were bound only to take a Lambe; *Therefore He is called the Lambe of God, who takes away the ſinnes of the world, Iohn* 1.29. Secondly, ſome Ceremonies they uſed only in the wildernes, as, they might have no ſteps to goe up to their Altar, but the Altar of the Temple had ſteps: ſo this ſpace of ground they did obſerve only in the Wilderneſſe.

* *Toſephoth Sabboth.*

They had * *Additamentum Sabbathi*, when they added a part of the week day to the Sabboth: in this time they light a Candle, which they called *Haphdala*, *The candle of ſeparation*, which burnes all the time of the ſeparation.

k *lib. Muſar.*

The k Iewes of *Tyberias*, becauſe they dwelt in a low valley, and had not ſo long a day as theſe who dwelt in the Mountaines, *Addebant de profano ad ſacrum*, they took from the profane, and joyned to the holy: but the Iewes who dwelt in Saphar, which ſtood upon the hill, and had a longer day, they ſay of them, *Demebant de ſacro, & addebant ad profanum*, they tooke from the holy, and joyned to the profane: but the Iewes of Tyberias were moſt approved, *Quia ſatius eſt addere de profano ad ſacrum, quàm demere de ſacro & addere ad profanum*: It is better to take from profane to holy things: then to take from holy things, and joyne to profane. The whole week took denomination from the Sabboth, as the whole moneth was called *Kodeſh*, from the *change of the Moone*: they ſay, *Vnus in Sabbatho, terim be Sabbath, duo in Sabbatho, Twiſe in the weeke.* As the Phariſe ſayd, *I faſt twiſe in the weeke.*

l *Talmud. lib. Moſ.*

The firſt day of the weeke was called l *Magnale Sabbath, aſcenſio Sabbathi*, the aſcenſion of the Sabboth: and the

the last day of the weeke, was called *Motzi Sabboth*, *exitus Sabbathi*, the end of the Sabboth: and they say, that the week *ascendit cum dyun & exit in Dyon*. that is begins with the first day of the weeke, and ends with the last.

m *Dyun* is written thrise, and thrise *Dyon*: because the *first* day of the weeke is called *Dyun*; the second *Dyon*, &c.

n The Spanish Iewes kept their fast in *Dyun* and *Dyon*, that is, the *first* day of the weeke, and *fourth*: but the Iewes of Germany keepe it in *Dyon*, the *second* day, and end it in *Dyon* the *fourth* day of the weeke.

The Iewes were first great breakers of the Sabboth, *Neh.* 13. 19. then they became superstitious in keeping of it; and thirdly, they became ridiculous.

They became superstitious. they would not fight upon the Saboth to defend themselves from their enemies, 1 *Mac.* 2. 24. contrary to their owne Canon, *Periculum animæ pellit Sabbathum*: The danger of the soule breakes the Sabboth. Ierusalem was twise taken upon the Sabboth, because they would not defend themselves that day; first by *Ptolomie*, and then by *Pompey*.

They were not so superstitious in the dayes of Christ, *Luke* 14. 5. but that they would have pulled a Beast out of the pit upon the Sabboth, but would not pull the eares of corne. p Afterward they made a Cannon, that it should not be lawfull to pull a Beast out of the pit upon the Sabboth.

Then they became ridiculous, q for they held, that there is a flood called *Sambasion*, or *Sambation*, which runs all the weeke, and stands upon the Sabboth; but where it is, they cannot tell.

Every seventh day they rested from their labours; secondly, every seventh yeare the ground rested: this was cald *Sabbathum terræ*, the Sabboth of the land. Thirdly, every seven seventh was the Iubilæan Sabboth; then all

m *Talmud. tractatu de hagiga.*

n *Buxtorf. Tiberias.*

Canon.

o *P. Cunæus de rep. Iud.*

p *Buxtorf. Synagoga Iudaica.*

q *Ioseph. de bel. Iud. l. 7. cap. 24.*

Note.

all debts were pardoned, prisoners released, lands morgaged, restored to the right inheritors. Fourthly, the great and eternall Sabboth, *Rev.* 14. *When we shall rest from our labours*: This Sabboth comprehends all these; wee shall *rest from our labours, the ground shall rest, being no more subiect to vanity*, Rom. 8. *We shall be no more prisoners to sinne nor Satan*: We shall be restored to the heavens which we have morgaged, and all our debts shall bee payed. This is *Sabbathum aeternitatis*, An eternall Sabboth, *Esay* 66.

PARAGR. II.

Of their New Moones.

Canon. AS God appointed a time for his daily and weekely worship; so He appointed generall feasts, for his monethly and yearely worship

For his monethly worship, He instituted the New-Moones, and the first day of each yeare, although after they were corruptly observed.

Canon. Confir. *Scaliger de emend. temp. l. 8.* The Iewes before the captivity, kept onely the daye of the change: *Blow the trumpet in Casa, the new Moone*. So *Proverbes 7. My husband will not come home till Casa, the new Moone. Psa.* 81. 3. It was called *Casa* from *Casah abscondere*, because then it was obscured by the Sunne; by the Atheniās it was called νέα καὶ παλαιὰ *vetus & nova*; the going out of the old, and beginning of the new; the rest of the Greekes called it τριακάδα, *thirty*, because their moneth had thirty dayes.

Canon. After the Captivity they were more curious to observe their New Moones, which they had learned in Babel.

Illust. There are three reckonings of the new Moone; first *In synodo*, in the point of the change: the second, in ἐξελυγασμῷ, or the time of her waxing: the third, in φάσει, which

which we call the prime. [f] The Iewes after the Captivity kept the change & the prime. The day of the change, or the thirty day, was a holy day to them, [t] *Horace* cals this *Trigeſima Sabbathi*, but they kept the prime in greateſt ſolemnity. Hence *Col.* 2. 16. *Let no man condemne you in a Sabboth, nor new Moone.*

That they might finde out the ſure time of the change, they fixed a ſure period, (to wit) the *Meridionall*, as (the Aſtronomers doe *in calculo Aſtronomico*, in the Aſtronomicall computation) called *Epilogiſmus lunaris*, the reckoning after the Moone.

Vpon the day of the change, from the mid-day, they counted eighteene houres to the Sunne riſing, becauſe all this time ſhe was in conjunction with the Sun: then till the next evening ſhee was waxing twelve houres, all this time ſhe cannot be ſeene: the ſecond evening ſhee is ſeene, and this time they kept moſt ſolemnly.

The Hebrews in their *Talmud* have an Apologue for this; that the Moone complained in the day of hir creation, that ſhee was not appointed for ſo good a uſe as the Sunne, to ſhine in the day time, but in the night: becauſe of her grudging (they ſay) that God appointed that ſhee ſhould not ſhine from the day of her creation, till the ſixth day; therefore the firſt and the ſecond daies, were called *ἀσεληνοι*, becauſe the Moone ſhined not on them.

For the obſervation of their feaſts, [x] they had a tranſlation of their dayes.

This Tranſlation was either Lunary, Politick, or mixt of both. Lunarie Tranſlation was, when they tranſlated the time from the change of the Moone vntill eighteene houres were paſt. * Politicke Tranſlation was that two feaſts ſhould not concurre together: this they did *propter olera*, *& propter mortuos*, *For their meate*, *and for the dead*; becauſe when a great feaſt fell before the Sabboth

[f] *Talm. l. haſchmamuim.*

[t] *Horac. l. 1 Sat. 9.*

Canon.

Illuſt.

Apologue.

[u] *Buxtorf. Synagoga Iudaica, cap. 17.*

When the Moone ſhineth not.

Canon.

[x] *Scalig. de emend. temp. l. 3.*

Illuſt.

* The note of the Lunary tranſlation was ☐' 18.

both they might neither dreſſe their meate upon it, nor bury their dead; therefore they tranſlated over the ſolemnities of that day of the Sabboth. This *Tranſlatio feriarum* began in Babell, which was more Mariſh then Iudæa, and made things to corrupt ſooner.

Canon. They tranſlated one day to another, for leſſer feaſts, and to keepe their feaſts diſtinguiſhed: ſo that two ſhould not fall in one day.

Illuſt. A mixt Tranſlation, was, when they had reſpect both to the Lunary and Politicke Tranſlation; as in πνόω, and ἐξαυχάσμω.

The Moone changing the third day of the weeke, that day ſhe muſt not be kept, for the Lanary Tranſlation of eighteene houres, therfore ſhe muſt be tranſlated to the fourth day: that day ſhe cannot bee kept, becauſe of the Politicke Tranſlation, and the *dies reȷ̈cula*, whereon a ſolemne and immoveable feaſt did fall: therefore it was called *reȷ̈cula*, for the beginning of the yeare, and the new Moone; wherefore they tranſlated it over to the fift day.

After the eighteene houres were paſt of the Lunarie Tranſlation, the third day they might keepe it at the ninth houre, and 204, ſcrupules. This they marked with *Gatrad*, ſignifying the third day, ninth houre, and 204. ſcrupules: the new moone changing the ſecond day, upon the third day, at this time ſhe might be kept. גטרד

Their *Dies reȷ̈cula* were caſt out onely in two months: *Niſan*, and *Tiſri*: they marke the *Dies reȷ̈cula* in *Tiſri*, by theſe three Letters, *ADV*; *A* ſignifying the firſt day of the weeke; *D* the fourth; *V* the ſixt. They could not keepe the new Moone the firſt day of the weeke, for the feaſt of Tabernacles; nor on the fourth day, for *feſtum Gedalia*; nor on the ſixt day, for the Sabboth following and the feaſt of expiation: The feaſt of the Tabernacles might fall either upon the feaſt day of the weeke, the אדר

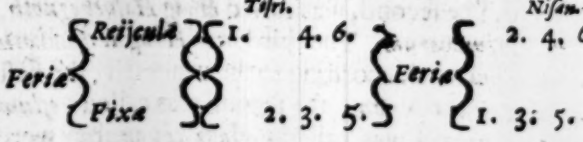
fourth,

fourth, or the ſixt; therefore the beginning of the new yeere and the new Moone (two movable feaſts,) might be kept upon none of theſe dayes.

The dayes which were caſt away in *Niſan*, were noted with the letters *B D V*: *B* ſignifying the ſecond day of the weeke; *D* the fourth, and *V* the ſixt: the fourth day they might not keepe *Caput anni*, nor the new moone; becauſe of the feaſt of *Purim*, that fell that day. The ſixt day they might not keepe it, becauſe of the Sabboth following. They might keepe it the morrow after the Sabboth, becauſe it was not *dies rejecula*: they might not keepe it the ſecond day, becauſe it was *dies rejecula*, on which *Caput anni* might not fall, & becauſe *Paſcha* might fall that day. *Paſcha* may fall any day of the weeke, except the day before and after the Sabboth. This *Diatriba* ſhewes the dayes that were caſt away, (or moveable) and which were not caſt away or immoveable.

נרו

Nota.



What is the cauſe that the *Paſcha* might not fall the morrow after the Sabboth, as well as the feaſt of Tabernacles?

Queſt.

Becauſe in the preparation to the *Paſcha*, there was ſome ſervile worke done, which could not be done upon the Sabboth; therefore it was tranſlated to another day: But there was no preparation at the feaſt of Tabernacles, therefore it might fall the morrow after the Sabboth.

Anſw.

Before the captivity, their moneths were thirty days; for whether the Moone changed upon the twenty nine or thirtieth day, they reckoned ever thirty dayes, according to the Sunne.

After

After the captivitie, their moneths were twenty nine, or thirty dayes, following the course of the Moone, that they might keepe the right point of the change.

Quest. What is the reason that our moneths now have thirty, and thirty one dayes?

Answ. *Iulius Cæsar*, for to make the two Solstices and Equinoxes, with the yeare and course of the Sunne, to agree in one, joyned five dayes to the yeare, and made twelve moneths onely, which will have thirty, and thirty one dayes in our moneths.

PARAGRAPHE III.

Of their yearely feasts.

Canon. THey had three great feasts in the yeere: *Pascha*, *Pentecost*, and the feast of *the Tabernacles*.

The first was called *Hhag Hammatsoth*, the feast of unleavened bread. The second, was called *Hhag Hashebhgnoth*, or *festum Septimanarum*. The third, was *Hhag Hassukkoth Tabernaculorum*: and according to the moneths, the first was called *Festum Nisan*; the second was called *Festum Tisri*; and the third, was called *Festum Sivan*; they were called *Regalim* by the Iewes; and by the Greekes they were called μεγαλαὶ ἡμέραι, *great dayes*.

These two words, *Paragraphe* and *Diatriba* are set downe for distinction of diverse subjects. *Diatriba* signifies the continuation of a matter.

PARAGRAPHE IIII.

Of the Pascha. Diatriba I.

THe Pascha had a preparation before it, called ἑορτὴ τοῦ πάσχατος, *Preparation to the Passeover*: ἀπὸ τοῦ εἴργειν, *à cohibendo*, to hold in; *septis circumscribere*, to hedge about: because the Lord set (as it were) a pale round about it, that no man might breake within it, to doe any servile work: for the same cause the Hebrewes called the last day of it, *Gnatzereth dies interdictus*, *a halfe holy day*.

Παρασκευὴ is sometimes taken largely, *John* 19.14. *And it was about the sixt houre, and it was the preparation*, & strictly, *Exod.* 12. *Inter duas vesperas, betwixt two evenings.*

The time betwixt the first day and the seaventh, they called it *Chol moadnum, inter festi dies, minus sacri*; they were not kept fully holy, as the first and the last; for, in these daies they abstained from all servile worke, but the daies betwixt were but halfe holy-daies, and they might use servile workes in them.

The last day of the Pascha, and the eight day of the Tabernacles, was called *Gnatzereth, Dies interdictus, vel dies retentionis*; and they illustrate the matter by this comparison. As a kind friend who hath intertained his friend seaven dayes, when he is to goe away, he will keepe him still the eight day, that is, the day of retention to him: So the Israelites, after they had feasted the Lord, (as it were) seaven dayes, loath to let him goe, would keepe him one day longer; this is the day of retention.

In this feast they read the booke of the *Canticles*, because it treats specially of their coniunction with Christ, which was sealed in the Pascha.

y *Buxtorf. de Synag. Iud. cap.* 16. *Simile.*

PARAGR. III. *Distribu.* 2.

Of the Pentecost.

Canon.

THey reckoned fifty daies betwixt the Pascha and the Pentecost,

Illust.

The morrow after the Pascha was called Δευτέρα, and the next Sabboth after, was called Δευτεροδευτον, that is, *the first second*. It was called the *first*, because it was the first of the seaven weekes to the Pentecost: it was called the *second*, in respect of the Pascha going before. There were fifty dayes betwixt Δευτερον τῶν σαββάτων, and the Pente-

coſt, and ſixe weekes betwixt δευτεροπρωτον and the Pentecoſt.

The Pentecoſt fell ever upon the ſame day which δευτέρα fell upon; * δευτέρα is the firſt day of the *Paſcha*, but δεύτερον is the firſt Sabboth after the Paſcha.

* Marke the difference betwixt δευτεροπρωτου, & δευτεροσαββατου.

They were commanded to reckon fifty daies betwixt the Paſcha and the Pentecoſt. The Iewes illuſtrate the matter by this Parable. [z] A certaine priſoner begged of a King, that he would deliver him out of priſon: he delivered him, and promiſed after ſo many dayes, to beſtow his daughter upon him: would not this poore man reckon diligently to the day of the marriage, and his owne deliverance? ſo the Iſraelites being in Egypt, God delivered them out of priſon, and promiſed to marry them to his daughter (the Law) within fifty dayes: ſhould not they then diligently reckon the time betwixt their delivery out of Egypt at the Paſcha, untill the Pentecoſt? but here is their miſery, that they brake the Covenant of wedlocke to the Kings daughter, and committed adultery.

Canon.

z Buxtorf. de Syn. Iuds cap. 15.

Parable.

The laſt of the fifty dayes of the Pentecoſt, was called συνάξις, and πληρωμα τῶν ἡμέρων της πεντηκοστης. *Act.* 2. 1. *Cum implerentur dies Pentecoſtes*, When the dayes of the Pentecoſt were fulfilled. The day before the Pentecoſt was called συνάξις, it had not ſeaven dayes after the day of the Pentecoſt, as the other two feaſts had.

Marke the difference betwixt theſe two, * σαββάτων and σάββατον: for σαββάτων with (ω) ſignifies properly the Sabboth, comming from the Hebrew word, which is written with *Holem*, but σάββατον it ſignifies the whole weeke, *Levit.* 23. 32. It comes from the Syriacke word, *Sabba contracte* Sabboth; from whence the ſeventy following, the Syriacke makes σάββατον, and τὰ σάββατα.

* *Fuller. Miſcel.*

The Samaritans confounding theſe two words; they kept ſeven Pentecoſts in one yeare: they were called for this

this ἑβδομαδίτας. *Levit.* 23. *Ye shall count seaven Sabboths to you.* They tooke σάββατον with (ο) for σαββάτων with (ω) and kept seaven weekes in stead of Sabboths, one after another, making up seven Pentecosts in one yeare. In this feast they read the booke of *Ruth*, for the Genealogy of *David* King of Israel.

a *Epiphan. de Mensur. & ponder.*

PARAG. III. DIATR. III.

Of the feast of Tabernacles.

THE first and last dayes were most solemne, in the feast of Tabernacles.

Canon.

Ioh. 7. 37. *The last and great day of the feast*: This was called *Hosanna Rabba.*

Confir.

In this feast they used to hold up branches, which they called also *Hosanna Mat.* 21. 9. therefore they said, *Necte Hosannam tuam, prapara Hosannam tuam.* Hence is that phrase in the Gospell of *Mathew, Hosanna filio David*; that is, *we hold up these branches called Hosanna to the Son of David.* If it had beene a Prayer, they would have said in the Vocative case; *Save us O Son of David. The heathen called this feast* κλαδηφορία. *carrying of branches*: and the Levites who played upon Cymbals at this feast, they derived from *Lycem*, or *Evio Bacchus*, *Plat. in sympos.*

The dayes betwixt the first and the seventh, were lesse holy-dayes called *Mogned Caton*: these the Latines called *intercisi dies*, being a midst betwixt *fasti* and *nefasti*. In this feast they read the booke of *Ecclesiastes*, in remembrance of their protection in the Desert, for Gods providence is handled there.

A good day, 1 *Sam.* 25, was called by them, a day of ioy and feasting, but yet had not such solemnity as the three great feasts, hence is that saying of theirs, *Sacerdos fecit bonum diem fratribus suis*, that is, *Made them a feast.*

PARAG. IIII.

Of the counting of their Yeare, and intercalations.

THat the full Moone might fall upon the foureteenth day of the moneth, they institute ὑποτομὴν σελήνης, *saltum lunæ*, the Moones skip, which if they had not done, it would have fallen either ἄνω or κατὰ upon the thirteenth or fifteenth day.

Canon.

* Scal. de emend. temp.

Their yeare was either abundant, deficient, or equall; abundant, they called it *Annus impregnatus*, and *embolimæus*: deficient, they called *Annus cavus*.

Illust.

The yeare which was deficient, by institution they made it full; as when they tooke a day out of *Caslen*, that had thirty dayes, and put it to *Marcheshvan*, which had but twenty nine dayes.

That yeare which was abundant, by institution they made it deficient, when they tooke a day from *Marcheshvan*, and added it to *Caslen*: here *Caslen* had a day more then enough, (for none of their months had thirty one dayes,)

Their yeare was ordinary, when *Marcheshvan* had nine and twenty dayes, and *Caslen* thirty, and so through the moneths of the yeare.

Canon.

That they might reduce the course of the Moone to the Sunne, they intercaled or ingrafted a moneth.

Illust.

The Sunne exceeds the Moone in his course, eleven daies, in the yeare: by this it comes to passe, that every third yeare, there are thirty three dayes odde, of the which they make up a moneth, calling it *Adar prior*, the first *Adar* of thirty dayes, and they reserve the three odde daies till the next yeare, and so forth till the nineteenth yeare. These intercalar moneths with the odde dayes, made up the nineteenth yeare of the golden number, consisting of three hundred fifty foure dayes: so that the Sunne and the Moone met at one iust period, as they did

did in the first yeare of the golden number. Of the nineteene yeares, the third, the sixth, eighth, eleventh, foureteenth, sixteenth, were intercalar yeears; and the nineteenth yeare, made up the golden number. The eighth yeare was intercalar, becauſe of the sixe odde daies, reserved from the yeares going before.

Canon.
Scal. in can. Isag. lib. 3. In digestis Iud. cap. 1. Megillah.

These intercalar moneths were esteemed as but *momentum temporis*, a point of time: and in their civill computation had no use, neither did their Iudicatories iudge in that time.

Illust.

The Iewes illustrate this Canon by this case. *Reuben* was borne in the last day of the intercalar month *Adar*: *Simeon* was borne the first day of the ordinary moneth *Veadar*. So that *Simeon* was but a day younger then *Reuben*, according to their Ecclesiasticall Computation; the question is, when must they enter to their inheritance? *Simeon* sayes, he must enter a moneth before *Reuben*, becauſe *Reuben* was borne in the intercalar moneth *Adar*, which was but *momentum temporis*, a point of time: The Iudges ordaine, that *Simeon* should enter to his possession a moneth before his brother *Reuben*, in the ordinary moneth *Veadar*; becauſe he was borne in that moneth: but *Reuben* shall stay nine and twenty daies before he enter, that is; till the first day of the moneth (to wit *Nisan*) before he enter, becauſe the month *Adar* which hee was borne in, was but *momentum temporis*, a point of time; and they iudged no civill matter in that moneth.

A Programme of the Hebrew Kalender.

Programma, signifieth a table so written, that it may be read by all men.

Annus.		*Mensis.*	*Lat.*	*Hebrew.*	*Dies*	*Tisri.*
Mar.	31	30 Nisan	1	21	1 Σκηνοπηγια. *vel festum*	
			2	22 *Hosanna*	2 *Tabernaculorum.*	
			3	23 *Torah*	3	
Apr.	30	29 *Jiar*	4	24	4 *Gedalia Iejunium.*	
			5	25	5	
May.	31	30 *Sivan*	6	26	6 *Kippurim.*	
			7	27	7 *ătzereth vel συναξις festi.*	
Jun.	30	29 *Thamuz*	8	28		
			9	29		
			10	30		
Jul.	31	30 *Ab*	11	1		
			12	2		
			13	3		
Aug.	31	29 *Elul*	14	4 *Gedalia.*	*Dies*	*Nisan*
			15	5 *Pentecost.*	1 πρωτη αζύμων.	
Sep.	30	30 *Tisri*	16	6	2 1 πρωτη τῦ σαββατος,	
			17	7	3 2 πρωτη τῆς πεντεκοστῆς,	
			18	8	4 3 *vel* δευτέρα.	
Oct.	31	29 *Marchesv.*	19	9	5 4 *Purim.*	
			20	10 *Expiati.*	6 5	
Nov.	30	30 *Casleu*	21	11	7 6	
			22	12	7 ătzereth, *vel* συναξις.	
			23	13		
Dec.	31	29 *Tebheth*	24	14 *Pascha.*		
			25	15 *Taberna*		
Jan.	31	30 *Shebbat*	26	16 *cles.*		
			27	17		
			28	18		
Feb.	28	30 *Adar*	29	19		
			30	20		
		29 *Veadar.*				

Tisri.
1 *Reŷcula.*
2 *Mobilis.*
3 *Mobilis.*
4 *Reŷcula.*
5 *Mobilis.*
6 *Reŷcula.*
7 *Reŷcula.*

Nisan.
1 *Mobilis.*
2 *Reŷcula.*
3 *Mobilis.*
4 *Reŷcula.*
5 *Mobilis.*
6 *Reŷcula.*
7 *Reŷcula.*

Looke in the second Paragraphe of this Section, what *Reŷcula* signifieth.

Section.

SECTION. II.

The places appointed for Gods worſhip.

THE places of Gods worſhip, were holy, *Inſtituto & exemplo, By inſtitution and example. 2. Exemplo ſed non inſtituto By example, but not inſtitution.*

Canon.

The Temple of Ieruſalem was holy by the commandement of God, and by example; becauſe the Prophets and the Prieſts worſhipped there; and Chriſt and his Apoſtles in the ſecond Temple. By example, but not by inſtitution, as their Synagogues; and προσευχὴ, their place of Prayer.

Illuſt.
Deut. 12. 5.

PARAGR. I.

Of the Temple of Ieruſalem.

THE Temple was divided in three parts; the Court of Iſrael, the Court of the Prieſts, and Gods Court.

Canon. 1

Ieremy the Prophet, thriſe rehearſes theſe words; *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord; Ier* 7. 4. becauſe the Temple was diſtinguiſhed into three Courts. [b] So the Heathens Temples were divided into three Courts; the holieſt was in the midſt, called χώριον, or *Cella Dei*, the Court of God: the fore Court of the Temple was called πρόναον, or *the Porch*: the laſt Court was called ὀπισθόδομον, the *inward part of the Church.*

Illuſt.

b *Turnebus in Varonem.*

Within the holieſt of all ſtood the Arke; 1 *Reg.* 8. 9. *There was nothing in the Arke, but the Tables of ſtone.*

Heb. 9. 4. It is ſaid, all theſe were within the Arke, the pot with Manna, the two Tables, and *Aaron* rod.

Obiect

Ἐν ᾗ, *in which*, is expounded *in the which Tabernacle*, and not, *in the which Arke*: Secondly, ἐν ᾗ is *Iuxta, neere*, as well as *within*, 2 *Cor.* 13. as *Epiphanius* takes it. Thirdly they ſay, that in *Moyſes* time, all the three were in the Arke, but in *Salomons* time, onely the Tables were in the Arke: the Apoſtle there compares *Moyſes* and Chriſt together.

Anſw.

De menſuris & ponderibus.

gether. The Apoſtle makes mention of one candleſtick, but there were ten in the Temple, 1 *King.* 8. 9. *The Arke was brought in, and there was nothing in it, but two Tables, which Moyſes placed there*: which the Hiſtory would not have added, unleſſe to note ſome change; ſo that in *Salomons* time there was nothing in the Arke but the two Tables: but in *Moyſes* time, the Tables were there with the Pot, and Rod of *Aaron*.

Canon. 1

In the holieſt of all, the Lord did ſhew himſelfe in his glory, to the high Prieſt once in the yeare; this place was called χρηματιστήριον, becauſe it was neceſſary for him to goe in there, to conſult with the Lord for the people.

Canon.

When the high Prieſt entred into the holieſt of all, he carried ſundry things with him. Firſt, [d] Blood, ſecondly, Incenſe; thirdly, Smoake.

[d] *P. Cunæus. Heuſt.*

He da kned the holieſt of all, with the ſmoake of the Incenſe when he went in; *Exod.* 33. 20. *For no man ſhall ſee the Lord and live.*

In the corrupt times they tooke an oath of the high Prieſt, when he entred into the holieſt of al, leaſt he ſhould incline to the Sadducees. The forme of the oath was this; *Wee adiure thee by him who cauſed his name to dwell in this houſe, that thou ſhalt not change any thing of that we ſhall ſay to thee.* [e] There were two who preſumed to enter within the holieſt of all, who were not Prieſts: *Pompey* and *Heliodorus*. *Pompey*, when he e came out of the holieſt of all, being asked what he ſaw anſwered; *That the houſe was full of a cloud*, and ſo it was; for, *The Lord dwels in a cloud, Pſal.* 18. 11. Therfore they ſlanderouſly gave out of the Iewes, that they were *Nubicolæ, Worſhippers of the clouds*. Before that, *Pompeyes* Souldiers beleeved, that either *Apis* or *Iupiter Hammon*, was worſhipped in the holieſt of all. The ſecond who entred into the holieſt of all, not being high Prieſt, was *Heliodorus*, 2 *Mac.* 3. 37. who was after ſtrucke with madneſſe.

[e] *P. Cunæus de rep. Iud.*

In

In the holy place ſtood the golden Altar, the Table of the Shew-bread, and the Candleſticke. *Canon.*

Vpon the golden altar they burnt the ſweet perfumes; it was called *altare ſuffitus, the altar of Incenſe, Exo.* 37.25. to ſignifie how acceptable in the noſtrels of the Lord is Chriſts interceſſion, & our prayers (*Rev.* 8.4.) ſweetened by it. Contrary to that, was that idolatrous worſhip, *Et ipſi mittebant ad naſum meum, fœtorem, Eze.* 8.17. they ſent a ſtinke to my noſtrels: The Lord accounts all idolatrous worſhip, but a ſtinke in his noſe, which he abhorres. The Incenſe altar had hornes, ſignifying ſtrength, whence anſwers were made to the prayers of the Saints. *Rev.* 6.11.

In the holy alſo ſtood the Table with the Shew-bread, on which were 12. loaves, repreſenting the 12. Tribs; *Le.* 24.5. every loafe had a diſh of Frankencenſe upon it, & there lay a paire of Pincers by thē, to pinch off the mouled from them, & the golden Candleſtick hung hard by. *Canon.* II.

Here is God ſtipulating with his people from the Arke; the twelve loaves repreſents the twelve Tribes ſtanding before them continually; they have the Candleſticke *Exo.* 25.29.30.31; for the word to direct them; they have the Incenſe diſhes, ſignifying Chriſts interceſſion, particularly applying to every one of them; the Pincers ſignifie the cenſures of the Church. *Doctrine.*

In this place hung the golden Candleſticke, *Exo.* 25.31. but in the Court of the Prieſts, were Candleſticks of Silver, 1 *Chro.* 28.14. In the holy place were Candleſticks of Gold, but in the holieſt of all, there was no Candleſtick: *The word of God is like fined Silver unto his Saints*; but when they have more and more experience of it, it is *like fine Gold to them, Pſal.* 19.10. but in heaven there ſhall bee no teaching of the word there; *For Chriſt ſhall give up the kingdome* (as Mediator) *to the Father*, 1 *Cor.* 15. Pſal. 13.

In the Court of the Prieſts ſtood the brazen Altar and the Laver. *Canon.* III.

The

gether. The Apoſtle makes mention of one candleſtick, but there were ten in the Temple, 1 *King.* 8. 9. *The Arke was brought in, and there was nothing in it, but two Tables, which Moyſes placed there*: which the Hiſtory would not have added, unleſſe to note ſome change; ſo that in *Salomons* time there was nothing in the Arke but the two Tables: but in *Moyſes* time, the Tables were there with the Pot, and Rod of *Aaron*.

Canon. 1

In the holieſt of all, the Lord did ſhew himſelfe in his glory, to the high Prieſt once in the yeare; this place was called χρηματιστήριον, becauſe it was neceſſary for him to goe in there, to conſult with the Lord for the people.

Canon.

When the high Prieſt entred into the holieſt of all, he carried ſundry things with him. Firſt, [d] Blood, ſecondly, Incenſe; thirdly, Smoake.

d P. Cunæus.

Illuſt.

He da kned the holieſt of all, with the ſmoake of the Incenſe when he went in; *Exod.* 33. 20. *For no man ſhall ſee the Lord and live.*

In the corrupt times they tooke an oath of the high Prieſt, when he entred into the holieſt of al, leaſt he ſhould incline to the Sadducees. The forme of the oath was this; *Wee adiure thee by him who cauſed his name to dwell in this houſe, that thou ſhalt not change any thing of that we ſhall ſay to thee.* [e] There were two who preſumed to enter within the holieſt of all, who were not Prieſts: *Pompey* and *Heliodorus*. *Pompey*, when he came out of the holieſt of all, being asked what he ſaw anſwered; *That the houſe was full of a cloud*, and ſo it was; for, *The Lord dwels in a cloud, Pſal.* 18. 11. Therfore they ſlanderouſly gave out of the Iewes, that they were *Nubicolæ*, *Worſhippers of the clouds*. Before that, *Pompeyes* Souldiers beleeved, that either *Apis* or *Iupiter Hammon*, was worſhipped in the holieſt of all. The ſecond who entred into the holieſt of all, not being high Prieſt, was *Heliodorus*, 2 *Mac.* 3. 37. who was after ſtrucke with madneſſe.

e P. Cunæus de rep. Iud.

In

In the holy place ſtood the golden Altar, the Table of the Shew-bread, and the Candleſticke.

Canon.

Vpon the golden altar they burnt the ſweet perfumes; it was called *altare ſuffitus, the altar of Incenſe, Exo.* 37.25. to ſignifie how acceptable in the noſtrels of the Lord is Chriſts interceſſion, & our prayers (*Rev.* 8.4.) ſweetened by it. Contrary to that, was that idolatrous worſhip, *Et ipſi mittebant ad naſum meum fœtorem, Eze.* 8.17. they ſent a ſtinke to my noſtrels: The Lord accounts all idolatrous worſhip, but a ſtinke in his noſe, which he abhorres. The Incenſe altar had hornes, ſignifying ſtrength, whence anſwers were made to the prayers of the Saints. *Rev.* 6.11.

In the holy alſo ſtood the Table with the Shew-bread, on which were 12. loaves, repreſenting the 12. Tribs; *Le.* 24.5. every loafe had a diſh of Frankencenſe upon it, & there lay a paire of Pincers by thē, to pinch off the mouled from them, & the golden Candleſtick hung hard by.

Canon. II.

Here is God ſtipulating with his people from the Arke; the twelve loaves repreſents the twelve Tribes ſtanding before them continually; they have the Candleſticke *Exo.* 25.29.30.31; for the word to direct them; they have the Incenſe diſhes, ſignifying Chriſts interceſſion, particularly applying to every one of them; the Pincers ſignifie the cenſures of the Church.

Doctrine.

In this place hung the golden Candleſticke, *Exo.* 25.31. but in the Court of the Prieſts, were Candleſticks of Silver, 1 *Chro.* 28.14. In the holy place were Candleſticks of Gold, but in the holieſt of all, there was no Candleſtick: *The word of God is like fined Silver unto his Saints*; but when they have more and more experience of it, it is *like fine Gold to them, Pſal.* 19.10. but in heaven there ſhall bee no teaching of the word there; *For Chriſt ſhall give up the kingdome* (as Mediator) *to the Father*, 1 *Cor.* 15.

Pſal. 13.

In the Court of the Prieſts ſtood the brazen Altar and the Laver.

Canon. III.

The

An Altar and a Pillar differeth: a Pillar was of one ſtone, but an Altar of more. 2. Vpon a Pillar they powred oyle oncly, but on an Altar they ſacrificed.

The brazen Altar was called *Ariel*: *Exo.* 38. 1. *Eſay* 29: 1, that is, *The Lyon of God*; for even as the Lyon devoureth the fleſh, ſo the Altar of God conſumed the ſacrifices. This Altar was called Gods Table: *Mal.* 1. 2. upon the brazen altar, God had the burnt offering for himſelfe, as it were, to dine and ſup upon, *Pſal.* 50. *If I be hungry I will not tell thee*: the Chaldie Paraphraſt, Paraphraſeth it thus; *My ſacrifices and burnt offerings I will not ſeeke of thee to dine and ſup upon.* We ſee, *Iudges* 9. that the *Wine is ſaid to cheere God in the drinke offering*: ſo may the ſacrifices be ſaid, to bee meate to him.

Canon.

Illuſt.

The fire which burnt the ſacrifices upon this Altar, came from heaven, 2 *Chro.* 7. 1, both when the Tabernacle was erected, and when the Temple was built: ſo the fire came downe from heaven upon *Elias* his ſacrifice, 1 *King* 18. 38.

God looked upon Abel and his ſacrifice, *Gen.* 4. 4. *Aquila* trãſlates it, *He ſet it on fire.* This fire This which was in the Tabernacle, the *Iewes* hold, that it was taken up to the heaven againe, when the ſecond fire came downe into the Temple.

This fire was not in the ſecond temple: wherefore it is but a fable of the Iewes, 2 *Mac.* 1. 19, that *Ieremie* hid it in the ground, and that after the Captivity it was found againe.

The fire in the firſt Temple, was *Divino divinus*, altogether holy: the fire in the ſecond Temple, was *Divino humanus*, humane-holy. For although it was kindled as our fire; (and came not from heaven) yet the Lord accepted of the ſacrifices burnt by it, & it was ſtill kept in, as the fire of the firſt Tẽple was: but the third fire which *Nadab* and *Abihu* offered, was *humanus*, humane. The firſt fire, the Hebrewes cals *Gneljona cæleſtis*, heavenly, but this laſt fire, they call *Zar*, *alienus*, a ſtrange fire.

They inſtituted in the daies of *Nehemiah* by lot, *Nehe.*

10.

10.4, a time when the people ſhould goe forth to bring wood for fire to this Altar: This feaſt, *Ioſephus* calls ξυλοφορία, *the feaſt of wood carrying*: theſe who offered their ſacrifice here, had the wood and the ſalt for nothing. *Ioſeph. de antiq. Iud.*

The Heathen were Gods Apes, in keeping in their veſtall fire, which they ſay came from heaven: If it were put out, as it happened at Delphos, (the Temple being burnt by the Medes) it was not lawfull to kindle it with any fire below, but they drew fire from heaven with a Glaſſe, and ſo kindled it againe, as the Poet teſtifieth.

Adde quòd arcana fieri novus ignis in æde
Dicitur, & vires flamma refecta capit. That is; *Ouid. in lib. Faſt.*

Adde, How tis ſaid, that in the privie Romes
New fire is made, and ſtrong the flame becomes.

When the Kings of Perſia died, the holy fire was put out; but when our King, the Lord Ieſus Chriſt dyed, the Sunne in the Firmament was blacke, and put out as it were. *Doctrine.*

The Prieſts, after they had offered the ſacrifices upon the brazen Altar, then they offered Incenſe upon the golden Altar; *And the people ſtood without, praying and waiting, in the meane time*, when he ſhould come forth.

So Ieſus Chriſt our great high Prieſt, hath offered himſelfe once a ſacrifice for us upon the brazen Altar, the Croſſe; and is now at the Golden Altar, interceding for us: he cannot then be ſacrificed againe (as the Papiſts would) therefore wee that are ſtanding without let us looke ſhortly for his comming againe. The faithfull have waited for three ſorts of Chriſt his comming, Firſt, for his comming in the fleſh: ſecondly, for the comming of his Spirit: and thirdly, for his comming in glory. *Doctr.*

None might goe to the golded Altar to offer Incenſe, but

but he who might goe to the brazen altar to offer ſacrifice; therefore none may be a Mediator of interceſſion, but he who is a Mediator of redẽption: if *Vzzia* had been a Prieſt, hee might have had good ſhift for himſelfe, that he was a mediator of interceſſion at the golden altar, but not of redemption at the brazen altar.

There were foure, who diſhonoured this brazen altar moſt. Firſt, *Ahaz*, 2 *King* 16.10, who cauſed to remove it out of the owne place, and ſet the altar of *Damaſcus* in place there of. The ſecond were thoſe who killed *Zachary*, *Luk* 11.51, not farre from the altar. The third was [h] *Iannes*, the predeceſſor of *Iaddus*, the high Prieſt, who ſlew his brother *Ioſ.* & ſprinkled his blood upõ the altar. The fourth was *Pilate*, *Luk* 13.11, who mingled the blood of the Galilæans, with their ſacrifice upon this altar.

h *P. Cunæus.*

In this Court of the Prieſts ſtood the brazen Laver, which was made of the womẽs brazen Looking-glaſſes: *Exod.* 38. *Iohn* (*Rev.* 4.6.) alludes to this, when hee ſayes; *I ſaw a Sea of Glaſſe before the Throne.* When the Prieſts and the people were multiplied, *Salomon* made ten Lavers, 1 *King* 7.38. 2 *Chro.* 4.26, to waſh the ſacrifices, and another great veſſell to waſh the Prieſts: ſo in the Tabernacle, there was but one Candleſticke; but in the Temple there were tenne, becauſe it was much more ſpacious, it behooved to have moe lights. In the dayes of *Moſes*, the yeares of the Levites, when they entred to their office, were rekoned from twenty five to thirty; but in the days of *David*, 1 *Chro* 23.6, the people increaſing, the Levits would not have ſufficed; therfore *David* changes the time of their entry, into twenty yeares. So there were but two Silver Trumpets in the Tabernacle, but there were an hundred & twenty Prieſts ſounding with Trumpets in the Temple.

Canon. IIII.

In the outward Court, (where the women worſhipped) ſtood *Gazophylacium*, or *Corban*, the *Treaſury*, which

Luke

Luke 21.4. is called δῶρα τοῦ θεοῦ, *The Giftes of God*, becauſe it contained the gifts offered to God. The Iewes called it *Kupha ſchel tzedaka*, *area iuſtitiæ*, the cheſt of almes (for they called their almes their iuſtice. *Math.* 6.) * and the Hebrews ſay, that it had written about it, this Proverb of *Salomon*, (*The gift which is given in ſecret, pacifieth wrath: Prov.* 21.14) teaching them, that they ſhould not blow a Trumpet as the Phariſies did when they gave their almes, *Math.* 6.2, but ſecretly convey it into *Corban*, or the Treaſury.

* *Talmud. lib. Tehillim.*

The ſecond Temple in outward glory, was farre inferior to the firſt Temple.

Canon.

The gift of prophecie, and *Urim* and *Thummim* were in the firſt Temple; but in the ſecond Temple, nothing for a long time, but *Bath col, filia vocis*, an Echo was heard. 1

In the firſt Temple they had the holy Oyle, which annointed the high Prieſt: but in the ſecond Temple they wanted it, and the high Prieſt was called, *Vir multarum veſtium, The man with the many cloathes.* 2.

In the firſt Temple was the holy fire, but not in the ſecond. 3

The firſt Temple was but once polluted; but the ſecond Temple was thriſe: firſt, by *Antiochus*; ſecondly by *Pompey*; thirdly, by *Caſſius*; and yet, *The glory of the Second Temple, was greater than the glory of the firſt. Hagg.* 2.10. 4.

The firſt Temple was deſtroyed for three ſinnes (i ſay the Iewes) for Idolatry, Inceſt, and ſhedding of Innocent bloud. But the ſecond Temple, they ſay, was deſtroyed, *Propter ſhinnath chinnam, odium immeritum, undeſerved hatred*, and becauſe this ſinne is not yet expiate, therefore they ſay the building of the ſecond Temple is deferred; but they forget the crucifying of our Lord which was the cauſe why there was, *not a ſtone left upon a ſtone in it, Luke* 21.6.

i *Buxtorf. de abbrev.*

How

Quest. How differed the Temple of Ierusalem from other Temples.

Answ. *Locus*, *a place*, is considered two manner of wayes:
k *Scotus.* k 1. *Locus ut Locus*, a place that is only a place, *& locus ut sic*, a place in such a respect, (as the Schoolemen speak.) The Temple of Ierusalem was *Locus ut sic*, that is, it was *Medium divini cultus*, *A meane of Gods worship*: it was a part of their ceremoniall worship, and a type of the body of Christ, as hee sayes himselfe; *Destroy this Temple*, therefore they were bound to set their faces towards it when they prayed. Our Temples are but *Loci ut loci*, they are not a part of the worship of God, nor types of the body of Christ, neither are we bound when we pray to set our faces towards them. They are called places of Prayer onely, because the Saints meete there, and if the Saints meeting were not in them, they were but like other common places. The Temple of Ierusalem sanctified the meeting of the Saints, but the meeting of the Saints sanctifies our Temples; they might not buy nor sell in the Temple of Ierusalem, because it was the house of Prayer: that Morall reason obliges us now, no man may buy nor sel in our Temples, because they are houses of Prayer.

Ioh 2.19.

1 King 8.48. Dan. 6.10.

PARAGRAPHE II.

Of their Synagogues.

Canon. THeir Synagogues were holy places by example, but not by command.

Obiect. They are called *Mognade El*, *Psal.* 74.8. which *Aquila* translates *Synagoga potentis*, the Synagogues of God; then it may seeme, that they were commanded by God?

Answ. It is generally held, That the Synagogues were not in Ierusalem, till after the Captivity. 2. If the Psalmist speakes there of the Synagogues, then they may be called

led Gods Synagogues, becauſe the Lord approoved them, although he commanded them not.

Canon. The Synagogues were ordered in moſt things, after the manner of the Temple.

Illuſt. 1. In their ſituation, for, as the Temple ſtood upon a hill, ſo they ſet their Synagogues in the higheſt place of the Towne: and for this they alledged *Pro.* 8. 2. *Wiſedome hath built her Palaces upon high places.*

2 In the Temple there was a high Prieſt, and his *Sagan*, or *ſecond* high Prieſt: ſo in their Synagogues they had ἀρχισυναγώγους, as *Soſthenes*; and ſometimes a ſecond Ruler, as *Criſpus*, anſwering to the ſecond Prieſt, *Sagan*, *Ioſeph. de antiq. Iud.* They had Scribes who taught in their Synagogues, as the Prieſts taught in the Temple. They had in their Synagogue, *Scheliath tzibbor Miniſter Synagogæ, The Clerke of the Synagogue, Luk* 4: as he who delivered the Book to Chriſt; theſe anſwered to the Porters in the Temple.

3 In the Temple, the Court of the Prieſts was diſtinguiſhed from the Court of Iſrael. The Court of Iſrael was diſtinguiſhed againe, into the Court of the men, and the Court of the women. So in their Synagogues, the teachers ſat by themſelves; the men ſat by themſelves in rankes, one above another: And *Iames* ſeemes to allude to this forme; *If there come a rich man, yee bid him ſit up higher: if a poore man, ye bid him ſit downe lower, Iam.* 2. 23: the women ſat by themſelves, *Zac.* 12. 12.

4. As in the Temple, the peoples faces were towardes the Arke, ſo in the Synagogue they had an Arke, wherein they kept the booke of God, and the peoples faces were towards it.

5. As no man might carry through the Temple any veſſell or burden, *Mark* 11. 16. So no man might carry through the Synagogue a burden or veſſell.

There was great devotion required of them, who entred into the Synagogue to worſhip.

They

Illust.

1 *Buxtorf. de abbrev.*

They wrote about the doores of their Synagogues, *Psal.* 118. 20. *Hæc est porta Domini, justi intrabunt eam.* *This is the gate of God, the just shall enter in thereat.* And againe, *Precatio sine intentione, est sicut corpus sine anima.* *Prayer without intention, is as a body without a soule.*

PARAGR. III.

Of their place of prayer.

Canon. 3. *Conf.* 1.

THey had a place wherein they prayed onely. *Acts* 16. 13. It is called προσευχὴ: in the Syriack *Domus orationis*, *A house of Prayer.*

m It was a place, different from their Synagogues and the Temple. In it they prayed onely; in their Synagogues they prayed, and interpreted the Scriptures; in the Temple they prayed, interpreted the Scriptures, and sacrificed. This might properly bee called an Oratory.

m *Epiph. tom. 2. lib. 3. c. 80.*

2

Their Synagogues were onely within the Citties, but these places of Prayer were without the Citties, *Acts* 16. 13.

3

The Synagogue was reckoned a more holy place by the Iewes, then the place of Prayer: for in their Synagogues they might doe no servile worke, they might make no reckonings in them: n but in their house of Prayer after the Prayer was ended, they might doe any civill worke. He to whom the προσευχὴ, or house of Prayer belonged, was called o *Pomarius*, a seller of Apples; and his inscription, was this, *Pomarius à* προσευχὴ, the Apple-seller over-seer to the Oratory. The learned thinke, that he was called *Pomarius*, because he sold Apples in it. p The Iewes used to give almes, and the poore using to come there to receive their almes, (because they were hated of other people) they dwelt there as in Hospitals: therefore this name *Proseuche* degenerated, and

o *Epiph. tom 2. l. 3.*

o *Drus. in prat.*

p *Adr. Turb. adversus. Loc.* 19.

and they thought baſely of it. In which ſenſe *Iuvenal* takes it, when he ſaith, *Satyr* 5.

In qua te peto proſeucha.
The Oratory where I uſe to ſeeke you.

PARAGR. IIII.

Of the Temples built without Ieruſalem, neither holy by example nor inſtitution.

Canon.

GOD expreſly commanded, that there ſhould bee no Temple built for his Worſhip, but in the place which he ſhould chuſe.

There were two Temples built without Ieruſalem, contrary to Gods ordinance; the Temple of *Samaria*, and the Temple of *Heliopolis*, in Egypt.

The occaſion of the building of the Temple of *Samaria*, was this: [q] *Manaſſes*, the Sonne in law of *San-Ballat*, affecting to be high Prieſt in Ieruſalem, and being refuſed, his father in Law built a Temple upon Mount Garizim, and made him the high Prieſt of it: there they erected a falſe worſhip, and ſeparated themſelves from the Church of the Iewes.

q P. Cunæus. de rep. Ind. & Scal. in Euſeb.

Hence it was that the Iewes ſo hated them, and they the Iewes. *Syrach.* 50.25. *There be two manner of people that mine heart abhorreth, and the third is no people; they that ſit upon the Mountaine of Samaria, the Philiſtims, and the fooliſh people that dwell in Sichem.*

Theſe that ſate upon the Mountaine of *Samaria*, were the *Cuthæans*, a people that were brought out of Aſſyria into Iudæa, by *Salman-aſſar*; they worſhipped God, and the Idols of the land.

The ſecond, were the Philiſtims, who were meere Pagans.

The third, were the Sichemites, who fled away with *Manaſſes*, out of Ieruſalem into Samaria.

Ioseph. l. 1 c. 1.

The Samaritans hated the Iewes alſo: for *Ioſephus* teſtifies of them, when matters went proſperouſly with the Iewes they ſaid then, they were come of *Abraham*. But when the Iewes were under the Croſſe, then they uſed to derive their pedegrees from Babell, and other Nations.

[r] *Ioſeph. l. 11. cap. 6 & 7.*

[r] In the daies of *Ptolomaus Philomater*, *Sabbæus* and *Theodoſius*, two Samaritans, kept a diſputation at Alexandria, againſt *Andronicus*, and other of the Iewes, for the defence of their Temple, which ſtood upon Mount Garizim, and then for the Temple of God, which ſtood upon Mount Moriah: both parties ſwearing *by God*, to bring proofes of their aſſertion out of the Law.

The Iewes brought for them, firſt, the Law of God; ſecondly, the continuall ſucceſſion of their Prieſts; thirdly, the Kings of Aſia ſent gifts to it, and acknowledged it to be the Temple of God.

The Samaritanes could alledge for themſelves nothing, (and what marvell; *Iohn 4. For they worſhipped they knew not what*:) Therefore the King adjudged them to die, as * *Ioſephus* teſtifies.

* *De bello Iudaico.*

[t] *Baronius* laboureth to prove out of this Story, that ſucceſſion is the marke of the Church, againſt Hereticks and Schiſmatickes; becauſe they proved the Church of *Ieruſalem* to bee the true Church by ſucceſſion onely: but *Ioſephus* ſets downe the diſtinct arguments, whereby they proved their Church to be the true Church. Hee leaves out the Principal argument (the Law) and argues onely ſucceſſion: locall ſucceſſion without the truth, is nothing.

[t] *Tom. 1. ad annum Chriſti 331.*

Chriſt (*Iohn 4.*) ends this controverſie, telling the woman of Samaria, *That neither in this Mountaine, nor at Ieruſalem, men ſhould worſhip, &c.*

PARA-

PARAGR. V.

Of the Temple of Heliopolis.

THE occaſion of the building of this Temple was this: *Onias* the fourth, being put frō the high Prieſthood by *Antiochus*, comes to Egypt, and there built a Temple in *Heliopolis*, miſconſtruing the place of the Prophet, *Eſay* 19. 17, taking *Cheres* the *Sunne*, for *Heres Deſtruction*.

See before in Διττολογία.

It was not lawfull for them to build a Temple in Egypt, for God expreſly forbad them, to *goe backe againe to Egypt*, *Exod.* 13.

Of theſe two Temples, the Samaritane was the worſt: for it was hereticall altogether; it acknowledged not Ieruſalem at all, and the Iewes held them execrable: but the Temple of *Heliopolis* was not idolatrous, nor hereticall, they kept the ſubſtance of the true worſhip with the Iewes; they ſent gifts to Ieruſalem yearely, but they were ſchiſmaticall. Ieruſalem was holy, *Et materialiter*, materially; *& formaliter*, formally. Heliopolis was holy *Materialiter*, *ſed non formaliter*: their ſacrifice was not acceptable, becauſe it was in the wrong place; but then in was not to a falſe God. But the Temple of Samaria, was neither holy *materialiter*, nor *formaliter*: the ſubſtance of the worſhip in it, was idolatrous. 1 2 3

The Church of the Iewes worſhipped God intirely, and in vnity. *They worſhipped God*; this diſtinguiſhed them from the Pagans, who are not of the Church. *They worſhipped God intirely*: this diſtinguiſhed them from the Samaritane hereticall Church. *They worſhipped God in vnity*: this diſtinguiſhed them from the ſchiſmaticall Church of Heliopolis.

SECTION. III.

Of the perſons appointed for Gods worſhip.

Canon. GOD would have ſelect times and places appointed for his worſhip, ſo would he alſo have ſelect perſons to miniſter in his worſhip.

Confir. ***Take the Levites for all the firſt borne of the children of Iſrael, and the cattell of the Levites for their cattell, and the Levites ſhall be mine.***

Illuſt. The Prieſts, before they were admitted to Gods ſervice, behooved to be of perfect age, and then were admitted by a ſolemne ordination.

PARAG. I.

Of the ordination of the Prieſts.

Canon. THe ordination of the Prieſts was inſtituted by God with ſolemne and ſignificative ceremonies.

Confir. ***No man takes this honour upon him, but he who is called as Aaron, Heb.*** 5. So, ***To fill the hand of the Prieſt***, was to conſecrate him.

Illuſt. 1 It was their cuſtome that day, that the Prieſt was ordained, they tooke the fleſh of the ſacrifice, and put it in his hand, *Num.* 3. 3. to ſignifie, that he had power then to ſacrifice: and from that cuſtome it is, when we ordaine a Miniſter, we give him the booke of God in his hand, to ſignifie, that now hee hath power to teach the word of God.

2 The Hebrewes, *Chamuch initiatio.* This filling of the hand, is uſually called conſecration: the Greekes tranſlate it τελειωσις, *perfection*, becauſe the Prieſt was then authorized to doe his office. And this word, *Heb.* 7. 28. is applyed by the Apoſtle to Chriſt, who was perfited for ever, as our high Prieſt.

3. This filling of the hand ſhewes, that none might miniſter before the Lord, unleſſe theſe things were put in his

his hand; 1. *Kings* 13.13. *Whoſoever filled the hand of Ieroboams Prieſts, he was a Prieſt ſufficient enough of the high places.*

This phraſe of filling of the hand, is applyed to the Prieſts of *Ieroboam*: likewiſe, this lets us ſee, that there may bee ſome outward forme of calling in the Popiſh Church, and that the firſt reformers of our Religion, who had their calling in Popery, needed not a new extraordinary calling.

PARAG. I.

Of the high Prieſt.

THe high Prieſt was a type of Chriſt in five things. Firſt, in his perſon; ſecondly, in his annointing, thirdly, in his apparell; fourthly in his marriage; fiftly, in his death. *Canon. Illuſt.*

In his perſon, there muſt be no blemiſh in him, *Lev.* 21 [t] *Hegeſip.* teſtifies, how *Antigonus* cut off both *Hircanus* his eares, that he might bee high Prieſt no more; if the caſe ſhould fall out otherwiſe, and the Iewes ſhould recover their liberty againe. [t] *Hegeſip. l.* 1. *excid. Iud.*

[u] They would admit none to be high Prieſt, who had a blemiſh in his bodie; yet they admitted him to bee a high Prieſt, who was a Sadduce, and denyed the immortality of the ſoule: this was in corrupt times. [u] *Ioſeph. Antiq. Iudaic.*

Antonius the Anchorite, cut off his owne noſe, that hee ſhould not bee choſen Biſhop upon this ground. Hence is that queſtion, *Liceat ne ſeipſum admutilare.*

[x] The Heathen obſerved this alſo in their high Prieſt: when the Temple of *Veſta* was burning, *Metellus* the high Prieſt, ranne in to ſave their *Palladium*, hee loſeth his eyes in the fire; hee was not permitted to bee high Prieſt any more, for that if they would have no blemiſh in their ſacrifice, farre leſſe in their Prieſt. [x] *Sueto. in Tiberio.*

In his annointing: When the Prieſts were firſt ordai-

ned, all were annointed, *Numb.* 3.3. But when the order of the high Prieſt was once ſetled, onely the high Prieſt was annointed: therefore *Ariſtobulus* the high Prieſt is called the annointed of the Lord, 2. *Mac.* 1.10. *Aliter in conſtituta Eccleſia, aliter in conſtituenda*; It is one way in a ſettled Church, and other wayes in a Church not fully ſetled.

During the ſecond Temple, the Oyle which annointed the high Prieſts, was wanting: therefore [x] the high Prieſt in the ſecond Temple, was called, *Merubba begadim, multiplicatus veſtibus, The man with the many clothes*: They called him not, *The annointed of the Lord*; but, *the man with the many cloathes*: becauſe he had five things peculiar to him, which none of the reſt of the Prieſts had; his Breſt-plate, his Ephod, his plate of God, and his *Pallium*, and Cloake.

x *Rabbi Salomon Levit.* 26.

III. *In his apparell*, he was a type of Chriſt: his Crowne ſignified his kingly office; his *Vrim* and *Thummin*, ſignified his Prieſtly office; and his Bells, his propheticall office.

So Chriſt is ſeene by *Ezechiel*, 9. walking amongſt the midſt of the Angels as a King: cloathed in white, as a Prieſt; and an Inke-horne hanging at his girdle, as a Prophet: as a Prieſt he wore a Myter; amongſt the heathen, the Augures had their *Lituus*, like a throwne Turbet; The Emperours had their *Paludamentum*; their robe Royall; and the Kings had their Diadem, or Crowne.

Thou art the holy one of God, *Mark* 1.24: Here is an alluſion to the high Prieſt who had, *Holineſſe to the Lord*, written upon his forehead; therefore he was called, *The holy one of God*; Chriſt our high Prieſt, is *that holy one of God*.

This golden plate was called πετάλον: none might weare it but the high Prieſt, in the day of expiation; there-

therefore *Hegeſippus* and *Epiphanius* are miſtaken, who thinke, that * *Iames* the Apoſtle wore this ornament, which was proper onely to the high Prieſt; and ſo is *Euſebius* miſtaken, who holds him to have beene the high Prieſt, becauſe he wore a linning ſtole; then every Prieſt had beene an high Prieſt: for during the time of their ſervice, they were bound to weare linning; and out of their ſervice, woollen cloathes, *Ezek.* 44.19.

* *Hegeſippus.*

It is to bee marked, that our Lord choſe none of the Tribe of *Levi* to be his Diſciples; ſignifying to us, that he was to abrogate the Ceremoniall Law.

The high Prieſt did two things, τὰ πρὸς θεὸν, *Things which pertained to God*: & τὰ πρὸς ἡμας, *And things which pertaine to us.* The things which he did from God to us, were repreſented by his *Vrim* and *Thummim*: the things which he did from us to God, were repreſented by his breſt-plate, carrying the twelve ſtones upon it.

PARAGR. II. *Diatriba* I.

In what order the ſtones were ſet in the Breaſt-plate of Aaron.

THe twelve Patriarches were ſet in *Aarons* breaſt-plate, not according to their generations, but according to their births; that is, the free womens ſonnes were preferred to the hand-maides ſonnes, although ſome of them were younger.

y *Broughton*, in his tranſlation of places of the Scriptures.

Sometimes the Tribes are numbred according to their age, *Gen.* 33. Secondly, ſometimes by the Nobility of their birth: as *Exod.* 28. Thirdly, by the order of grace, as *Iudah* is firſt ſet in the Campe, *Num.* 2.3. Fourthly, by the order of Hiſtory, as *Sem* before *Iaphet*, Geneſis 10. Fiftly, the number is onely conſidered without the order, as *Revel.* 21. For the laſt is firſt there, and *Dan* is omitted.

Lea.

Exo. 28.10. The ſtones were ſet upon the breſt-plate in fower, according to their births.

Rach.

Bond-women.

Doct.

A Programme of *Aarons* Breſt-plate.

REVBEN. *Odem.* Sardius.	SIMEON. *Pitdah.* Topazius.	LEVI *Bareketh.* Smaragdus.
IVDA. *Nophech.* Chalcedon.	ISSACHAR. *Saphir.* Saphir.	ZABVLON. *Jahalom.* Sardonyx, vel taſpis.
IOSEPH. *Shoham.* Beryllus.	BENIAMIN *Jaſpech.* Onyx, *vel* aſpis.	DAN. *Leſhem.* Hyacinthus.
NEPHTALIM. *Shebo.* Achates.	GAD. *Tarſhiſh.* Chryſolite.	ASSER. *Achlemah.* Amethyſt.

Amongſt the ſixe Tribes who bleſſed upon the Mount Ebal, *Deut.* 27.11. *Reuben* is not numbred with them. For he loſt his priviledge of Dignity, and birth, and is ſet amongſt the ſix curſers; therefore amongſt the curſers he ſaith, *Curſed is he who lyeth with his Fathers wife, Deut.* 21. 20. hee as a Prieſt of the family ſhould have bleſſed, but now hee curſes.

Some deprive themſelves both of the priority of birth, and of grace, as is ſeene in *Eſau*, and *Reuben*.

PARAG. II. *Diatriba* II.

How the high Prieſt wore his girdle, and what it ſignified.

THe high Prieſt wore his girdle about his paps, and not about his middle.

Ezech.

Ezech. 44. 18. *He ſhall not be girded about the ſweating places.*

Ionathan, the Chaldy Paraphraſt, paraphraſes it thus; * *Hee ſhall not be girded upon his lowes, but upon his heart*; therefore we ſee, *Revel.* 1. 13. That Chriſt is ſaid to be *Girded about his paps*; to ſignifie the great ſincerity and verity which was in his heart: for he was girded with a girdle of verity about his heart. So *Revel.* 15. 6. The Angels are brought in with their girdles about their paps; to ſignifie the beſt eſtate of their Paſtors, comming neereſt then in ſincerity to Chriſt: but before in the firſt age of the Church, they wore their girdle about their middle; the more ſpiritual that they become, their girdle went the more upward.

* *Chaldie Paraphraſt.*

PARAGRAPHE II. *Diatriba* 3.

Of the cloathes which the high Prieſt wore, when he entred into the holieſt of all.

WHen the high Prieſt entred into the holieſt of all, he was cloathed, firſt, with linning breeches next his fleſh; ſecondly, a linning coat, thirdly, a linning girdle; fourthly, a linning myter: Theſe he put upon him, when he made reconciliation for the Church, in the moſt holy place: and hauing finiſhed his ſervice, he laid thoſe cloathes aſide there, and never wore them againe, but left them there, *Levit.* 16. 4. 23. Theſe by the Iewes were called *Bidge labbam, albæ veſtes*, white cloathes, but the cloathes which he wore in the holy place that day, were called *Bidge zahabh, veſtimenta aurea*, Golden cloathes, not that they were all of Gold, but becauſe they were finer than the clothes which he wore when he went into the holieſt of all.

The high Prieſt laid aſide all thoſe ornaments, when he entred into the holieſt of all; which ſignified his Prophe-

Doctrine.

Nota. phetical, Kingly, and Prieſtly office; and to ſignifie to us, that at the latter day, 1 *Cor.* 15. *Chriſt ſhall give up his kingdome to the Father*: he ſhal no more then teach his Church or intercede for her as Mediator, or rule her as King.

III I. He was a type of Chriſt in his marriage.

He might not marry a Widdow, a Whore, or a divorced Woman, but onely a Maid.

Thou ſhalt not take a wife that is a Whore, &c. Levit. 21. 7.

Illuſt. He might not marry a Widdow becauſe hee got not her firſt love; *Revel.* 2. 4. The Angell ſpeaking to the Church, ſeemes to allude to this, when he ſayth, *Thou haſt left thy firſt love.*

He might not marry a divorced woman, becauſe hee got not her iuſt love; for although men were permitted civilly to marry them; yet Chriſt teacheth, that it was permitted to them, for the hardneſſe of their hearts.

He might not marry a Whore, becauſe he got not her onely loue; he might onely marry a Virgin.

Doctr. Chriſt will have of his Church her firſt love, iuſt love, and onely love: therefore, *Pſal.* 74. the Church is called his Turtle-dove; for as the Turtle-dove hath but one Mate, ſo the Church muſt have God onely for her love.

V He was a type of Chriſt in his death; he who killed a man negligently, fled to the Citty of Refuge, and ſtayed there untill the death of the high Prieſt, and then he was free, *Numb.* 35. 25: Ieſus Chriſt by his death frees us, and ſets us at liberty.

Canon. The high Prieſt had ſundry things common to him, with the reſt of the Prieſts.

Illuſt. There behoved to be no blemiſh in him, ſo neither in them, *Levit.* 21. 7: when they ſerved in the Temple, it was lawfull for none of them to ſerve bare-headed: ſo likewiſe the Flamines among the Romans, ſerved with their heads covered.

So they ſerved bare-footed in the Temple. The Lord ſaid

ſaid unto *Moyſes*; *Exod.*3.5. *Take off thy ſhooes, becauſe the place where thou ſtandeſt is holy.* [z] Hence they gathered, that they were to ſtand bare-footed in the Temple, becauſe the place was holy. So the Prieſts of India ſerved bare-footed, therefore they were called γυμνοποδοι, bare-footed, and not γυμνοπαιδες, naked children, as *Euſebius* reades it.

z *Targ. Ionathan.*

Scal. in Euſ.

The high Prieſt had his ſecond high Prieſt, who miniſtred for him, when he could not miniſter himſelfe.

Canon.

2 *King.* 18. *Serajah the high Prieſt, and Zephaniah the ſecond Prieſt.*

Confir.

The ſecond high Prieſt was called *Sagan*: So he who was next in the Church of Conſtantinople to the Patriarch, was called πρωτοσυγκελλος, the Primore. [a] *Ioſephus* teſtifies, that one *Ioſeph*, the ſonne of *Ellem*, diſcharged the high Prieſts office for him, when as *Mathias* the high Prieſt was polluted by a Noctual pollution, that he might not ſerve like a high Prieſt, then his *Sagan*, *Ioſeph* ſupplied his place. Theſe who had this *Gonorrhaea*, were ſaid by modeſty of ſpeech, σωμάτικον τι παθεῖν, *to have ſome diſeaſe in the body.*

Illuſt.

a *Ioſephus de bello. Iud. c.* 8.

Queſt.

How it is ſaid, that *Annas and Caiaphas were high Prieſts for that yeare, Luk.*3.2?

Anſw.

[b] *Annas* was high Prieſt when Chriſt was borne, *Caiaphas* was high Prieſt when Chriſt was crucified; when *Caiaphas* was the high Prieſt, *Annas* was his *Sagan*, or ſecond high Prieſt; for they could not both enter into the holieſt of all at once, but they changed by courſes. So before under the Greeks, the Prieſthood was much altered; as under *Antiochus*, from *Onias* to *Iaſon*, from *Iaſon* to *Menelaus* his brother.

b *Cauſab. contra Bar.*

Object.

But was not the Prieſthood changed now, when they indured Prieſts but for a yeare?

Anſw.

There are in government fiue things; firſt, *Poteſtas*: ſecondly, *Ordo*: thirdly, *Modus*. fourthly, *Titulus*: fiftly,

ly, *Vſus, Poteſtas*, is where there is a power commanding; *Ordo*, when there are ſuperiors and inferiors: theſe two are eſſentiall in governement, they being taken away, government cannot ſtand: *Modus* may be changed (as here, for before the Prieſthood continued for the Prieſts life) time, but now it laſts but for a yeare. The title is changed by the law it was by ſucceſſion, now it is by the election of the Romans: the uſe is changed, firſt it was well adminiſtred, now it is corruptly uſed.

As the waters of Nilus run ſo many hundred miles, a pure and cleare water, yet when it comes neere to the Mediterranean Sea, it begins to grow blackiſh, and ſomewhat ſalt, at laſt it fals into the Sea, and loſeth the name: ſo the glorious Prieſthood, which continued ſo many hundred yeares, begins now to grow blackiſh and corrupt, and ſhortly it is quite aboliſhed.

Queſt. How is it ſaid in *Mark.* 15. 1. *The high Prieſts conſulted*; then it might ſeeme, that there were moe high Prieſts at once?

Anſw. We muſt diſtinguiſh betwixt the *high Prieſt* by way of excellency, and theſe *high Prieſts*; for the twenty-foure orders of the Prieſts, which *David* appointed; every one of theſe ranks had a chiefe Prieſt, and of theſe the Evangeliſt meaneth.

1 Chron. 24. 10.

PARAGR. II. *Diatriba* 4.

Of the foure and twenty Orders of the Prieſts.

Carion.

DAVID inſtituted foure and twenty Orders to ſerve in the Temple by courſe. *Luk.* 1. [c] cals theſe ἐφημερίας, courſes; the Hebrewes cals them, *Mognadim ſtationes*, ſtations. *Joſephus* cals them ἑπομερίας, fellowſhips: in every courſe there was fiue hundred Prieſts, and their courſe laſted from Sabboth to Sabboth.

[c] Scal. Canon Iſageg.

The chiefe of every one of theſe courſes, were called ἀρχιερεῖς

ἀρχιερεῖς, high Priests: and the Hebrews cals them *Roſhe abath*, the chiefe of the Family.

[d] One courſe might not take the courſe of another; for they had an auncient Canon, *Every Prieſt or Levite who ſhall intrude himſelfe in anothers place, let him die the death.*

[d] *Scal. Can. Iſag. l. 3. Talmud. Meghillah.*

PARAGRAPHE III.

Of their Sacraments, and firſt of Circumciſion.

Having ſpoken of the times place, and perſons that God appointed for his worſhip, wee come now to the manner how he would be worſhipped, and that was in the Sacraments, prayer and diſcipline of his Church. The Sacraments were two: circumciſion, and the Paſſe-over.

Circumciſion was the ſeale of the Covenant, to the people of God. *Canon.*

Gen. 17. 10. *This is my Covenant, which yee ſhall keepe betweene me and you.* *Confir.*

Circumciſion was inſtituted by God the eyght day. *Canon.*

Gen. 17. *And every male childe of eight daies olde among you, ſhall be circumciſed.* *Confir.*

The Hebrewes underſtand the *eight day*, not full eight daies, but ſixe full daies; hence they ſay, that *Dies legis non eſt à tempore ad tempus, The daies of the Law are not from time to time*: that is, *Non eſt à pleno tempore*, that is, *Not from a full time*: So we ſay, Chriſt roſe the third day, when he lay not three full dayes in the grave; ſo we ſay, one hath a Tertian Ague, when the diſeaſe keeps him but one full day. *Illuſt.*

Luk. 2. 21. *But when the eight dayes were fulfilled, they came to circumciſe the childe?* *Obiect.*

This is underſtood, *De tempore currente, ſed non completo.* The currant time, but not compleate; that is, the eight day beginning, but not fulfilled. So *Deut.* 15. 4. *At the end* *Anſw.*

of

of the seven yeares: he meanes not when the seven yeares were compleate, for the rest began in the beginning of the seventh yeare; so that it is better translated in the end of seaven yeares, then after the end of seven yeares: (*Min*) is put for (*Beth*) that is, one preposition for another: as *Deut.*3.3. *Psal.*62.30.

Circumcision being the seale of the Covenant, it was a fearefull thing to renounce it.

Antiochus (1 *Mac.*) persecuted the Iewes very hotly, and tried them to be Iewes by their Circumcision; they to conceale their Iudaisme, caused to draw their fore skinne: and the Apostle, 1 *Cor.*7.18. alludes to this forme; *Art thou circumcised, draw not the fore-skinne.* This might be done by Art, as *Epiphanius* testifies.

Epiphan. cont. haref.

The Egyptians, after the death of *Ioseph*, neglected circumcision, for the hatred which they had against the Israelites, and the Israelites living in Egypt, neglected it also; therefore *Iosuah* cals this, *Iosua.*5.9, *Opprobrium Ægypti*, the shame of Egypt, when hee circumcises them at Gilgall. Secondly, when they denied circumcision; this was called (1 *Mac.*1.16.) *Opprobrium Antiochi*, the shame of *Antiochus.* Thirdly, when they were circumcised in the flesh, but not in the Spirit: this was called *Opprobrium Iudei*, shame of the Iew. Fourthly, when they were circumcised in the flesh, and in the Spirit, it was called *Laus Iudei*, the praise of the Iew, *Rom.*2.26.27.28.

1

2.

3

Ἰουδαῖος ἐν φανερῷ, καὶ Ἰουδαῖος ἐν κρυπτῷ.

4.

Why did the Christian Iewes draw their *Præpuce* in the Apostles daies, (1 *Cor.*7.18,) seeing there was no danger of persecution, as in the time of *Antiochus*?

When they were converted from Iudaisme to Christianity, there were some of them so ashamed of their Iudaisme, that they could not behold it; they tooke it as a blot to their Christianity: or the meaning of the place may be, that they should not be discontented that they are Iewes; providing, that by faith they imbrace Christ: for,

for, *There is no difference betwixt Iew and Gentile with Chriſt. Col.* 3. 11.

Circumciſion to them, was a ſigne of the mortification of the old man. *Canon.*

Therefore theſe are not circumciſed to the right end, who circumciſed themſelves, either for feare, as *Eſter* 8. 17. *Many became Iewes.* The ſeventy tranſlates it, *Many were circumciſed*: or for covetouſneſſe, as the Sichemites, *Gen.* 34. 22. or for credit, as the Egyptians and Edomites. The Prophet *Ieremy* cals theſe (*Ier.* 9. 25.) *Circumciſos in Præputio*, that is, although they be circumciſed in the fleſh, they are ſtill in their *Prapuce*, and uncircumciſed before the Lord.

They were cut off from the people of God, for the contempt of circumciſion, and not for the want of it. *Canon.*

Gen. 17. 14. *He who circumciſes not himſelfe, ſhall be cut off.* *Conf.*

Therefore the Iewes who bury their Infants (who die before the eight day) before the doore of their Synagogues, and not with the reſt, miſtake this place: and ſo doe the Papiſts, who thinke all Infants not baptized, to be ſecluded from the kingdome of God: *Hee who deſpiſeth his circumciſion, ſhall die the death of uncircumciſed, Eze.* 28. So he who contemnes his Baptiſme. It was a good decree of the Councell of [f] *Brackara*, which ordained, that thoſe who deſpiſed their Baptiſme and dyed; and thoſe who hanged themſelves, ſhould be buried together as both guilty of ſoule murther. Vpon this neceſſity, there were ſome who baptized them after they were dead, and put their ſacramentall bread in their mouth, as their *viaticum*. When they circumciſe their childe, they call him (*Exod.* 4. 25.) *ſponſum ſanguinum*, a husband of blood: and they apply the words of *Zipporah* to him, *Thou art a bloody husband*: becauſe that day they hold, that the childe is married to the covenant; and they expound, *Tetigit pedes eius*: that is, *She hurt, membrum virile eius*; as

[f] *Concilium ſecundum Canon.* 34 35.

as *Touch not my annointed, Psal.* 105. 15. that is, *hurt them not*: and his feete they take, *Pro membro virili*, a mans yard as *Esay* 7. 20. *Pilus pedum, id est, pudendorum*: so the Chaldy Paraphrast, paraphrases the place.

When they circumcise the child, they set a voyd chaire for *Elias*, misapplying the words of *Malachy*: *Mal.* 4. 5. *Behold, Elias shall come as a witnesse*: and so they call upon *Elias*.

Marke how God in iustice plagues them, calling upon *Elias*, because they mocked our Lord and said; (*Mat.* 26.) *He cals upon Elias.*

Canan. Conf. They had witnesses in their circumcision.

Esay, 7. *Take unto thee faithfull witnesses.* This witnesse was cald *Sandaka, susceptor pueri, & per Synecdochen, Baal berith, Dominus fœderis*, Lord of the Covenant. And they were called *Mecabbalim promissores*, who promised in the childs name also.

Canon. Circumcision had sundry periods of time in the Church, which are to be observed.

Illust. Scotus. *Scotus* markes well the periods of circumcision; the first period was, from the institution of it, to the time that Christ was baptized, all this time it was *Sub præcepto*, under the Law: and it was *Necessaria & utilis*, necessary and profitable: the second period of it was, from the baptisme of Christ, untill the promulgation of the Gospell, *Go teach all Nations, baptising them.* In this period it was *Utilis sed non necessaria*, profitable but not necessary: the third period, from the promulgation of the Gospel, to the destruction of the Temple, (which was the Wardrope of the ceremonies.) In this period, it was *Licita sed non utilis*, lawful but not profitable: the fourth period, was from the destruction of the Temple, or rather from the Councel of the Apostles untill now; then it was altogether (*Act.* 3. 2. 3) *Illicita*, unlawful: then it was concision, and not circumcision.

Mat. 28.

In

In the firſt period they might onely circumciſe; in the ſecond period, circumciſe and baptize; (for they had yet more regard to circumciſion than to baptiſme:) in the third period they baptized and circumciſed, (now they had more regard to baptiſme than circumciſion:) in the fourth period, they onely baptized.

Firſt, as *Scotus* ſpeakes, it was *Sub præcepto, ſed non ſub conſilio*: Vnder the Law, but not under the counſell: then it was *Sub conſilio, ſed non ſub præcepto*, Vnder the counſell, but not under the Law. When it was *Arbitrary*; 1. It was *Neceſſe eſſe*, needfull to be: 2. It was *Non neceſſe eſſe*, not needfull to be: 3. It was *Neceſſe non eſſe*, no waies needfull to be.

PARAG. IIII.

Of the Paſſeover.

Canon. THE Paſſeover was a Sacrament, ſealing to them their ſpirituall deliverance by Chriſt, and their temporall deliverance out of Egypt.

Confir. *Exod.* 12. 14. *And this day ſhall be unto you for a memoriall, and ye ſhall keepe it a feaſt to the Lord.*

Illuſt. In the preparation of the Paſſeover; firſt, g they had *Inquiſitionem fermenti, The ſearching out of the Leaven* upon the foureteenth day of the moneth, from the ſunne riſing to the fourth houre. Secondly, they had *Exterminationem fermenti, The rooting out of the Leaven*, from the fourth to the ſixt houre; in this time they caſt it out of the houſe, and burnes it from the midday; not onely the uſe of it is diſcharged, but alſo the very looking upon it. Laſt, they had *Exſecrationem fermenti, the curſing out of the Leaven*: and they ſay, *Omne fermentum quodcunque, hic eſt in poteſtate mea, quod neque vidi neque abolevi, nullum eſto, tanquam pulvis terræ æſtimator. All the Leaven whatſoever is here in my power, which I neither ſaw*

g Scal. in Prolog. de emend. temp.

nor have put away, let it be nothing, and let it be esteemed as the dust of the earth.

All the time of this feast, they name not this word, *Lechem*, Bread, least they should stir up in their children a desire to leavened Bread: (for they used no Bread ordinarily but leavened bread:) [h] So when they speake of a Sow, they cal her *Dabar achar*, *another thing*: the Greeks expresse it better, πρᾶγμα ἀλλότροπον, *An unhappy thing*. This they doe, lest naming the word *Sow*, their children should long after swines flesh.

h *Elias Levita.*

Doctrine.

As they had a diligent search, to finde the Leaven before the Passeover, to cast it out, not to looke upon it, and to count it execrable which they had not found, and not to name it once; so we should purge out the old Leaven, when we are to eate our Passeover, wee should detest it, consume it, and not let it once be named amongst us.

Cansab. cont. Baron.

The Heathen, before they were admitted to the mysteries, they did five things to them: the first, was *Purgatio communis*, the common purgation; secondly, *Purgatio reconditior*, more inward: thirdly, σύσασις, when they might stand and behold the mysteries a far off: fourthly, *Initiatio*, when they were partakers of the mysteries: fiftly, they were called ἐποπτεὶς that is, *Perfect in the mysteries of God.*

Dionysius distinguisheth the whole action of the receiver in three parts: first, Καθάρσις *Purgatio*, a cleansing: secondly, Μύησις *initiatio*, a beginning: thirdly, Τελειώσις *consummatio*, a perfection. When they first received the Sacrament, it was called *initiatio*: when they came to the full knowledge of the mystery of the Sacrament, it was called *consummatio.*

PARAG.

PARAGR. IIII. *Diatriba* 1.

Of the place where they eate the Paſſeover.

THE Paſſeover was eaten at home in their private houſes. *Canon.*

Where wilt thou that we prepare to eate the Paſſeover? and they went to an upper chamber, Mat. 26.17. *Confir.*

When they killed the Paſſeover, they ſprinkled the blood of it upon the Altar, *Exod.* 12; but they were to eate it at home in their houſes: The moſt holy things were onely to be eaten in the Temple, as the Sinne offering, *Levit.* 7. 6. but the leſſe holy things were eaten in their private houſes at Ieruſalem: *Illuſt.*

PARAGRAPHE IIII. *Diatriba* 2.

Of the number which did eate the Paſſeover, and how many Suppers concurred together.

THere were no fewer than twelve who did eate it, as Chriſt and his twelve. They uſed alſo to ioyne twenty together, and then they were called the children of the Society. *Canon. Chryſoſt.*

At the Paſſeover they had three Suppers concurring together; Firſt, their common ſupper, with which the Paſſeover was ioyned, and this was the ſecond Supper: the third, called δεῖπνον ἀπολύτικον, or Dimiſſory Supper. Chriſt inſtituted the Evangelicall Supper after the Dimiſſory ſupper, as is proved out of *Mathew*, in the twenty ſixe Chapter. *Talm lib. haahaba. Druſ. in prat. Scaliger in emend. temp.*

The Chriſtians had their ἀγαπὰι, or *Love-feaſts*: and at the firſt they ioyned it with the Lords ſupper alſo, in the Primitive Church.

PARAGR. IIII. *Diatriba* 3.

Of their common Supper, with which the Paſſover is ioyned.

THE Maſter of the family in the firſt Supper, takes bread and breakes it; therefore he is called *Botze-* *Canon.* 1.

The maſter of the family, doth 3. things; breakes, bleſſes, and gives.
Duo ſint in prater.

ang, fractor, a breaker: and *Bagnal tzegnuda: Dominus convivij*, The Lord of the Feaſt: he gives no leſſe to every one who ſit at Table than an Olive in quantity, and to none greater than the bigneſſe of an Egge; This was in time of the Paſſeover.

Talmud. lib. haahava, id eſt, precum.

Secondly, he bleſſes it, and ſayes: *Bleſſed art thou, O Lord, God, King of the world, who bringeſt bread out of the earth.*

Canon.

This Sacramentall bread was holy, but onely in the uſe.

Conf.

Exod. 12. 10. The Lord commanded, *If any of the unleavened bread were left, it ſhould be burnt*: Which is to be underſtood, as well of the Leaven as the Lambe.

Illuſt.

The ancients drew neere to ſuperſtion in this; firſt, they thought this bread was holier than other bread, before it was conſecrated: and they held, that it reſembled then the Shew-bread. They called the Table on which it ſtood, **Menſa propoſitionis*; from thence it was remooved to the Table of conſecration. So, it ſavoured of corruption, when they kept the bread after the conſecration was ended, in the dayes of *Auguſtine*, and gave it *Ad Catechumenos*, to thoſe that were turned to Chriſtianity. *Relata extra uſum, non ſunt relata*, Relations out of uſe, are not relations.

τὰ μέτα τῆς θεωρίας. *Chryſoſt.*

Auguſt. de civit. Dei.

Baſilius.

There are foure ſorts of bread, three for this life, and one for the life to come: the firſt, is *Corporalis ad ſuſtentationem*, corporall for ſuſtentation: the ſecond, *Spiritualis ad informationem*, Spirituall for information: for we eate Chriſt as well in the preached Word, as in the Sacrament, *Iohn 6.* The third is, *Sacramentalis ad confirmationem*, Sacramentall for confirmation: the fourth is, in the life to come, *Æternalis ad fruitionem*, Eternall for inioying.

1. Cup.

Thirdly, he bleſſed the firſt Cup of Wine, and ſaid; *Bleſſed art thou, O Lord God, King of the world, who haſt made the fruit of the Vines.*

From

From this bleſſing and breaking, our Lord (*Luke* 22,) may ſeeme to have borrowed the bleſſing and breaking of the bread. When the Paſcha was conioyned with the Supper, there were many moe things done: (as may be ſeene in the next *Diatriba*) with which the cup of thankſgiving was ioyned: but with the common Supper, the Dimiſſory ſupper concurred, as may be ſeene hereafter.

Tranſlation of a cuſtome.

PARAGR. IIII. *Diatriba* 4.

Of the third Supper.

BEfore they ſit downe to this *Secunda menſa*, or Diniſſory Supper, they waſh their feete: our Lord in this ſecond Supper, *Iohn*. 13.4.5. waſhes the feete of his Diſciples for humility; whereas the ſervants ſhould have done it: and thoſe who would ſeeme more devoute, would waſh their whole body twice, and *Peter* (*Ioh*. 13. 8.9.) meant of this when hee deſired his whole body to be waſhed; which Chriſt denied to him, as ſavouring of ſuperſtition, and waſhed onely his feete.

Scal. in emend. temp.

Tranſlation of a cuſtome.

Doctrine.

The waſhing of the whole body, Anagogically, ſignifieth our Baptiſme: the waſhing of our feete, the purging of our affections, *Iohn* 13,26.27.30.31.

In this Dimiſſory ſupper, the bitter hearbes are brought in; then the Maſter of the Family dips the herbs in the bitter ſawce, and gives to thoſe who ſit about him.

The children this night began to aske their parents, Why is it called the Paſſeover? They anſwere, becauſe the Angell paſſed over and deſtroyed us not. Secondly, Why doe we eate unleavened bread? the Parents anſwer, Becauſe we were forced to make haſte out of Egypt, we had no leaſure to ſowre our Dough. Thirdly, Why eate we ſowre herbs? the Parents anſwere, To put us in re-

remembrance of the affliction which wee suffered in Egypt: this night by them was called *Agada*, *The night of Annunciation*, and our Saviour Christ from thence, uses that speech, 1 *Cor.* 11. καταγγέλλετε, *Annunciate donec venero*, *Doe this in remembrance of me.*

Translation of a custome.

Doct. The night when we eate the Lords Supper, our meditation and conference should be upon the Lords death, children to aske Parents, and Parents to teach the children of it, what meanes this bread? what meanes this breaking? &c.

Quest. Wherein was it that Christ dipped the Sop which hee gave to *Iudas*? *Ioh.* 13. 2.

Answ. Some answer, that it was into a *Charoseth*, or sawce, thicke like Mustard, having the colour of Clay, which they used in their Sacrament, to put them in remembrance, how they wrought in Clay in Egypt.

o Sta'. de emend. temp. Drusium prater.

Quest. But how would Christ iustifie such a Ceremony, added to the very Sacrament it selfe? whereas hee would not allow *Peters* superstitious washing.

Answ. It hath beene some common sawce: for they ioyned many moe superstitions and traditions to the chiefe points of the Law; as they used at the first superstitiously, to let a malefactor goe at the Passeover, and to tythe Minth and Anniſe, so they added significative ceremonies of their owne, as this *Charoseth*.

Causab. ex Mosarabita. If men to raise devotion in the peoples hearts, adde any thing to the Sacraments, eyther Baptisme or the Lordes Supper, there shall never be an end of adding one thing to another. I will set downe but one example or two: When the Gothes that had subdued Spaine, were celebrating the Sacrament, they caused to breake the bread in nine parts, by which they might paint out to the people the whole History of Christs life; comprehended under these words, *Corporatio*, *Nativitas*, *Circumcisio*, *Apparitio*, *Passio*, *Mors*, *Resurrectio*, *Gloria*, *Regnum*:

By the firſt peece, they ſignified his Conception; by the ſecond, his Nativity, and ſo forth. So theſe who mixed water and wine into the Sacrament, did it of good intention, to put the people in mind of the water and blood which came out of the ſide of Chriſt, but the Lord likes not ſuch wil-worſhip. Some afterward degenerated ſo farre, called *Hydroparaſtata*, that they choſe onely water in the Sacrament.

This τρύβλιον πάροψις, or platter, wherein Chriſt dipped, was *Scutella magna*, a big platter; or *Receptaculum liquidorum*, A veſſell for humid things, with a ſawce to the meat in which they dipped their ſop, and then did eate of the ſowre hearbs with it.

Talm. lib. ha tha va.

Then he bleſſes for the ſecond Cup, and they all began to ſing *Haliluiah*, which is called *Haliluiah magnum*: it begins at the 113. *Pſalme*, and ends at the 119. one repeates the *Pſalme*, the reſt cryes; *Bleſſed art thou, O Lord our God, the King everlaſting, who haſt ſanctified to us, and commanded us to ſing Haliluiah.*

2. Cup.

The laſt Cup, was called *Cos hillel, poculum laudis*, for after this Cup, they ſang a Pſalme. Of this Cup, *David* ſpeakes, *Pſalme* 116. and ſo *Luke* 22. *verſe.* 17. *Mat.* 26. 30.

3. Cup.

After the drinking of this Cup, and before the *Pſalme* was ſung, Chriſt inſtituted his owne Evangelicall Supper; At this time he had not the common Supper: for *Matthew* ſayes; *They went to an upper Chamber to prepare the Paſſeover*; ſo that this was an extraordinary time, when ſo many Suppers concurred.

PARAGR. IIII. *Diatriba* 5.

Of the changing of the Paſſeover into the Lords Supper.

Canon.

IN the meane time that this Dimiſſory Supper, or *Secunda menſa*, was eating, our Lord inſtituted the Evan

gelicall Supper; for probation of this, confer *Matth.* 26. with *Ioh.* 13.

Confir. *And as they did eate, Iesus tooke bread.*

This *eating* hath properly relation to the sop that *Iohn* spake of, and that *Iudas* received, after which he immediatly went out,

Canon. After that the master of the family had drunke the last Cup; he sayes, *This night I will drinke no more.* There was a Paschall Canon, that they might drinke no more that night, after they had drunke the last Cup: and our Lord alludes to this when he sayes; *Hence-forth I will drinke no more of the fruit of the Vine, untill I drinke it in the kingdome of my Father.*

Illust. Allusion to customes.

Quest. What are we to thinke of this Paschal Cup? whether was it Sacramentall or no?

Ans. It was not Sacramentall. The first Reason: because there is no word of it in the institution of the Passeover, as there is of the vnleavened Bread, and of the Lambe, and the sprinkling of the blood: for these are al commanded, but never a word of the Cup. The second reason: in no Sacrament there are two Sacramentall signes signifying one thing; but the blood signifieth the blood of Christ in the Paschall Lambe: therefore the Wine in the cup, cannot signifie the same here.

Object. But how could the Cup be used in the Sacrament, being onely a common Cup, and not Sacramentall?

Ans. There were three Suppers which concurred here together: Their common Supper, their Paschall Supper, and their Dimissory Supper: and there was something occasionall in every one of these Suppers. First, in the

1. common Supper, the unleavened bread was occasionall onely, because they might have no other bread at the Passeover: but in their other common Suppers, they

2. had leavened bread. Secondly, in their Paschall Supper their Cup was occasionall, and not essentiall to the Pascha,

cha, for they uſed it as common drinke with their meat. Thirdly, the unleavened bread was not occaſionall in the Dimiſſory Supper: becauſe they had no other bread in the Paſchall Supper. And it is to bee marked further, that many things concurred in this Paſcha, which were not Sacramentall, and pledges of the blood of Chriſt; but were onely ſignes to them of their deliverance out of Egypt. Secondly, the great feaſt was joyned with the Paſcha, 2 *Chron.* 35. called by the Iewes *Hhagiga*, and in Scripture called the Paſcha: this was not Sacramentall, neither was eaten, but the fifteenth day. Thirdly, their Sacraments were to them, both temporall refreſhments, and ſpirituall. For if the water which came out of the Rocke, 1 *Cor.* 10, they with their beaſts dranke both of it, yet it was Sacramentall to them: Why might there not be in this Supper, both that which was Sacramentall, and that which was for their naturall refreſhment alſo? Wherefore our Saviour Chriſt when hee ſaith; *Hence-forth I will drinke no more of the fruit of the vine*: Hee alludes here onely to the Canon of the Iewes; wherein it was forbidden them that night, after they had drunke in the laſt Cup. Therefore Chriſt transfers not the Cup of the old Teſtament, to the Cup Sacramentall in the new Teſtament, as ſome hold:

3.

2.

3.

Obiect. One of the Evangeliſts ſayes; *While Chriſt was Supping, he tooke bread*; the other of the Evangeliſts ſay, *After Supper he tooke bread?*

Ἐσθιόντων, *dum comedebant, aut poſt comeſtionem, in aoriſto ſecundo, Mat.* 26. 26, *Luk.* 22. 20. *After the eating* in the indefinite time; that is, after hee had ended the dimiſſorie ſupper, he inſtituted this Evangelicall Supper.

Anſw. What ſort of change was this, when Chriſt changed the Paſchall Lambe into the Supper of the Lord?

In

Answ.

In religion, there are foure sorts of changes; first, when the essence of Religion is changed; secondly, when the state of religion is changed; thirdly, when the Essence is changed in part; fourthly, when the rites of Religion are changed. When the Essence of Religion is changed, (this is, as when a man is raised from death to life;) as when a Turke becomes a Christian. The second change in religion, is, when the state is changed (this is, as when a Boy becomes a man.) When Christ changed the Paschall Lambe into the Lords Supper, and the Disciples, the Iewish Sabboth into the Lords day: here the Essence is not changed, but the state. The third change is, when the Essence is changed in part; (as when a man who is sicke, becomes whole:) and one is Orthodoxe in all points of Religion except one, hee is converted also in that point; here the Essence is in part changed. The fourth change of Religion, is, when the rites are changed: this is like the change of a mans cloathes. Here in this change of the Paschall Lambe into the Supper of the Lord, the state and rites were changed, but not the Essence, neither in whole, nor in part.

1

2

3.

4.

Canon.

In the observation of the Pascha, there was great contention betwixt the Easterne and Westerne Churches.

Illust.

Scalig de emend. temp.

The Easterne Church observed the yeere of the Iews, and the day upon which Christ was Crucified: but the Westerne Church kept the day of the Resurrection, & the day after the Equinoxe, and the foureteenth day of the month: Therefore the Easterne Church called them *Quarto-decimani*. But *Victor* Bishop of Rome, condemned them of Heresie in this: for they differed both in the Month, and the day. The Councell of Niece setled this Controversy, by appointing; First, for the difference of the Moneth, that it should be celebrated the foureteenth day after the Equinox, which then was the one and twentieth day of March. Secondly, for the difference

ference of the day; they appointed the Sabboth after the fourteenth day for them both: and ſo the controverſy ceaſed.

PARAG. V.

Of their geſtures in Prayer.

See before in Section 2. Parag. 3.

WHen they prayed, they uſually ſtood.

Abraham ſtood before the Lord, *Gen.* 18.22, that is, *Abraham* prayed. So, *The Publican ſtood afarre off and prayed*, *Luk.* 18.13.

Canon.
Confir.
Druſ. in Gen.

The Iewes ſay, *Sine ſtationibus non ſubſiſteret mundus: The world could not endure without ſtanding*: And *Gnammuda*, *ſtanding*, is one of the ſeaven names which they give to Prayer.

Illuſt.

q The Æthiopian Chriſtians at this day, have pillars of wood made to reſt them upon, when they ſtand at their prayers, becauſe their Liturgie is long.

q *Scalig. li. 7. de emend.*

When they prayed, they looked with their faces towards the Sanctuarie. *If they pray toward the Citie which thou haſt choſen*, 1 *Kings* 8.48.

Canon.

The Arke was ſet up in the Weſt end of the Temple, that it might bee oppoſite to the Heathen worſhip: *For they committed abhomination*, Ezechiel 8, when they prayed with their faces towardes the Eaſt; theſe were called *Samſaioi*, *Sunne-worſhippers*, becauſe they looked towards *Shemeſh*, *the Sunne*. But the Chriſtians, that they might not ſeeme to Iudaize, ſet their faces towards the Eaſt when they prayed; or rather becauſe Chriſt, *Luk* 1.78, is called ἀνατολὴ, *The Sunne riſing from the Eaſt*.

Illuſt.

r *Scalig. in Elencho.*
Canon.
Illuſtr.

ſ When they prayed their head were covered.

(*Druſ. in grat.*

They ſay, that a man ought to cover his head when he commeth before the Lord as aſhamed, & the woman alwaies to have her head uncovered, becauſe ſhee was firſt in the tranſgreſſion, although it be otherwiſe in the Chriſtian

1. *Cor.* 11.

Chriſtian Church, 1 *Cor.* 11.4.5. Where man is *commãded to uncover his head, and the woman to cover her head.*

PARAGRAPHE V. *Diatriba* I

Of their manner of praying.

Canon. THey prayed with a low voyce.

Illuſtr. They ſay, that they ſhould pray as *Anna* did, and he who makes his prayer to be heard, is of little faith.

Talm. I. haaha 5.a. They prayed in a knowne tongue.

Canon. † When *R. Levi* came to Cæſaria, hearing ſome repeating this Prayer (*Audi Iſrael*) heare Iſrael, into Greeke: he would have forbidden him: but *R. Ioſeph* ſaid unto him; If they know not the Syryacke tongue, let them pray in the tongue which they underſtand.

Illuſt. † *Angelus Caninius ex Talmud. in voce nuvi Teſt.*

Canon. The chiefe fault that is forbidden in prayer, is *Battologia*, too much ſpeaking of one thing.

Confir. *Mat. 6.7. When ye pray, uſe not much (Battologia) babling.*

Illuſt. In Battologie, there is two faults: Firſt, an idle and vaine repetition of the ſelfe ſame words. In the Syriack, Chriſt uſes a word *Mephakkek*, which ſignifies to *Bokk out*, as water doth out of a narrow mouthed veſſell; which the Latines call *Bulbire*, fained from the Hebrew word *Bulbuk*. This the Greeks call βομβύλιον,: words fained, *per ὀνοματοποίαν*. So *Iob* 39. And her yong ones, *legnalgnu, glut glut* in the blood.

Secondly, *Multiloquium*, when they uſed too much ſpeech as the Pagans uſed, they wiſt not what God to pray to; therefore they oftentimes repeated over the ſelfe-ſame words.

PARAG. V. *Diatriba* II.

Of the many helpes they had in Prayer.

Canon. THey had Phylacteries and Fringes, as helpes for them to pray, and for keeping of the commands.

Confir: *And ye ſhall have Fringes, that when ye look upon them &c.*

Numb. 15.38.39.

There.

Therefore they were called *Chalcoth Tephilim*, Garments with wings: and for this *Eliſha* was called, *Eliſha cum alis*, *Eliſha with wings*: becauſe he wore the coate of remembrance, which had foure fringes hanging downe at the foure wings of it.[u] *Arbham camphah*, *Foure wings*: This garment was called *Talith*, *A winged coate.* *Illuſt.*

Becauſe hee uſed ſtill theſe wings, to put him in mind of Prayer,[x] theſe are the golden wings of the Dove (ſay they) which carries us to heaven.

They had three ſorts of Phylacteries: firſt, the precept of the poſt, ſecondly, the precept of the head: thirdly, the precept of the hand.

The precept of the poſt, they called *Chalcoth Mezuza*, *ſcheda quæ poſtibus inſcribitur*: *The Phylacteries that were written on the poſtes.* *Deut.* 6. 6. This was written upon it: *Heare O Iſrael, Iehovah our God is one*: and, *Thou ſhalt love the Lord with all thy heart and might.* *Deut.* 6, 4. Our Sauiour Chriſt calls this, *The great command.* ſo the Iewes call it, *Calal gadol*, *vniverſale magnum*, *Vniverſall great.* I

Secondly, they had Fronlets of Parchment, reaching from the one eare to the other, with theſe words written upon them, *Sanctifica mihi omne primogenitum*: *Sanctifie to me all the firſt begotten*, *Exo.* 13. 2. This was called the precept of the head. II

They had upon their left arme, beneath their ſhoulder a little, the third Phylactery, which had theſe words written upon it, *Exo.* 13. 5. *When he ſhall bring you into the land, &c.* *Salomon* alludes to this when he ſayes; *Bind my precepts to thy fingers*, *Prov.* 7. 3. III.

They had them betwixt their eyes, and upon their left arme, next their heart; becauſe the eyes, and the heart, are *Proxineta peccati*, *Brokers*, to bring ſinne to the body, 1 *Ioh.* 2, 19.

In the corrupt times they inlarged theſe Phylacteries

u *Elias in Radi. Talith.* טלית

x *Talmud in gemara.*

ries; then they were called πλατυσύματα, large Phylacteries. Chriſt findes no fault with their Phylacteries, but for their enlarging of them, *Math.* 23.5.

Theſe Phylacteries, *Exod.* 13.9. are called *Schedæ memoriales, Sheets of remembrance*: and in the New Teſtament φυλακτήρια ἀπὸ τῦ φυλάττειν, *From keeping*. For as wee bind a thrid about a forgetfull ſervants finger, ſo the Lord deale with them; and they applyed that ſaying of *Eccleſiaſtes* to theſe three Phylacteries: *A threefold Cord cannot eaſily be broken*, *Eccl.* 4.12. The Phyſitians have their *Prophylactica, præcaveats*, to prevent Diſeaſes.

Doctr. Moſt of ſinnes come of forgetfulneſſe, therefore let us fence our hearts with the Phylacteries of Gods Law, and ſo wee ſhall not be overtaken with ſinne:

Canon. God would have his people oppoſite to the heathen in all things, eſpecially to Egypt, which was the matrix of Idolatry.

Illuſt. Tue Egyptians wore *Amuleta*, or ἀλεξιφάρμακα, *ſafegards* about their heads, to defend them from evill; therfore God would have his people contrary to them, and would have the Law written about their heads.

y *Scalig. in Elench. & conſectan. in Varro.* y Theſe Phylacteries, *Varro* called *Præbia*, which afterward was called *Brevia*, from thence comes the word *Breeſe*, which the Confederates of Sathan uſe to weare, to guard themſelves from the harme of their enemies. In the Councell of Laodicea, Inchantments are called *Excantatricum Phylacteria*, The Charmes of Witches *Phylacteria facere*, to caſt Cantrops.

Doctr. Thus wee ſee, the Divill is Gods Ape, and hath his *Amuleta*, or counterfeit Phylacteries, to deceive theſe who truſt in him by them.

Canon. At the ending of their prayers they ſay, *Amen*.

Illuſt. z They make ſundry ſorts of *Amen*; the firſt, *Iethima, Pupillum*, when one underſtands not the thing which he anſweres; the ſecond, is *Catupha, ſurreptum*, when hee

z *Caninius in voces nov. Teſt.*

ſayes

ſayes *Amen* before the Prayer bee ended; the third is, *Ketugna otioſum*, when a man ſayes *Aman* idly, thinking upon ſome other thing: the fourth is, *Tzaddick*, *juſtorum*, of the juſt; when the mind is ſet upon the prayer, thinking upon no other thing.

PARAGR. VI.

Of their Muſicke.

THat the Lord might ſtirre them up more earneſtly to worſhip him, he ordained that they ſhould have muſicke.

Canon. Illuſtr. Their Muſicke, was either Inſtrumentall, or Vocall.

Rab. Salomon in Pſal. Their Vocall Muſicke had foure parts (anſwering to our foure parts of muſicke) *Sheminith*, *octava*, *Pſal.* 6.1: which was the loweſt part (anſwering to our Baſe:) ſecondly, *Gnalamoth*, *Pſal.* 46.1, *Virginalis vox*, (anſwering to our *Triplex*:) thirdly, *Labben*, *Pſal.* 9.1. *Inter utrumque*, (anſwering to our Tenour, and Counter-tenor.)

Their Inſtrumentall Muſicke, was firſt, *Shaliſhim*, 1 *Sam.* 18.6. An Inſtrument of Muſick with three ſtrings; ſecondly, *Shuſan*, *Pſal.* 60.1. *Hexachordon*; An Inſtrument with ſixe ſtrings; thirdly, *Sheminith*, *Pſalme* 4. An Inſtrument of eight ſtrings; fourthly, *Gnaſhur*, *Pſal.* 92. *Decachordon*, An Inſtrument often ſtrings.

Canon. Confir. Illuſt. The Lord blames much their prophane Muſicke, *Amos* 6. *Qui diminuitis vel particularizatis*, *Who quiver and cut your Muſicke.*

[a] *Vitruvius* markes out of *Ariſtoxenus* the muſitian, that there were three ſorts of Muſicke; firſt that which the Greekes call ἁρμονίαν, which was the graveſt and the ſaddeſt, and ſetled the affections; ſuch was the Muſicke of the Lydians, drawing the Notes long, conſiſting of *Spondaus* or two long: that Muſicke which *Eliſha* called for, 1 *King* 3.15. was this ſort of Muſicke, and

[a] *Vitruv. de Architect. l.* 5. *cap.* 4.

Aug. l. conf. 10. c. 33.

and *Auguſtine* commends it moſt; This was uſed in the dayes of *Athanaſius*, in the Church of Alexandria, and in this ſort, they ſeeme rather to reade than ſing.

2.

The ſecond, they call διάτονον, which ſerved to raiſe up the affections when they were ſadde: as the firſt ſerved to preſſe down the affections; and it conſiſted of Dactylus, *one long*, and *two ſhort*: this ſort of Muſicke the Dorians uſed; Of this ſort *Salomon* ſpeakes, *Eccleſiaſtes* 2, 8. *Schidda, fractio, A breaking*; becauſe with the temperature of the voices, one of them brake another as it were: this ſort of Muſicke is not to bee ſecluded out of the Church neither: of which *Iames* 4, ſaith, *If any man bee merry, let him ſing Pſalmes*: This ſort of muſicke raiſes the affections.

3.

The third ſort, they call it χρῶμα, coloured Muſicke, with a ſubtile kind of breaking & quivering of the Notes which is a light ſort of Muſicke, tending to ſtirre up the affections to laſciviouſneſſe, conſiſting of Tribrachyes, or *three ſhort*, which was uſed amongſt the Phrygians, wherefore they were infamous, as *Beotius* teſtifies. This the prophet *Amos* blames, *Amos* 4; and it is not to be admitted in the Church, [c] *Cicero* ſaith, *Mutata Muſica, mutantur mores, itaque curandum ut Muſica quàm graviſsima & ſedatiſsima retineatur: Muſicke being changed, manners are changed, therefore we muſt take heed, that the moſt ſetled and grave Muſicke bee kept.* If there be ſuch need of ſetled Muſicke in the Common-weale, much more in the Church.

c. *De Repub. l. 5.*

d. *Iunius in Exod.*

[d] They ſang the 22. *Pſalme* every morning, when the morning ſacrifice was offered: therefore in the inſcription of the Pſalme, it is called *Pſalmus matutinus*: it began with the words which Chriſt uttered upon the Croſſe; *My God, my God, why haſt thou forſaken me?*

When they carryed their firſt fruits to Ieruſalem, they ſang by the way the 122. *Pſalme*. When they came to the

the Sanctuary, with every man his Basket on his ſhoulder, they ſang the 150. Pſalme. When they were in the Court-yard, they ſang the 30. Pſalme. Vpon the Sabboth, they ſang the 92. Pſalme. This is Intituled, *A Pſalme for the Sabboth.*

At the Paſcha, they ſang from the 112. to the 119. in token of thankeſgiving.

PARAG. VII.

Of their diſcipline in Excommunication.

Canon.

GOD would have his people a holy people; therefore he would ſuffer no vncleane perſon to dwel amongſt them.

Illuſtr.

For to underſtand their Excommunication the better, we muſt marke that the Campe in the Wilderneſſe was divided in three parts: firſt, the Campe of Iſrael: ſecondly, the Campe of the Prieſts, and Levits: thirdly, the Campe of the divine Majeſty.

1.

The Campe of Iſrael was from the gates of Ieruſalem inward, to the Campe of the Levites; comprehending the Womens Court and the Mens: and theſe were called *Majora caſtra, the greater Tent*: the great Porch made the diſtinction betwixt them and the Prieſts: Of this Porch Chriſt ſpeakes, *Mat.* 23. *Zacharias was killed betwixt the Porch and the Altar.*

2.

The leſſer Campes, were either the Prieſts, or Gods.

The Campe of the Prieſts, was from the Porch inward, to the holy place, diſtinguiſhed by the firſt veile called *Gebbut cohanim, terminus ſacerdotum, The limits of Prieſts*; not, but that it was lawfull for the Prieſts to goe into the holy place alſo, when they offered Incenſe, or dreſſed the Lampes: but their ſpeciall abode was in the Court of the Prieſts; ſo the people might come ſometimes into the Court of the Prieſts, but their vſuall abode

was in their owne Court.

The Campe of the divine Majestie was from the first veile inward, containing *Sanctum*, and *Sanctum Sanctorum*: *The holy and holiest of all.*

1. He who was defiled of Leprosie, was secluded out of all the three Camps: *Num.* 12. *Miriam* was put without all the Camps. When they were purged and brought in, *Tunc colligebantur*, they were gathered to the people of God againe.

2. He who was defiled of an issue, was removed out of the Campe of God, & out of the Campe of the Priests; but not out of the Campe of Israel: so a woman in child-birth.

3. He who was defiled by the touch of the dead, was removed out of the Campe of God; the Priest who had touched the dead, might not enter into the holy place, untill he was purged; but he was not separate out of the Court of the Priests, nor out of the Court of the people; thus God would be sanctified in those who draw neere to him.

The degrees of Excommunication, were borrowed from these three sorts of uncleanesse.

[f] *Drusius in tract.* [f] They had three sorts of Excommunication; first, the lesser; then the middle sort; then the greatest.

The lesser, was called *Niddui excluſi, put out*: and in the New Testament they were called ἀποσυνάγωγοι, put out of the Synagogue; and they hold, that *Caine* was Excommunicated this way.

The second, was called, *Herem*, or *Anathema*; with this sort of Excommunication, was the incestuous person censured in the 1 *Cor.* 5. 1.

The third, *Samatha*, συματίζειν, they hold that *Enoch* instituted it, *Jude* vers. 14. It was called *Samatha*, from *Sem-atha*, *God comes*: *Sem*, *nomen*, *A name*, they put for *Iehova*; *Atha venit*, *He comes*. The Syrians call it *Ma-*

ran-

ran atha, Dominus venit, The Lord comes. This ſort of excommunication, the people of God uſed againſt the Amalekites. *Targum, Cant. 2. Contriverunt Amalek per diram imprecationem Domini: They bruiſed Amaleck by the feareſull curſing of the Lord.*

PARAGRAPHE VII. *Diatriba I.*

Of the manner how they excommunicated the SAMARITANES.

THe manner how they excommunicated the *Samaritanes*, was thus;

They brought 300. Prieſts, and 300. Trumpets, and 300. Bookes of the Law, and 300. boyes; and they blew with Trumpets; and the Levites ſinging, accurſed the Cutthæans in the Name of *Tetragrammaton*, or *Iehova*, and with the curſes, both of the Superior and inferiour houſe of Iudgement: and they ſayd *Curſed is hee who eates the bread of the Cutthæan*: (Hence is that ſaying of theirs; *He that eateth the bread of the Cutthæan or Samaritane, is as he who eates Swines fleſh*:) *And let no Cutthæan bee a Proſelyte in Iſrael, neither have any part in the Reſurrection of the iuſt*: Theſe curſes they wrote upon Tables, and ſealed them, and ſent them through all Iſrael, who multiplied alſo this great *Anathema*, or curſe upon them

Druſius ex Sephár tanchuma qui Talmedam etiam dicitur.

Here we may marke: firſt why the *Samaritanes* were ſo hated of the Iewes: becauſe they were Apoſtates from the truth, therefore they accurſed them with this feareſull curſe: they would have nothing to doe with them, *Ioh.* 4.9, nor to eate with them, nor to be apparelled as they were, not to write the ſame Character or Letter, which they writ, and *Iohn* 8.48; they obiected to Chriſt as an opprobry, that he was a Samaritane, and had a Devill.

Doctrine.

Secondly, into this terrible Excommunication, it was given both by the curſes of the ſuperior, and inferior houſes: Chriſt ſeemes to allude to this, *Mat.* 16. 18. *That which is bound in earth, ſhall be bound in heaven*; Gods ſuperior and inferior houſes.

1 Thoſe who were ἀποσυναγώγοι, put out of the Synagogue, were not ſimply ſecluded from the Temple, but ſuffered to ſtand in the gate.

They write that *Salomon* made two doores in the Temple; one for mourners and excommunicated; the other for the new married: at this doore, if any entred, the Iſraelites which came unto the Sabboth, and ſate bewixt theſe doores, ſayd; (*He whoſe Name dwelleth in this houſe, glad thee with children.*) If any entred at the other doore with his lip covered, they knew that he was a mourner, and they ſaid; *He which dwelleth in this houſe, reioyce and comfort thee.* If his lip was not covered, they knew that he was *Menudde*, Excommunicated, and they ſaid, (*He which dwelleth in this houſe, put into thine heart to heare the word of thy fellowes.*)

Talm. b Muſar. 95. 1.

2 Thoſe who were excommunicated by the ſecond ſort of excommunication, were not permitted to come neere the Temple.

3. Theſe who were excommunicated after the third ſort were ſecluded out of the ſociety of the people of God altogether.

g Baſil. Epiſt. g The Greeke Church afterward had her degrees of excommunication alſo; firſt, ſome were συνιστάμενοι, *Who ſtood and beheld* the Supper of the Lord, but were not partakers of it; the ſecond ὑποπίπτοντες, *Who were further removed*, falling downe upon their knees; the third, ἀκροώμενοι, *Who were permitted onely to come to the gates of the Church*; Fourthly προκλαίοντες, *Standing without the doores of the Temple*, weeping in the Porch.

When they excommunicated them, they razed their names

names out of the booke, *Luke* 6.22. ἀφορίζειν, *abſtenti eſtis*, ſignifying to them, that their names were *razed* out of the Booke of Life.

A Table of the Cenſures of the *Hebrew*, *Greeke*, and *Latine Churches*.

Legall Pollutions by the		*The Cenſures, Morall, ſignified by theſe in the Synagogue, were,*		Cenſures in the Greeke church, were	Cenſures, in the Latin church were,	
Dead.	Had their ceremoniall purgations out of the Campe of,	God.	Nidui. ἀποσυναγώγοι.	Ὑποπίπτοντες.	*Abſtenti.*	*Minor.*
Iſſue.		Prieſts.	Herem. ἀναθηματίζειν.	Ἀκροώμενοι.	*Excommunicati.*	*Maior.*
Leproſie.		Iſrael.	*Maran-atha.* ἀναθεματίζειν.	Προσκλαίοντες.	*Anathema.*	*Maximi.*

SECTION IIII.

Of their Eccleſiaſticall Politicke cuſtomes.

THeir Politicke cuſtomes, were either mixtly politicke, or meerely politicke: Mixtly politicke, were either their Eccleſiaſticall politickes, or Scholaſticall politickes.

PARAGR. I.

Of their Proſelytes.

GOD inſtituted the common-weale of the Iewes, having alwaies a ſpeciall relation to Religion: for this reſpect God had a regard unto particular perſons of

the Heathen, who were strangers to this Covenant, that he might make them true Proselytes; as is seene in *Iob*, *Rahab*, *Naaman*, *&c.*

Canon. Illust.

There were three sorts of strangers amongst the Iewes.

1. נכרי

The stranger, who was a stranger by birth, Religion, and affection, he was called *Nochri, alienigena, Altogether a stranger.*

2. תישב

The stranger, who was a stranger by birth and Religion, but not affection, hee was called *Tesshib, inquilinus, home bred*: and *Proselytus Porta, The Proselyte of the gate: Deut.* 14. 20. Of him it is meant in the fourth commaund, (*The stranger that is within thy gates*:) he dwelt peaceably amongst them; he was to abstaine from outward offence, not to labour upon the Sabboth; although he was not converted, yet they suffered him to dwell amongst them: they were to take no usury of him, that so they might draw him to the truth.

3. גר צדק

Those who were strangers by birth, but neither in affection or Religion, were cald *Ger*, or *Gere tzedeck, advenæ iustitiæ, Strangers of Iustice*: and in the New Testament Proselytes, from the Greeke word προσήλθειν: as ye would say, *Adscititiæ, numbred in*; and *Levim cohæsores, adharers, Esay* 65. 3, from *Leva adhærare*: for as the Levites cleaved to the Priests to helpe them, so the Gentiles did cleave to the Iewes to make one body with them. *Psal.* 115. *O Israel trust in Iehova, O house of Aaron trust in Iehova. ye that feare the Lord, trust in Iehova.* The church is distinguished here in three parts; *Israel* for the body of the common-wealth: The *house of Aaron*, for the Priests and Levites: *Those who feare the Lord*, for the strangers and Proselytes. so *Iethro* a Madianite by nature, is called an Israelite, 2 *Chron.* 7. 17.

A stranger, is first, he, who is not an Israelite. 2. A stranger is he, who is not a Priest or a Levite. 3. A stranger, who is not a Priest in the strictest signification, *Numb.* 1.

51. *The ſtranger who comes neere it*: (that is) he who is not a Prieſt. *Lev.* 3.4. He is a ſtranger, who is neither a Prieſt, nor a Levite; but here ſtranger is taken for him who is not borne an Iſraelite.

Doctr. 1

As the Iewes dealt with the Gentiles, when they were out of the Covenant; ſo ſhould we deale with them now, when they are out of the Covenant: when we were out of the Covenant, they ſay, *Cant.* 8.8. *we have a little ſiſter, what ſhall we doe for her*: ſo when they are out of the Covenant we ſhould ſay: *We have an Elder brother, what ſhall we do for him, Luke* 15.52.

I. *Doctr.* 2.

Thoſe Iewes who are ſtrangers by birth, religion, and affection, who raile againſt Chriſt, and hate Chriſtians, are not to be ſuffered to dwell amongſt the Chriſtians.

II.

Thoſe Iewes who are ſtrangers by birth and religion, but not in affection, (that is) who would be content to live amongſt the Chriſtians; not giving any offence, although they be not converted, yet wee ſhould ſuffer them for a time, peaceably to dwell amongſt us, and lay no hard taxations upon them, that they may be drawne to the Chriſtian faith. But thoſe who are Iewes by birth onely, but neither in affection, nor religion; they ſhould have all the priviledges that any Chriſtian hath, neither ſhould they be counted ſtrangers.

III.

Three things made a Proſelyte; firſt, they were waſhed; ſecondly, circumciſed, thirdly, they offered their ſacrifice. The women were made Proſelytes, onely by waſhing, and ſacrificing of two Pigeons: and they ſay, [h] the Iew is knowne by three things, by circumciſion, the Sabboth, and his Phylacterie.

h *Talm. l. Muſar.*

Men Proſelytes, were *Naaman* the Syrian, 2 *King.* 5. *Araunah* the Iebuſite, *Cornelius*, *Act.* 10.5. the Eunuch, and ſuch who were called religious, and many of the Gentiles, who ſent gifts to Ieruſalem.

Women Proſelites, were *Ioſephs* wife, *Gen.* 43. *Zippora*, *Exod.*

*Exod.*4 *Moyſes* his wife, the two Mid-wives of Egypt, *Exod.*1. *Rahab*, *Ruth*, *Heb.*11.31. *Iael*, *Iudg.*5 21.

* The children of the Proſelytes by abbreviation, were called *Ben-beg*, *Ben-eſt*, *Ben-ger*, *Ben-geraſilius extraneæ & filius extraneæ*, the ſonne of he or ſhee that is a ſtranger.

* There were ſome, whoſe father was a ſtranger, and their mother a Iew, or *contra*, *Levit.*24. If any of the parents were converted, and themſelves not converted, he was called *Gneker*, *radicatus taken roote* (*Lev.*25. 47.) amongſt the people of God, but not in religion; ſuch was that blaſphemous Egyptian, who was not of the Iewiſh religion. *Levit.*24.

Paul ſayes of himſelfe, that he was *Hebræus ex Hebræis*, *Phil.*3,5. that is, *Both of Father and Mother Hebrewes.*

Queſt. Whether were the children of the Proſelytes, Proſelytes or no?

Anſ. No, but Free-men: Amongſt the Romanes, thoſe who were *Libertini*, Free-men, their children were not *Libertini*, but *Ingenui*, in-bred: ſo theſe who were Proſelytes, amongſt the Iewes, their children were not Proſelytes, but Iewes; ὁμόφυλοι, but not ἀλλόφυλοι, as their Parents.

1 Sculan Euſ. 1 Thoſe who were of the poſterity of *David*; by their father, were called *Æchmalotarchæ the chiefe of the Captivity*: & thoſe who were of the houſe of *David* by their Mothers ſide, were called *Principes*, *Chiefe*. They were diſtinguiſhed in Babylon: the firſt was called *Rabbana* chiefe on the Mothers ſide: the ſecond, *Rabban*, chiefe on the Fathers ſide.

PARAG. II.

Of their firſt fruites:

Canon IN homage, that they had *Canaan* of the Lord, (therefore *Eſay.* 8. it is called *Emmanuels Land*) they payed their firſt fruites, and their tythes.

Illuſt. They payed two ſorts of firſt fruites to the Lord: The firſt ſort, were called *Reſheth*, *principium*, or *firſt*; *Numb.* 18.

18.2. They payed but a little quantity of this at home. Their ſecond ſort of firſt fruites were called *Bikkurim, firſt fruits: Deut.* 18.4. Theſe they were to offer at Ieruſalem; and therefore were called *Tereuma Gedola, their great Tythe.* The firſt fruit which ſanctified the whole, was but a handfull of the eares of the corne, which was firſt ripe; theſe they carried not.

It was not determined by the Law, how much they ſhould pay, but by the tradition of the Doctors, *Eccluſ.* 37.7. *Give the Lord his honour with a good eye, and diminiſh not his firſt fruites.*[k] Here he alludes to their cuſtome, that he who was of a good eye, payed one of fourty: he who was of a middle ſort of eye, payed one of fifty: but hee who was of an evill or covetous eye, payed one of ſixty. In this Opticke, yee may behold the ſeverall degrees.

[k] *Hieron. Epiſt.* 126. *nunquam* 60. *aliquando* 40.

[1] *Oculus* { *Tobh, Bonus*, Good. / *Benonjon, medius*, Meane: / *Rangh, malus*, Evill. } payed one of { 40. / 50. / 60. }

Shindl. Pentag. 1

Theſe, *Deut.* 15.17. are called, *Manus aperta & clauſa, An open and cloſed hand.*

The ground out of which they determined, that they ſhould give no leſſe than one of ſixty, was *Ezech.* 45.13. *Sextabitis Epham ex Hhomer, Thou ſhalt take the ſixt part of an Epha out of the Hhomer.* The ſeaventy tranſlates it *Corus*: the ſeverall degrees of their meaſures, are ſet downe in this view.

Hhomer ſive Corus continet: a Homer containes:	*Epha.*	10.	
	Sata.	30.	
	Cabus.	180.	
	Logg.	760.	
	Ova.	5260.	

Sextare Epham ex Hhomer, To take the ſixt part of an Epha out of an Hhomer, is to take the ſixt part of an *Epha*: for

for an *Epha* containes three *Sata*. The good eye payed three Cabs, or halfe a *Satum* out of an *Epha*: the middle eye payed two Cabs, and an evill eye payed one Cab: according to our measures, an evill eye would have paied out of a Chaulder, foure pecks almost: a middle eye, five pecks almost: a good eye, almost sixe pecks.

Canon. They used great solemnitie, when they carried up their first fruits to the Lord.

Confir. *Esay.30.29. Te shall have a song in the night, when an holy Assembly is kept, and gladnesse of heart, as when one cometh up with a Pipe into the Mountaine of the Lord.*

Illust. m When they carried up their first fruits to Ierusalem, they had a Bull going before them, whose hornes were gilded, and an Olive Garland upon his head, and a pipe playing before them, untill they came to Ierusalem; *Psal. 122. I reioyced when they say, we will go up to the Mountaine of the Lord.*

m *Maymon. in Bicknrim.*

PARAGR. III.

Of their Tythes.

Canon. THey payed sundry sorts of Tythes to the Lord.

Illustr. 1 The first Tythe, they payed it at home to the Levites in kind; and this was called *Magnashar rishon, decima prima, the first Tythe.*

Scal. in Opuscul. The Levits payed out to the Priests a Tythe, and this was called *Magnashar min hammagnashar, decima ex decima, the Tythe of a Tythe.*

2 Then they payed a second Tythe, which they were not bound to pay in kind, but to carry money with them to Ierusalem, and there to buy more againe; which they offered to the Levites there: this was called *Magashar hasheni*, the second Tythe; and χαριστήριον, *A thankesgiving.*

Then the thing which was left, the Husband-man might use

uſe as his owne; this the Heathen called *Pollucta, de ſacro eximere, & populo exponere, To exeme from holy things, and give it to the people.*

Then they payed the Tythe of the third yeare, called *Magnaſhar haſheliſha, decima tertia, The third Tythe*: or *Magnaſhar Gnani*, πτωχοδεκαται, *The poore ſolkes Tythes.* This yeare was called *Annus decima, The yeare of the Tythes, Deut.* 26. 12, *Deut.* 14.28, *Amos* 4.4, *After three daies bring your ſacrifices*, (that is) after three yeares; as *Levit.*25.29, Theſe were called, *Decima triennales, the third yeares Tythe*: *Tobia* 1. 8. *But the third yeares Tythe I gave it to hom it was due.*

When they payed this third yeares Tythe, they paid not the ſecond Tythe: this Tythe they paid at home to the poore; but the ſecond Tythe, they paid it at Ieruſalem to the Levites.

The firſt and ſecond yeare, they paid the firſt and ſecond Tythe: the third yeare, they paid the firſt and third Tythe: the fourth and fifth yeare, they paid the firſt and the ſecond Tythe: the ſixt yeare, they paid the firſt and third Tythe: the ſeventh yeare the Land reſted.

A Table of the Iſraelites Tithes.

	6000	Buſhels in one yeare.
	100	*Tercuma Gedola*, or heave offering, to be given to the Prieſts by the Husband-man out of this.
	5900	Reſt of the Increaſe twiſe to be Tythed.
	590	Firſt Tythe which belonged to the Levites.
A husbandman had growing.	59	The tenth of the Tyths which the Levites payd to the Prieſts.
	531	The remnant of the firſt Tythe, after that the Levite had payd to the Prieſt his Thythe.
	5310	Reſts to the Husband-man of his Increaſe.
	531	Second Tythe taken out of the Husband-mans Increaſe.
	4779	Remnant to the Husband-man after all is payd.

Scal. Opuſc.

They

Canon. They paid Tythe alſo of their goods to the Lord, &c.

Conf. *Whatſoever paſſeth under the Rod, the tenth ſhall be the Lords, Levit.27.32.*

Illuſt. It was the cuſtome, when they tythed their flockes or heards, that they ſhut up their young within, and ſet the dammes without; and the Levite ſtood without, with a rod in his hand, marking the tenth: then he ſaid; *This tenth is the Lords.*

Marke the great liberality of God to the Levites and Prieſts, where he ſayes in *Malachy*, 1. 10 *Did any kindle fire, or ſhut the doores of my Temple for nought, ſaith the Lord:* for as they lived under the law by the Altar, 1 *Cor.*9, ſo ſhould Preachers now live by the Goſpell: but in ſome places, many hath ſcarſe the allowance of *Michaes* Levit, *Iudg.*17.10. *Ten Shekels of ſilver, a ſuit of apparrell, meate and drinke.*

The Levites got one of ten from the Tribes: they conſidered not the Tribes here, but their Increaſe; but the Prieſts got from the Levites one of twelue; here they reſpected the number of the Tribes: The firſt was a politicall ſort of Tythe, the other Eccleſiaſticall.

Queſt. When Chriſt ſayes to the Phariſes, *Math.*23. *Woe be to you which Tythe*: whether meanes he paying Tythes, or gathering Tythes.

Anſw. This word *Gnaſhar*, *decimare*; *To Tythe*: ſometimes it ſignifieth to gather Tythes, *Heb.*7. and ſometimes to pay Tythes, as here: for the Phariſes thought it a worke of merite to pay Tythes, even of the ſmalleſt things which grew, but they paſſed over the weightier thinges of the Law: what ſort of glorying had beene in this, to gather their Tythes?

Queſt. But were there any Phariſes, but teaching Phariſes?

Anſw. [o] Yes, there was of both ſorts, both teaching and not teaching; they were a Sect, of the which there was ſome Laicke Phariſes (as we call them) therefore [p] the learned

[o] *Epiph tom.*1.*l.*1.*c.*15
[p] *Druſ. in prat.*

ned marke well, that they were not called *Peruſhim*, *docentes*, *Teaching*; but *Paruſhim*, διωρισμενοι, *ſeparati*, *Separate*: a ſect of people, who thought themſelves ſeparate by holineſſe from others.

SECTION V.

Of their Scholaſticall Politickes.

PARAGR. I.

Of their Schooles, and manner of teaching.

Canon.

THey had ſpecial places appointed for the education of their youth.

The places where they taught, were cald *Gebaoth hils*: ſo, *The hill of Phineas*, *Ioſu.* 24. becauſe the Colledge ſtood upon an hill; ſo *Iudges* 7, *Collis More*, *id eſt*, *doctoris ſive docentis*, *of the teacher*: ſo, 1 *Sam.* 19. *Collis Dei*, *Gods hill.* 2. *Sam.* 17. 18. *Naioth*, *pleaſant places*: *Targum expones it*, *domus doctrina*, *The houſe of doctrine*: So they had a place in Ieruſalem, called *Milhue*, 2 *King.* 22. 14. *A Colledge*: In this Colledge, they ſtudied the repeating of the Law.

After the captivity, Colledges were appointed to receive ſtrangers, and they were call *Labrothenu*, which is corruptly read, the Libertines, *Act.* 6. 9. for *Lubar*, ſignifies *an high place*, ſuch as their Colledges ſtood upon.

* After the deſtruction of Ieruſalem they had their Vniverſity in Tyberias; and in the time of *Antoninus*, two hundred and twenty yeares after Chriſt, they writ the Hieroſolymitan Talmud: after the death of *Rabbi Iuda the holy*, who was the principall of that Vniverſity, learning decayed by peece and peece there: but in Babylon, there were three famous Vniverſities, Neharda, Sora, and Pambeditha; foure hundred and ninety yeares after Chriſt, the Babilonicke Talmud was written by them.

* *Buxtorf. Tyberias.*

Canon.

In theſe Schooles, the Lord gave a ſpeciall token of his preſence.

Ionas

Confir. *Ionas fled from the presence of the Lord, Iona* 1.3. that is, from the Schoole of the Prophets.

Illust. The Colledge of the Prophets, was called, *The presence of the Lord*: so was the visible Church. *Caine was cast out from the presence of the Lord, Gen.*4.16, that is, from the visible Church. For the visible Church & Schooles, are the places where God manifests himselfe most.

They had sundry sortes of Teachers.

Canon. Confir. *Where is the Scribe, where is the Disputer, and where is the Wiseman?* 1 *Cor.*1.20.

The Apostle alludes here to their sorts of Teachers, which were amongst the Iewes; first the Scribe, who handled the Text; secondly the Disputer, who sought out the mysticall Interpretation of the Text; thirdly, Wise-men (*Chochme hammeker*) who sought out the secrets of nature: for during the time of the second Temple, they gave themselves to study Physicke, [r] and to search the secrets of nature; therefore *Hircanus* and *Aristobulus* made a Law, [s] *Qui aluerit suem aut didicerit sapientiam Græcorum, maledictus esto, who feeds a hogge, or learnes the wisedome of the Greeks, let him be accursed*: they called Philosophy and Physicke the wisedome of the Greekes.

[r] *Hieron. Epist. ad Galatas. Physicum Gulæ significari.*
[s] *Haschmona* made this decree.
[t] *Drus.* Exod.26.

[t] They taught their Schollers two manner of waies, first by continuall speech of the Master, or els by Interrogations and Answers.

Illust. When Christ taught his Disciples, he taught them on the Mountaine *Mat*, 5.1. by a continued speech, so when he taught the people out of *Peters* ship: sometimes by Questions and Answers: either when they asked Christ, as when the young man said to Christ, *Master, what shall I doe to inherit eternall life? Mat.*16. 16. or when Christ asked them the peoples opinion of him: *Whom say the people that I am, Math.*16.13.

This forme of teaching, was either ἀναστκευαστικὸς, *for the refutation of errors*: or κατασκευαστικὸς, *for establishing*

they

the truth. When hee refuted the opinion of the people, ſome holding him to be *Ieremie*, ſome *Iohn* the *Baptiſt*, and ſome one of the Prophets; this was κατ' ἀνασκεύην, and by the confeſſion of *Peter.* eſtabliſhing the truth. this was κατασκευαστικὸν.

Theſe teachers, *Eccleſiaſtes* 12. are called *Bagnale Aſaphoth, Domini collectionum*; that is, *Who gathered many Diſciples into one Schoole*: or who gathered matters into one booke; *Autores Pandectarum, The Authors of many ſubjectes.*

When they taught their Schollers, they were ſayd *to give, Prov.* 9. and the Latines following them, ſaid; (*Sed tamen iſte Deus qui ſit da Tytyre,*) *But O Tytyre, tell me what a God is this, da: id eſt, doce, Teach me*: ſo the Diſciples were ſaid, *Accipere, to take*, when they learned of their Maſters. *Prov.* 4. *Accipe Diſciplinam meam, id eſt, diſce, Receive my inſtruction, that is, learne*: So *Mar.* 1. 22. *Virg. Eclog.*

They taught their Shollers according to their capacity and age. *Canon.*

Illuſt.

[u] At five yeares old, he is *Ben Mickra the Son of the Law*; they ſet him then to reade the Law: when he is ten yeares old, they ſet him *Le-miſhna*, (that is) *To the Text* of their unwritten Law: when he is thirteene yeare old, then he is *Bar Mitzva, filius præcepti, the ſonne of the precept*, then he receives the Paſſeover, and is purified: when he is fifteene yeare old, they ſet him *Legemata*, which is the accompliſhment of theſe deciſions, which are not ended in *Miſhna*, that part of the *Talmud.* They reade not to their Schollers, the beginning or ending of *Ezechiel*, nor the beginning of *Geneſis*, before they were thirty yeares of age: the one containing their Phyſickes, the other their Metaphyſicks. *Origen.*

[u] *Pirke abketh ſive conſtitutiones patrum. c.* 5.

They had a great care, that young Maſters ſhould not be ſet to teach their youth. *Canon.*

Illuſt.

[y] Thoſe who learne of young Maſters, are like thoſe who

[y] *Pirke abbath.*

who eate Grapes before they be ripe, or like thoſe who drinke new Wine: But thoſe who learne of skilfull old Maſters, are like thoſe who eate ripe Grapes, or drinke old Wine.

PARAGR. VI.

Of their Maſters, and their Title Rabbi.

Canon. THE Doctors of the Iewes were content at the firſt with their bare names, *Abraham*, *Iſaac*, and *Iacob*.

Illuſt. About the birth of our Lord, or not long before, they tooke the Title *Rabbi*: and not content with that, ſome of them got ſpeciall Titles; one was called *Hagnolam*, *lux mundi*, *The light of the world*. *Rabbi Iuda*, his Title was, *Rabbenu Hakkodeſh*, *doctor noſter Sanctus*, *our holy Maſter*: *Tzaddias* was called *Haggaon*, *illuſtris*, *Noble*: another was called *Abenezra*, *lapis auxilij*, *The ſtone of helpe*. Others were called *Pekachim*, *aperti*, *opened*: They reckoned the people but blind, *Rom.* 2. They were *Duces cæcorum*, *Leaders of the blind*.

They were called Wiſe-men, *Mat.* 11. 19. *Wiſedome is iuſtified of her children*: Here he alludes to the Phariſes, who were called Wiſe, and their Schollers were their *Children*: howſoever, they and their children reiected true wiſedome, yet the children of wiſedome would iuſtifie her. Whē they were about to teach, they ſay; ἀπὸ σήμερον δευτερῶσι, that is, *This day the wiſe-men will teach Traditions*.

Canon. When they tooke theſe glorious Titles upon them, they diſdained the people.

Confir. *Ioh.* 9. 49. *Theſe people who know not the Law.*

Illuſt. They called them *Gnam Haharetz populus terræ*, *People of the earth*: they made no more reckoning of them, than of beaſts; and they made a Canon, *Ne diſcipulus ſapientis ducat filiam terræ*, *Let not the Diſciple of a wiſe-*

Druſ. in prat. *man*,

man, marry a daughter of the earth: and, *It is all one to lye with such a one, as to lye with a beast.* They had a peculiar sort of apparell, which they used different from the cloathes of the common people, therefore they sayd; *Vestes populi terræ conculcatio Pharisæorum, The cloathes of the people of the earth, are the foote-stoole of the Pharises.*

When the holy Ghost revealed not himselfe, any of the foure manner of wayes, *spoken of before; then they tooke these glorious Titles to them; so when darknesse came in into the Primitive Church, then they tooke glorious Titles to them. They called one *Comestor*, quòd devoraverit scripturam, Eater, because he did eate up the Scripture. Dunf. Scotus*, they called him, *Lumen veritatis, The light of verity. Occam* his Title, was *Venerabilis inceptor, quòd novam formam Philosophandi inceperis, Reverend beginner, because he had begun a new forme of Philosophie: Thomas Aquinas, Angelicus Doctor, A teacher like an Angell*: and as they disdained the people, counting them beasts, so did the Popish Church: *If a beast touch the Mountaine, it shall be killed*: (that is) sayes *Innocentius* the third, *If Laickes meddle with the Scripture, they shall be killed.*

* *In Prolog.*

PARAGR. III.

Of the training up of their Schollers.

AT the first they were called the Sonnes of the Prophets, *Numb.* 3. 1. *These are the Generations of Aaron and Moyses*. Why are they called generations of *Moyses*? Because *Moyses* taught them: afterward in the Christian Church, they were called Disciples.

Ps. 33. *filius pro discipulo.*

When their Schollers were taught, in token of humility they sate at their Masters feete.

Canon.

Acts 22. who was *brought up at the feete of* Gamaliel: so *Deut.* 33. *inserentur pedibus tuis*: (that is) *The Gentiles*

Illust.

ſhall be made thy Schollers: So *Luk.8. And they ſate at the feete of Chriſt.*

It was for this, that their Schoole was called *Ieſhiba, Seſſio, A ſitting*: from *Iaſhab, ſedere, to ſit*: and they have a ſaying. [a] *Collocate filios veſtros inter genua ſapientum, & eorum verba bibite cum ſiti*: *Place your children betwixt the feete of the wiſe, and drinke in their words with thirſt.* And againe, *Pulverizate in pulvere pedum eorum*: *ſit in the duſt of their feete.*

When they were ſent out, they were ſaid to ſtand before the Lord, 2 *Reg.6.1,2.*

They ſpake honourably of thoſe who were their Teachers, after they were dead; *Syracides* 45. *memoria eius in benedictionibus, & pax Dei ſuper ipſum*; *Let his memory be for a bleſsing and the peace of God upon him.*

They aſcended by degrees in learning.

[b] All the time that the Scholler ſat at his Maſters feete, he was called *Talmid Chakam, diſcipulus ſapientis, The ſcholler of the wiſe*: and *Katon, minor, young*: and this time was called *Katon, minoritas, in tutorie*; then he was onely called *Ben Bethir, The ſonne of Bethir.* Secondly, hee was Graduate, his Maſter laying hands upon him, then hee was called *Bachur Chabhir*, γνώριμος, *ſocius, A Companion* to the Doctour, now he was called *Ioſua Ben Bethir, Ioſua the ſonne of Bethir*, his owne name is prepon'd; but he ſat ſtill upon the ground. Thirdly, impoſition of hands was given him againe, and ſo he was maſter of Art: then hee was *Samuch, licentiatus, Licentiate*; or *Promotus, promoved*, and his *Promotor* was called *Somech*, χειροθέτης *impoſer of his hands*: now he is called *Rabbi Ioſua Ben Bethir*, maſter *Ioſua* the ſonne of *Bethir.*

It is true, that Chriſt being but twelve yeares of age, ſat amongſt the Doctors for his rare gifts, *Luk.2.46.* but it was not permitted for others ſo to doe.

God inſtituted degrees of learning in the Levitical Law.

Illuſt.
a *Cod. Iur. Beracheth, fol.28.2.*

Canon.
Illuſt.
b *Sca' El trihar.*

And *Zortha Darbbanan, Acnjus diſcipulus, Rabbana tui proximus. He that is to be made Maſter.*

Law. From 20. to 25. they were κατηχούμενοι, *Catechiſed*: from 25. to 30. they were as it were Batchelors: at 30. they were Maſters of Art as it were; at 50. overſeers of others.

So in the Chriſtian Church, they had their degrees in the ſchooles. Firſt, they were λύται *ſolutores, Reſolvers of doubts*: Secondly, they were προλύται, *Proſolutores, Reſolvers of hard Queſtions*: Thirdly, ἀρχίλυται, *deciders of Controverſies*.

There was great modeſty in the Schoollers at thoſe times. *Canon.*

They called onely themſelves *Talmid chakam, diſcipulos ſapientum, Diſciples of the wiſe*, and their greateſt title was *Talmid tora diſcipulus legis, a Scholler of the law*.[c] The Greeks followed their modeſty. At the firſt, thoſe who went to *Athens* to ſtudy the firſt yeare, they were called σοφοί, *wiſe*. The ſecond yeare, φιλόσοφοι, *lovers of wiſedome*. The third yeare, they were called *Rhetores, Rhetoricians*. The fourth yeare, they were called μωροί, *fooles*, the more they knew, the leſſe they thought of themſelves it is but the ſhadow of knowledge which puffs up the wiſe of this world. *Illuſt.* c Plutarch.

They went not out of the Schooles, to undergoe any publique calling, before they were enabled to teach. *Canon.*

They wondred to ſee *Saul* prophecie upon a ſuddaine, 1 *Sam.* 10 11. *Confir.*

Pſal 84,8. *De virtute in virtutem, from vertue to vertue*: *Targum* paraphraſes it, *Mibbeth Midraſha, Lebeth Midraſha*, that is *à ſchola in ſcholam, from degree to degree*. *Paul* will not have νεόφυτος, young plants to be teachers, and *Nazianzen* finds fault, *Cum ante lanugine inem docent ſenes. when they teach old men before they have haire on their cheeks*.[d] It is noted of the whelpes of the Lyoneſſe, that thoſe who have ſharpeſt pawes, they ſo prick the matrix of the mother, and make haſte to be borne, that they never *Illuſt.* *Illuſt.* d Aelianus lib. 10. c. 6.

vercome to their full ſtrength, but are weake all their dayes; whereas thoſe who have not ſo ſharpe pawes, ſtay till their ordinary time come, and gets full ſtrength. So theſe Schollers, who through conceite of knowledge, haſten to be out, pricking the matrix in which they are bred, come never to ſuch maturity as others doe, who ſtayes their ordinary courſe. When the yong Birds begin to flap with their wings, their feathers not being ſtrong enough, they are ſaid; πτέρυγίζειν, *irritum facére conatum*, *To make their enterpriſe folly*: they will be παπτερύγα, that is, *To have their wings ready to flie before they be fledge*: and they will ſeeme to match the Eagle himſelfe: ſo leaving their dammes, they become a prey to the Kites. So it fareth with young Schollers, who leave their mother the Vniverſity too ſoone, they become a prey to Ieſuites and Heretiques, their wings being too weake.

SECTION VI.

Of their meere Politicke cuſtomes.

PARAGR. I.

Firſt of their civill times.

Canon. THE day at the firſt, was called a naturall day, beginning at the ſunne-ſetting, containing 24. houres. *In the which day I ſmote Egypt, Numb.* 8.17. Yet in *Exodus* it is expreſly ſaid, *That they were killed in the night, Exod.* 11.4.

Confir.

Illuſt. This day was called *Gnerebb boker, Veſpera mane* in *Daniel*, the Greekes called it ἑσπερωιονυχθήμερον: *morning and evening, night and day.*

Canon. The artificiall day was from the Sunne riſing to the Sunne ſetting.

Conf. *Why ſit ye here all the day long from morning till night? Exo.* 8.14. ſo in *Iob.* 11.9. *Are there not twelve houres in the day?* that is, from the Sunne riſing to the Sunne ſetting.

Illuſt. This was called by the Greekes πρωϊόψιον & ἡμερονύχιον: *morning*

morning and evening, day and night.

The day naturall was devided into foure quadrants or parts; or *miſnaïoth, watches.* The firſt from the Sunne ſetting till midnight: the ſecond from midnight, to the Sunne riſing; the third from the Sunne riſing till the midſt of the day: when the Sunne is ſaid to be in his ſtrength: the fourth to the Sunne ſetting. *Canon. Illuſtr.*

The artificiall day was divided into foure parts. *Canon. Illuſt.*

The firſt from the twi-light till the third houre: the ſecond to the ſixt houre: the third to the ninth houre: and the fourth till night.

The Hebrews divided their night into three watches, and every watch had foure houres. The firſt from the beginning of the night till the fourth houre, this was called *caput Vigiliarum*, the beginning of the watch, *Lam.* 2. 19. the ſecond *media Vigilia*, the middle watch. *Iudg.* 7. 19. the third, *Vigilia matutina*, the morning watch. *Exod.* 14. 14. *Canon. Confir.*

The Romans divided the night into foure watches, and every watch had three houres. This diviſion of the day (by the Iewes) laſted until the captivity, where they learned the diviſion of the day into houres, *Mat.* 14. 24.

[e] *Nabopolaſar*, underſtanding of *Ezechias* recovery, and how the Sunne went backe in his Diall ſo many degrees, began to devide the day into houres. *Scal. de emend. temp.*

The houres in this Diall, are called un-equall houres; not in this reſpect, that ſome houres in one day are longer or ſhorter than others are: but comparing of one day with another, the houres are longer or ſhorter, according as the Sunne aſcends and deſcends from the Equinoctiall to the Tropickes.

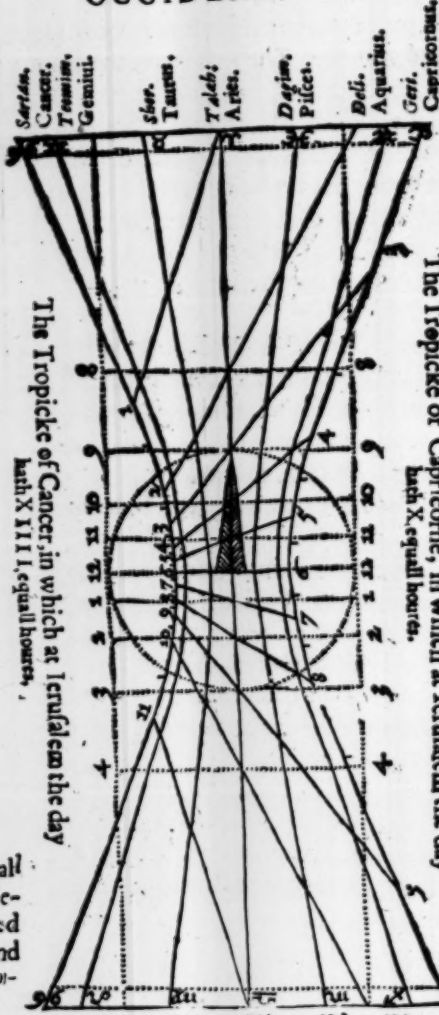
This in-equality of the houres, and lengthening or ſhortning of the day, was knowne by the ſignes in the Zodiacke, and the Sunnes remooving from the one Tropicke to the other, having paſt the Equinoctiall

The patterne of Ahaz *Diall, shewing* 12. *inequall houres every day.*

OCCIDENS.

The Hebrewes call these unequall houres, *Shagna gnekalah*; and the Greekes, ὥραι, *Temporariæ*: and the Latines *Hora Planetariæ*, Planetarie houres.

Ahaz Diall was not distinguished by sixtie Minutes, (which is an houre) as our Dials are, but by halfe houres, called *Commata*, or degrees, whereof there was 24. in one day.



The Equinoctiall houres by the Hebrewes, were called *Shagna leshara*, and by the Greekes ἰσημέριναι.

This Diall is in the elevation of the 32. degrees, *In polo axis mundi*, *In the polar ground*. For it can hardly be made upon one Horizontall, Meridionall, Verticall, or Equinoctiall ground.

line; this in-equality of houres, with us here in Scotland would be very great: for our longeſt day on the South part hath 18. Equinoctiall houres; and our ſhorteſt day but ſixe Equinoctiall houres; ſo that if the in-equall houres were ſet on our Dials; there would be great in-equality; for, in Summer the in-equall houres, would containe an houre and an halfe of Equinoctiall houres. & in Winter the unequall houres would be halfe Equinoctiall houres. But in Iudea when the day is longeſt, it hath foureteene equall houres, and when it was ſhorteſt ten houres: Hence it is that there is but ſmall odds in their in-equall houres.

Canon.

Confir. Iun. in Eſaiam.

Theſe degrees upon *Ahaz* Diall, were halfe houres.

The Prophet gives him his choice, whether *Hee will have the Sunne to go ten degrees backward, or ten degrees forward*, 2 *King.* 20. 9. This cannot be meant of full houres, for the Sunne doth not ſhine twenty full houres upon no Diall unleſſe the Diall were under the Pole. When the miracle was wrought, the Sunne was at the fift ful houre. The Sunne is brought backe ten degrees, that is, five whole houres, then it comes forward againe ten degrees; five full houres; then it goes forward two degrees to the ſixt houre, that makes ſixteene houres, then ſixe houres to the Sunne ſet: ſo that this day was twenty two houres prolonged.

This miracle ſeemes to be wrought in the declination of the Sunne, when it comes towards *Capricorne*, becauſe when it is paſt the Equinoxe towards *Cancer*, it ſhewes not twenty-foure full degrees upon that Tropicke; for it gives no ſhaddow on it till the third houre, and none after the ninth; therefore the King could not chuſe to have it goe back or forward tenne degrees upon it.

An houre is either a ſimple houre, or compound.

Canon. Illuſt.

A compound, is the fourth part of a natural day, which hath

hath foure quadrants; every one of these quadrants hath three simple houres, and it takes the denomination from the last of the three houres.

The first quadrant, is from the Sunne rising to the third houre, and it is called the sixt houre.

The third quadrant, from the sixt to the ninth, and it is called the ninth houre.

The last quadrant, from the ninth to the Sunne set, and it is called the last houre.

So *Marke* and *Luke* are to be reconciled. *Marke* 15. 28. *And it was about the third houre when he was crucified. Luke.* 23. 44. *And it was about the sixt houre when he was crucified:* that is when the third houre was ended, and the sixt houre beginning and not finished. The distinction of the great houres from the lesse, may be seene here.

Houres. { Great. { Orientall. 1 2 3 4 / 1.2.3.4.5.6.7.8.9.10.11.12
Small. { Occident. 7.8.9.10.11.12.1.2.3.4.5.6.

PARAGR. II.

Of their Moneths.

Canon. THeir moneths consisted of full thirty dayes at the first.

Illust. Scal. emend. l. 1. Before the children of *Israel* came out of *Egypt*, they followed the Egyptians and Chaldeans, reckoning their moneths according to the course of the Sunne, and their moneths were full thirty dayes, as may be gathered out of *Gen.* 8.4,4,6,13,14. The Flood began to waxe the seventh day of the second moneth, and it began to decrease upon the seventh day of the seventh month; now from the seventh day of the second month, till the seventh day of the seventh month, are reckoned by the Scrip-

Scripture, a hundred and fifty dayes, which being divided by thirty, giveth to every moneth thirty dayes, and maketh ſixe moneths. So after they came out of *Egypt*, their months were alſo thirty dayes, *Num.* 11.19. *Ye ſhall not eate one day, neither five dayes, neither tenne dayes, but even a whole month*: where we may ſee that he goeth by gradation, from one, five, tenne, and ſo to twenty, and thirty.

To expreſſe that the moneth had thirty dayes, *Cleobolus* propounded this riddle, of a father that had twelve ſonnes, and every ſonne had thirty children. *Illuſt.*

[f] Εἷς ὁ πάτηρ, παῖδες δὲ δυώδεκα τῷδ' ἔνεκα τοῖς
Παῖδες δὲ τριήκοντα διάνδιχα εἶδος ἔχουσι:
Αἱμὲν λευκαὶ ἔασιν ἰδεῖν, αἱ δὲ αὖτε μέλαιναι,
Ἀθάνατοι δ' ὄυσαι ἀποφθινύθουσι ἅπασαι.

That is.

One Father hath twelve ſonnes; and every brother
His thirty children hath, not one like t'other,
They partly blacke, and partly white, are they:
Still deathleſſe, and yet dying every day.

[f] *Theodorus Gaza.*

PARAGR. III.

Of the reckoning of their Yeare.

THey reckoned their yeare by the Sunne in their civill affaires. *Canon.*

[g] This yeare was divided in foure *tekuphes* or *quarters*. Firſt, *Niſan*. 2. *Elul*. 3. *Tizri*. 4. *Schebath*. [g] *Scal. emend temp.*

[h] None of theſe properly was called *tekuph* except *tizri*, therefore it was called *exitus anni vel revolutio anni*, *the end or returning of the yeare*. As *Exod.* 21. *Ye ſhall keepe the feaſt of Tabernacles in the end of the yeare*. *Niſan* was called *converſio anni*. 1 *King.* 20.26. *When Kings goe forth to battell in the beginning of the yeare*. [h] *Buxt. de Synag. Iud.*

Firſt, from *Niſan*, they reckoned their feaſts, and the reigne

raigne of their Kings: for if the King had beene Crowned but a day before *March*, the moneth of *Nisan* or *March*, was said to be the second yeare of his raigne: So his first yeare was not alwayes a compleate yeare. They reckoned from this time their civill contracts, bonds and obligations.

Secondly, from *Elul* (answering to our *August*) they reckoned the age of their young beasts, out of which they were to pay tythe to the Lord, none of their beasts were tythed before *Elul*:

Thirdly, from *Tizri* (answering to our *September*) they reckoned the seventh yeare of the resting of the land, and their Iubilies; and from this time they reckoned how long their trees were circumcised or uncircumcised; if a tree had beene planted in the moneth of *Iune*, or in the end of *August*, it was reckoned for a full yeare: and *Tizri* began the second yeare of it; so that the tree was reckoned circumcised, if it had growne two full yeares: if it had but one month more, it was three yeares, if it was not planted in *September*.

From *Scevat* (answering to our *January*) they reckoned all their trees which payed fruit: the trees which began to flourish then, of these onely they payed tythe, but those which were ripe before that moneth, they payed not tythe of them; as of the Citron and Date; but these which began to blossome then, or was soone after ripe, they payed tythe of them.

SECTION VII.

Of Civill Persons.

PARAGR. I.

Of the honour which they gave to their Kings.

Canon. THey had their Kings in great reverence, and did sundry things in token of homage and obedience unto them. First,

First, they anoynted their king, *Iudg.9.18. I honour God, and men*, said the Olive Tree: how honoured it God? in anoynting his Kings, who were his anoynted. *That they might anoynt* Abimelech *King*, *Iudg.9.6. Abimelech* was made their King, yet he was not anoynted: but Kings are described by this adjunct, because it was usuall in Iudea to anoynt their Kings. So *Esay* 45.1. *The Lord said to his anoynted Cyrus.* Yet we reade not that the Persians anoynted their Kings, but he is said to bee anoynted, because it was usuall in Iudea.

Canon. Confir.

The same oyntment which anoynted the high Priest, anoynted the King (being both types of Iesus Christ) *Zach.4. These are the two Olive trees standing before the Lord of the whole earth. Targum* [k] expounds it of *Iosua* & *Zorobabel*, who were anoynted the one for the Priesthood, and the other for the Princely government with the selfe same oyle: contrary to the position of [l] *Bekanus*, that will have the King anoynted with an inferiour sort of oyle, and set up the high Priest above him.

k *Targ. in Zach.*

l *Becan.*

The difference in their anoynting was this, the King when he was anoynted, the horne of oyle was first powred upon his head: then hee was anoynted after the forme of a crowne betwixt his eye-browes: thirdly, the rest of the oyle was powred upon his head againe: but they onely powred it on the Priests head. The Prophets annoynted him, 1 *King.*19.17. And *Salomon* was anoynted by *Sadock* in the presence of *Nathan.*

The King was anoynted for himselfe and his posterity, and the first of the family onely, as *Saul*, *David*: except when there fell a great strife, as *Salomon* for *Adonjah*, *Ioas* for *Athalia*, *Ioachas* for his eldest brother *Ioakim.*

The Kings of Iuda were annoynted plentifully with an horne of oyle, to signifie the perpetuity of their kingdome: but *Saul* and *Iehu* were anoynted onely *lenticula*,

ticula, with a cruse of oyle, to signifie the short indurance of their kingdome.

There was *oleum unctionis, & oleum opobalsami, the oyle of anoynting, and the oyle of sweete balme*; the posterity of *David* were anoynted *oleo unctionis*, but others, *opobalsamo*.

Canon.
Confir.
Illust.

He who anoynted the King, gave him a kisse of homage. 1 *Sam.* 10. 1. *Then* Samuel *tooke a viall of oyle, and powred it upon his head and kissed him.* So, *Kisse the Sonne, Psal.* 2. In token of homage that he was anoynted King by God his Father, the Church was to give him the kisse of homage: The Idolaters, *Hosea* 13. 2. gave this kisse of homage to their idols which was due to Christ; and *Iob* 31. purges himselfe of this, that when he saw the Sunne he kissed not his hand: the idolaters because they could not reach to the Sunne to kisse it, they kissed their hand, and so worshipped the Sunne. So the Arabians when they see the new Moone they leape for joy, and kisse their hand to her.

* *Deosculationem pro veneratione ponunt Hebræ.*
The Hebrewes put kissing for worshipping.

Canon.

When the King was created they sent gifts to him. 1. *Sam.* 10. 27. *The children of Belial brought him no presents.*

So the Wise men of the East brought to Christ as a King, *gold, myrrhe, and frankincense.*

m *Petrus Cunæus de repub. Iudæorum.*

All sorts of persons did homage to him. [m] It was ordained that the high Priest himselfe should bow before him, as *Nathan* did before *David*, and stand before him; except onely when he sought counsell of the Lord for him; then the King was to stand before the high Priest; and none might sit in the court of the Temple but the King. 2. *Sam.* 7. 18. *David sat before the Lord. Then the King sat in the gate of Benjamin*, but the high Priest stood. And the Hebrewes say, [n] that the Priest both judged and was judged. 2. that he bore witnesse, and witnesse was borne against him. 3. that the Priest in the Temple stood barefooted, *A discalceabant eum pro uxore*, that is,

n *Talm. masecah.*

if

if he had married contrary to the Law, they pulled off his ſhooes from his feete, and he was called *diſcalceatus* in Iſrael, according to the Law, *Ruth.*3. But they ſay of the King, that he neither bore witneſſe, nor witneſſe was borne againſt him. 2. he neither iudged in *Synedrio*, nor was judged. 3. when he was in the Temple he pulled not off his ſhooes, neither whom ſoever he marryed, might they pull off his ſhooe for that.

In all things the King was above the Prieſt, therefore *David* calles himſelfe, 1 *King.* 1.33. *The Lord of Saddock the high Prieſt.*

David the King wore ſome ornaments belonging to the Prieſts, 1 *Sam.* 30. *Applicavit amiculum el David*, *to David*, that is, he put it upon *David* (not that the Prieſt put it upon himſelfe, *Davidis cauſa*, *for Davids cauſe*, as *Iunius* tranſlates it) for his kingdome was *regnum Sacerdotale*, *a Prieſtly kingdome*, and he wore it becauſe he was a perpetuall type of Chriſt: he might be called a Prieſt as *Moſes*, *Pſal.* 90. 6. *Moyſes inter Sacerdotes*, *Moſes amongſt the Prieſts.*

They were ſubject and obedient unto him. *Pro.* 24. 21. *Feare God and honour the King*, *and have nothing to doe with Shonim*, *rebels*: Thoſe who varyed from the commands of God and the King were called *ſhonim*; hence come *baſhonim*, who taught that no King ſhould bee acknowledged npon the earth but onely God: ſuch were the degenerate Eſſæans, who thought it impiety to bee ſubject to any man. *Iudas Galilæus*, who periſhed in the conſpiracie, was the chiefe of theſe; they were called, *Virga rebellantium*: *the rodde of rebellion.*

Canon.

Confir.

Illuſt

o *Eccleſiaſtica hiſtoria*, *Lib.* 8. *c.* 11.

They acknowledged their ſubjection to their Kings; by admitting his image or name upon their coynes,

Canon.

When the Church was in a family, they had the print of a lambe upon their coynes, *He bought it with ſo many lambes*: but *Stephen*, *Acts* 7. ſayes, *with ſo many*

1 Gen. 33. 19.

peeces

peeces of silver: that is, with so many peeces of silver which had the print of a lambe upon them.

Scal. in Varr. In the first ages they gave themselves to pastorage. Therefore 1. they called the signes of the heaven by their names, as *Taurus*, and *Aries*. 2. when they would signifie any excellent thing, they put the name βους before it, as βουκιον a great figge: *bucephalus*, βουκεφαλος 3. they put the figure of the beast upon their money, therefore it was called *pecunia a pecude*.

2 But when Kings reign'd over them, they carried their name or image in their coyne. p the sickle had upon the p Beza. one side *Aarons* rod and upon the other side the pot with *Manna*: and about it the inscription upon the one side (*holy Ierusalem*) and upon the other (*the sickle of Israel*) and above *mem shim, rex Salomon*, King *Salomon* in token of their subiection to him.

3 When they were under the Persian Kings, they had the image of the Princes upon their coyne; this money was called אדרכון, *Esdra* 8.27, and 1 *Chron* 29, from *Darius Hystaspis* who reign'd the: taking away *aleph* (which the Chaldæans prepose to names) it sounds almost *Darius*.

4 In the dayes of the Romans, they had the image of *Cæsar* upon their coyne: *whose image hath it? Cæsars*, *Mat.* 22 21.

5 In the time of *Hadrian* the Emperour, *Bar Cosbe* gathered an army and laboured to restore the Common-weale to the Iewes againe, for that cause they called him *Ben cokiba, filium stellæ*, and he applyed to himselfe the words of *Baalams* prophecy, *processit stella ex Iacob*, *there shall arise a Starre out of Iacob*, *Num.* 24. 17. The rebels in token of their subiection to him called their coyne by his name *megnoth Cotsebijath, oboli Cosbiti, Cosbies farthens*; but when they saw themselves deceived, they called him *Bencotzes filium mendacij. the sonne of a lye*.

The Christians afterward put not upon their money, the image of their Kings; but sometimes the Crosse; coloured

loured over with redde Lead, to ſignifie the blood of Chriſt, and a crowne upon the toppe of it, to ſignifie his triumph.

Afterwards * they added the myſterie of the Trinitie. 1. a Cloud, and a voyce comming out of it. *Matth.* 3.17. *This is my wellbeloved, &c.* 2. a Lambe, and a Dove. 3. the myſtery of Baptiſme was expreſſed upon it.

* *Scaliger. epiſt.*

Sometimes the Iewes in token of ſubjection to their Kings, begun their accounts and reckonings of their yeares from his reigne.

When *Alexander* the Great entred into Ieruſalem, and ſaw the glory of the Temple, he bleſſed the God of Iſrael: and deſired one thing of *Simeon*, or *Iaddus* then high Prieſts, that he would ſet up his image in the Temple; which he refuſed, telling him that it was contrary to the Law of God: but he offered two things to the King. 1. that they ſhould begin their accounts and reckonings from that time, that hee entred into Ieruſalem: this was called *mimjan ſetarut, numeratio contractuum, the number of contracts.* When *Alexander* was dead, *Seleucus* ſucceeding to him, they called it *æra Seleucidarum Alexandri.*[q] The ſecond thing which hee offered to him was this, that all the Prieſts ſons that yeare ſhould be called *Alexanders*, which accordingly came to paſſe. [r] The Prieſts then beſought *Alexander*, that he would remit the tribute of the 7. yeare to them, which he willingly granted to them.

q *Rabbi. Inda Barcelonæ.*

r *Maymonis.*

In token of their ſubjection to their Kings, they payed cuſtome and tribute to him, *Eſdras* 4.14. it is called *tributum tranſeuntium, the tribute of paſſing by*, becauſe it was given to the Kings, firſt when they paſſed by the townes which they conquered: and in the new Teſtament it was called, *argentum capitationis*, becauſe they payed it, *viritim, head by head.* Hence among us come theſe duties called *kanes*, *kane* in the Iriſh tongue is called the head.

SECTION

Section VIII.
Of Civill places.

Para. I.
Of their Iudicatories and Iudges.

Canon. THere were three civill Iudicatories amongst the Iewes.

Illust. The first was the great *Synedrion, Iudgement seate,* and they were called *συνεδροι, sisters in iudgement.* Hence came *Sanedrim* amongst the Rabbins, and the judgement place *Synedrion*; so it was called *beth din, domus Iudicij, the house of Iudgement*: and the Senate it selfe was called *beth din, metonymice.*

Paragr. I. *Diatriba* 1.
Of the number which sate in this first Iudicatorie.

Rotundatio numeri. THere were 72. who sate in this judgement, sixe for every tribe; but for making round the number, they were called 70. So *Luke* 10.1. in the Syriacke it is 72. Disciples, yet they are called the 70. Disciples. So the 70. who translated the Bible: When there were ever 72. *propter rotundationem numeri.*

Parag. I. *Diatriba* 2.
The persons who sate in this Iudicatorie.

Canon. IN this Iudicatorie, there sate Ecclesiasticke and Civill Iudges.

Illustr. [f] The first was *Nasbi* or *Rosch Hajeschiba, Caput curiæ, the head of the Court*: there was another next unto him, who was called (*Abb beth din*) *pater domus judicij, the father of the house of judgement.* He was next unto the Prince, and sate at his right hand; these two sate a little separate from the rest, and the rest in a semi-circle before them.

[f] *Drus. ex Talm.*

For

For the Eccleſiaſticall matters ſate, *Cohen haggadol, the high Prieſt: and* Sagan *the ſecond high Prieſt, Ier.* 52. 2 *King.* 23.

PARAG. I. *Diatriba* 3.

Of the manner of their election.

THere were ſome Ceremonies uſed in their Election

Canon

At the firſt they were choſen by laying on of hands upon them, called *ſemucha*, by the Greekes χειροθεσία, impoſition. So *Moyſes* and *Ioſuah* layd hands upon the 70. Elders, and then the holy Spirit came upon them. Afterward, the ceremony of laying on of hands was appointed to be given by none but by *Rabbi Hillel*, who was one of the maſters of the great *Synedrion*. Laſtly, this impoſition of hands, went out of uſe amongſt them. And there was a verſe onely repeated, as *Maymonie* teſtifies, when they were admited, which was this; *Ecce manus tibi impoſita eſt, daturque poteſtas tibi exercendi etiam criminalia. Behold, hands are laid upon thee, and power is giuen to thee to exerciſe criminall things.*

Illuſt.

PARAGR. I. *Diatriba* 4.

The properties required in them.

GOd required ſundry properties in them, who ſhould ſit in this Iudicatory.

Canon.

Five of them are ſet downe, *Exod.* 18. and the reſt, *Deut.* 1. 13.

Conf.

[t] The Iewes adde, that there were two moe requiſite: 1. that they ſhould be skilfull in the 70. languages, that ſo they might ſpeake to any ſtranger, not by an Interpretor, but who had that gift? not *Moyſes* himſelfe. The ſecond, that they ſhould be skilfull in Magicke, that ſo they

[t] *Talm. Sanhedrin* 4. 5. 3.

they might be the more able to try the Magicians, but this were impious.

Canon. There was one speciall priviledge in this house, that God spake immediately by his owne voyce, thrice in this house. 1 *Sam.* 12.5 *Illust.* *Rabbi Salomon* testifies, *Quod filia vocis exibat & dixit (vajomer in numero singulari) Seil: Deus: dicebatque testis; Vos testificamini de eo quod est in aperto, ego de eo quod est in occulto.* That an eccho went forth and said; to wit, God, and the witnesse said, You testifie of that which is open, but I testifie of that which is hid. This he did, to let them see, that God sate amongst the midst of the Gods. *Psal.* 82.

They sate in Ierusalem, *in atrio templi*, in the entry of the Temple, it was called *gazith*, a pavemented place.

PARAGR. I. *Diatriba* 5.

Of the matters which they iudged.

Canon. THis Iudicatory iudged matters of greatest weight. *Confir.* *O Ierusalem, Ierusalem, which killest the Prophets:* So *a Prophet must not die out of Ierusalem.* Mat 19.37.

Illust. 1. He alludes here to this great Iudicatory; for a false Prophet was onely iudged at Ierusalem. By the great *Synedrion*, they iudged the Prophets, if they had beene false Prophets.

2 u *Talm. Ierus.* They iudged in this Iudicatory, *Zekin mamara senem rebellem*, a rebellious old man; such a one was *Aman, senex apostata*, an old Apostate, who strengthened the Sadducees. Those who having heard the conclusiõs of the *synedrion*, and would yet notwithstanding continue obstinate and draw away others, were condemned by this Iudicatory.

3 They iudged upon a tribe, if it made defection, and when to make warre, and when not,

Deut 27.18. The way how the *synedrion* tryed the false Prophets, (say the Iewes) was this. If he had threatned a iudgement

to

to come, although it came not: yet he was not a false Prophet for that: *for God* (say they) *is gracious, as he was to the Ninivites, & Ezekias.* But if he promised a good thing and it came not to passe, then hee was a lyer, For every good thing which God promised he performeth: so *Ieremie* tried *Ananias*, to be a false propher, because he promised a good thing to *Zedekiah*, and it came not to passe. Ier. 28. 13.

PARAGR. II.

Of the second Iudicatory.

THe second Iudicatory consisted of 23. persons, and they iudged of common criminal causes: they were called *Dine nephsheth, Iudices animarum*: because they *iudged of life* also. *Canon.*

The most hold that Christ, *Matth.* 5. alludes to these three Iudicatories, which were amongst the Iewes: but this cannot stand with the text, for Christ was speaking immediately before of murther, and sayes, *He who killes a man is guilty of iudgement.* In their least Iudicatory, they iudged not of murther, and when they assigne the third to *Gehenna*, they punished none in *Gehenna*: therefore Christ of purpose changes the phrase, which is to be marked, ἔνοχος ἐστι τῇ κρισει, is worthy of iudgement: So τῷ συνεδρίῳ, *of the councell*: but afterward in the accusative, ἔνοχος ἔσται εἰς τὴν γέενναν; is worthy of hell fire; therefore it it more probable which *Caninius* writes, that there was a fire alwayes burning in *Gehenna* to consume the filth, and the carkases cast out there, and Christ alludes to that fire.

PARAGR. II. *Diatriba* I.

The place where they sate.

THey sate in the gates of the City. *Canon. Illustr.*

Matth. 16. 18. *The gates of hell shall not prevaile a-*

Amos 5.15.

gainſt you. The gates were the places, where both their ſtrength was, and their councell ſate: Chriſts meaning is then, that neither the craft of the Devil, nor his ſtrength ſhall prevaile againſt his Church.

PARAGR. III.

Of the third Iudicatory.

Canon.
Illuſt.
y See the Chaldie Paraphraſt upon *Geneſis*, Gen. 2.

THe third Iudicatory conſiſted of three at the leaſt. The Iewes ſay, y *Quod Deus Sanctus & domus Iudicij eius fecerunt hominem, that is, that God and iuſtice have made man. Duo qui iudicant eorum non eſt iudicium, When two iudge they have no iudgement. Per domum iudicij eius*, they meane the Trinity of perſons, alluding to this Iudicatory which conſiſted of three.

In every village where there were but 120. perſons, this Iudicatory ſate.

They Iudged of inferiour things, as of whipping, and of goods, and therfore they were called *Dine mammonoth iudices pecuniarum.*

PARAGRAPH IIII.

Of the time when they iudged.

Canon.

THey iudged in moſt fit times, from the morning till the ſixt houre.

Confir.

Ieremie 21. 12. *Iudge ye iudgement in the morning. Salomon* pronounces a *curſe upon the land whoſe King is a child, and whoſe Princes eate in the morning*, Eccleſ. 10. as if hee ſhould ſay, *when they ſhould be iudging the people.* It was great iniquity then to condemne our Lord in the night.

Canon.

When they pronounced ſentence of condemnation they faſted.

Illuſt.

When *Naboth* was to be ſtoned to death, they proclaimed a faſt; they ſay, to looſe or ſave an Iſraelite, is as much

much as to preserve or destroy the frame of the world.

In executing of criminall causes, they did it with great deliberation; in other causes they needed not such deliberation.

Canon.

[a] Ther came foure causes before *Moyses*, in two of them he made haste, in two of them he made delay. The first was of those who were uncleane, that they might not eate the Passeover: the second was touching the daughters of *Zelophead*; in these two causes hee made haste: but when the cause of the blasphemer came before him, *Levit.* 24. and of him who gathered the sticks upon the Sabboth, in these two he said (*non audivi*, *I heard it not*) to teach the Masters of the *synedrion*, to expect what they were to heare of the Lord, before they gave sentence in weighty causes.

[a] Targ. Ionath. in Num. 9. 8.

When they iudged they sate.

Exod. 18. 14. *Why sit ye all the day long?* So 2 *Sam.* 7. 18. So *Psal.* 2. *He who sits in the heaven laugheth them to scorne*, that is, *who iudges*.

Canon. Conf.

The parties stood before the iudges, *Esay.* 50. 3. *Let us stand together*, that is, *pleade together*.

Canon.

The accuser stood at the right hand of him, who was accused.

Psal. 109. *Set an adversary, who may stand at his right hand*, to wit, to accuse. *Zach.* 3. 1. *Sathan stood at the right hand of Iesuah*, to wit, to accuse.

Confir.

Canon.

The deposition of the witnesses must be cleare and evident.

[a] They deponed after this sort. 1. they must testifie from their owne sight. 2. what day of the moneth such a thing was done. 3. what moneth of the yeare such a thing was done. 4. what seaventh yeare of the Iubilie.

Illust. a Talm. Lib. shoph. etim, id est, Iudicum.

The party accused spake for himselfe, he had not an Advocate to speake for him.

Canon.

Psal. 109. 7. *When he shall come to pleade, let him goe forth*

Conf.

condemned. And let his supplications be turned into condemnation. Whatsoever he spake for himselfe, or besought the iudges in his favour, it was all turned against him.

A comfort.

Our comfort at the last day, shall be this: that Sathan the accuser shall not stand at the right hand to accuse us: and that we shall have Iesus the iust as our Advocate to speake for us. *1 Ioh. 2. 1. 2.*

b *Moses Gerundensis.*

b There sate two scribes, one at the right hand of the Iudges, who wrote the sentence of absolution: another at their left hand, who wrote the sentence of condemnation.

Christ alludes to this forme, when hee sayes, *Hee shall set the sheepe at his right hand, and at the left hand the goats.*

After examination, they gave out sentence, the cheife Iudge said, *Thou N. art Tzaddick, iust, but thou R. art Rashang, ἀνάξιος, guilty. Numb. 35. 30.* wicked to die, that is, guilty. So *Psal. 109. 7.* such a one was called *Ben dinn, filius iudicij*, the sonne of Iudgement. (*Condemnare, iudicare, to iudge*: was of him who was iudged, and not of him who iudged, *activum, propassivo.* So, *Prov. 25. 6. Phil. 1. 23.*) *That thou may be pure when thou iudgest*, that is, when thou stands as it were to be *Iudged*, which the Apostle translates thus; *that thou may overcome when thou iudgest.* Why? because those onely who were pure overcame in iudgement.

He who was absolved, was said to stand in the councell, but the condemned, was said to fall. *Psal. 1. The wicked shall not stand in iudgement.* Targum, *they shall not be iustified.* The Latines following this phrase, say, c *Stetimus in senatu*, that is, *we prevailed* in the Senate.

c *Cicero.*

Canon.

The Greekes used other formes in absolution and condemnation.

Illust.

They gave to those who were absolved a white stone, ψηφος σωζων, *servans calculus*; *the saving stone*, the other was called ψηφος καταψηφιος, *the condemning* or *blacke stone.*

Iohn

Iohn Revel. 2. 17. alludes to this forme, *to him who overcometh, I will give a white stone.* The Athenians used to condemne to banishment, the guilty by an Oyster-shell, that was called ὄστρακον, and sometimes by an Olive leafe, and that was called φύλλον. Two things belong to the Iudge, iustice, and iudgement; when these two are ioyned together, *iustice* signifies the punishing of the wicked, and by *iudgement* the absoluing of the righteous, *Gen.* 18. *To doe iustice and iudgement.*

d *Stat. prolog. in Exod.*

PARAGR. V.

Of their fiue capitall punishments, which they call quatuor.

Cap. 10

There were foure capitall punishments vsual amongst them, Stoning, Strangling, Burning, and Beheading.

Illust. סקל

Those who denied the foundation or the Articles of the faith, called *gnichare ikkarim, fundamentorum fidei; cuphar bagnichar, negans fundamenta*, denying the foundation, these were stoned to death before the idolater, and the blasphemer *Levit.* 24. 14.

The Pharisees, *Iohn* 8. 5. that *Moyses* commanded the adulterer and the adulteresse to be stoned to death: but it is not expresly commanded in *Moyses* Law, that they should be stoned; but only that they should die the death.

The manner of stoning them was, *Deut.* 17. 7. *The hands of the witnesses shall be first upon him.* They went up on an high place, and the malefactours hands being tyed, one of the witnesses strooke him behind upon the loynes. If he died not with that blow, they tooke a stone as great as two men could lift vpon him: if he dyed not then, all Israel cast stones at him.

Where ever this phrase is found in the Scripture (say the Iewes) *his blood be upon him*, it is to be understood

of stoning, but where ever this phrase is found (*let him die the death*) and the punishment not set downe in particular, it is to be understood of strangling.

e *Targ. Ionath. in Levit.*

חנק

Their second sort of death, was strangling, *Chanek, suffocare, to choake.* It was done by wresting of a cloth about the malefactors necke, one pulling this way and another that way.

Those who were strangled for greater ignominy, hung upon the tree till night, and before the Sunne set, they were buried. *Deut.* 21. 22. this was called *Ents tahaliah, lignum suspendij, the hanging tree.*

The Romanes afterward changed this strangling into crucifying, and it was called *Zekaph, crucifigere, to crucifie,* and the crosse was called *Zekiph, crux, a Crosse,* and *Etz, arbor,* a tree, and *Etz Shenaim, lignum geminum, a double tree.*

Vpon the crosse, the malefactor was first hung up, and then killed, *Acts* 10. 39. but those who were strangled, were first killed, and then hung up.

f *Scal. Euseb.*

This crosse had foure things in it. 1. *Antexilium, the mayne tree.* 2. *Sedile, sedibulum, the tree whereon their feete were nailed* 3. *Lignum transversum, a cross tree,* whereunto their armes were fastned with cordes, and their hands nailed. 4. *Titulus,* the title, the place above his head where the inscription was put. It had not a fift part (as some doe thinke) called *Cornu,* whereupon they did ride (as it were) neither were they called *crucifixi* or *leap upon the crosse,* or, *ascendentes in crucem, to goe up into crosse,* because they went up to this *Cornu* but because they ascended upon *Golgotha,* the place where their feete stood. *Constantine* the Great, abolished first this kinde of death, for honour of Christ who suffered on the crosse.

Doctr.

Here the great providence of God is to be marked, although the Romans changed the forme of the death,

yet

yet they changed not the tree, because our Lord behooved to be made a curse for us, hanging upon a tree. Deut. 21. 23.

The consequents of sinne, are shame, paine, and the curse: Christ suffered all these upon the crosse; paine, for they racked and dis-joynted him, *Psal.* 22. 14. shame, he suffered (being naked) betwixt two theeves. 3. the curse, because he hung upon the tree. *Doctr.*

Because they were usually crucified upon the crosse, the Apostle, *Galat.* 6. 14. saies, *the world is crucified to me*; that is, the glory of the world which deceived the false Apostles, is nailed (as it were) to the crosse, and dead in my judgement: that I account nothing of it.

He who was condemned to this kinde of death, carried the crosse upon his necke, to the place of execution, from the judgement Hall. It was laid upon Christ, and he not able to beare it, therefore they compelled *Simon* of Cyrene to helpe him. He who bore this tree also, was called *Furcifer, quia ferebat furcam*, because he carried a tree, onely for ignominy and not for death.

It was from this custome of carrying of the crosse tree to the place of execution, that the phrase in the Gospell is borrowed, *Take up your crosse and follow me*, Matt. 16. 24.

¶ It was the custome of the Iewes, when they carryed one to execution, there went one before, speaking these words: *This man goes forth to be put to this kinde of death, for such and such a crime, done in such a place, in such a time, before such witnesses. If any man have any thing to say for his defence, let him come and speake now.* But the Romanes changed this forme, and put the cause of his condemnation in a superscription above his head, as in Christs crosse. g *Causab. sent. Bara.*

The superscription was in Hebrew, Greeke, and Latine: for it was the custome of the Romane Emperours when they subdued a people, to send their Edicts to them, in their owne language, and then in Latine. So

Pilate

Pilate being a Roman, puts up the inscription above Christ, in Hebrew, Greeke and Latine.

שרפ

The third sort of punishment, was called *Saraphe*, burning. *Levit.* 21. 9.

Afterward they used another sort of burning, which they called *Combustio animæ, The burning of the soule. Levit.* 19. *Igne comburetur. Let him be burnt with fire.* Jonathan the Chaldy paraphrast paraphases it thus; *Hee shall be burnt, powring in hote Lead at his mouth.*

The ground of this punishment they made to be this, because it is said of *Nadab* and *Abihu*, *Combusti sunt in animabus suis*; *they were burnt in their soules.* They say there was no burning in their bodyes; here wee see upon what ridiculous ground they institute this punishment.

הרג

Their fourth sort, was Beheading.

In all these sorts of punishments, when the malefactour was buried, if he had beene strangled, the cloath which strangled him, was buried with him; so the tree upon the which he was hanged, so the stone which stoned him, and the sword which beheaded him.

Afterward they added a fift sort of punishment, to wit, drowning. *Matth.* 18. 6, *It were better that a Mil-stone were hung about his necke, and he were cast into the sea. Mola asinaria.* The Mil-stones which they used were of two sorts, the first was *Mola trusatilis, a light stone turned about with a mans hand*: the second was *Mola asinaria, a heavy stone turned about by an Asse.* This they hung about his necke who was to be drowned, to make him sink the sooner.

He causes the wheele to goe over the wicked, Prov. 20. Some hold, that *Salomon* alludes hereto a forme of punishment used among the Iewes as the husbandman brake some sort of graine with the wheele, so they brake malefactors with the wheele; but *Salomon* meaning it

As

As the wheele turnes over, iuſt in the ſame place: So, as the wicked hath done, ſhall he paie to them.

PARAGR. V. *Diatriba* I.

Of the manner of putting malefactors to death.

THe place of execution was publique. *Canon.*

Bring him out, that all the people may ſee and ſtand in feare. *Conſ.*

It was iniquity then to beheade *Iohn* in the priſon: amongſt the Greekes, the place of execution was the priſon, which in their language was called *Nomi, the place of iuſtice.* *Illuſt.*

This place of execution, was called *Golgotha, the place of dead mens ſkulls*: becauſe the dead ſculles were rolled up there, which before was called mount *Gareb. The hill of ſculles*, becauſe the lepers and diſeaſed, were put out there: afterwards for deteſtation it was made the place of execution.

1 The gate by which they were carryed to the place of execution, was called *porta vetus, vel porta iudicij, the old gate, or the gate of iudgement*, they went out of it, who were condemned: the Apoſtle, *Heb.* 13. hath relation to this, *Let us follow him without the gate.* *Arias Montanus.* In the deſcription of Ieruſalem.

They were miſerable comforters to thoſe whom they executed. *Canon.*

k At the firſt they uſed to give them wine, when they were in the place of execution; *Give wine to him who is of a ſadde heart*: but afterwards they uſed to give him *Vineger mingled with gall*, to make his head giddie, that he might feele no paine; but Chriſt refuſed this. The Perſian Kings kept by them ſundry ſorts of poyſon, which they uſed, *either to haſten their death, or to mitigate their paine.* They had no proper officer, who executed the guiltie, for ſometimes the Captaine of the guard did it, there- *Illuſt.* k Ælianus, l. 4. de animalibus. c. 41. Ramſob. num. 1. Baro.

therefore he was called *mactator*, Gen. 37.39. Sometimes the Iudge, as *Samuel* killed *Agag*, 1 Sam. 15.33. and sometimes one of the guard, as he sent *Speculatorem* one of his pike-men to behead *Iohn*, *Mark*, 6.27. improperly translated a Hang-man.

PARAGR. VI. *Distribe* 1.

Of their punishments not Capitall.

Canon THeir punishments not capitall, were three, imprisonment, whipping, and mutilation.

Illust. Three things are necessary for the health of mans bodie. 1. motion. 2 *quies* or rest. 3. integritie. Imprisonment, is contrary to motion; whipping, is contrary to rest; and mutilation, is contrary to integrity of body.

Canon. They had two sorts of prisoners, free prisoners, and more straitly kept in prison.

Illust. Their free prisoners they suffered to goe out all the day long fettered, to worke, but caused them to come to the prison at night; *And they shall be gathered as the captives to the prison*: the morrow they were brought againe to their worke. So the Romane prisoners were suffered to goe abroad all the day, therefore *Paul* sayes, *He sought me out diligently*, 2 *Tim.* 1.18. if he had beene kept still in the prison, he might haue found him out easily, but he was suffered to goe abroad all the day. The malefactour was bound by the left arme; and the Souldier by the right arme, who went with him. *Seneca*, *Eadem catena tam reum quàm militem tenet*, *One chaine holds both the guilty and the souldier*.

Esay. 24.22.

m *Dresserus.* m These freest sort of prisoners, which we call *warders*, were warded within the City of Refuge: the Greekes called this prison ἄδεσμον φυλακὴν, a prison without fetters: and the Latines called these prisoners *comprehendinati*, *suspended*, because they were neither yet absolved, nor condemned, lying under some suspicion.

Their

Thein ſecond ſort of priſoners, were thoſe who were kept in fetters. *Pſal.*105. Such were the iron fetters which *Ioſeph* was put in, *In ferrum venit anima ejus*, his ſoule was in irons, *id eſt, in nervum ferreum, an iron band.* So *Pſal.*107. *vinctus afflictione & ferro*, bound with affliction and iron. And *Act.*16.14. the Greekes called this φυλακὴν *the inner priſon.* When they would ſtarve one in the priſon, they ſay, *Perdamus ligno* (*pro cibo ejus*) *& tollamus eum e terra viventium*, Let us give him wood for bread, and put him out of the land of the living, *Ier.* 11.19. By the firſt part, they meant to ſtarve him, and to eate the wood of the ſtockes if he would; by the ſeſond to kill him by the ſword; See the oppoſition, *verſ.* 22. The Chaldie Paraphraſt, *Mortifero veneno inficiamus cibum ejus*, Let us infect his meate with poyſon: this the Greeks called ἀναιρεσιν *ſublatio, a killing.*

PARAGRAPHE VII. *Diatriba* 2.

Of their whipping.

Canon.

THe Lord preſcribes in the Law, the number of the ſtripes, which muſt be given to the malefactor.

Illuſt.

*Deut.*25.3. *Forthe ſtripes ſhalt thou give him, but no moe.* They gave him uſually but thirty-nine ſtripes, not ful forty. 2 *Cor.*11.24. *I received thrice forty ſtripes lacking one of the Iewes.* The reaſon why they gave not full forty, was this; the whip wherewith they whipe them, had three thongs, and they gave him but thirteene ſtripes with it, which made thirty-nine, if they had given the foureteenth, they had exceeded the number preſcribed in the Law, which had beene forty-two ſtripes. If the Iudge had commanded to give twenty ſtripes, they were to give them but ſix blowes (which was three at a blow) if they had given them ſeaven, they had given twenty-one ſtripes, and ſo they ſhould have exceeded the Iudges ſentence.

Arbhagnim chaſid echad, Forty lacking one.

The

The forme of the Whippe.



n Buxtorf. Gram. Chaldaica.

n The malefactor, when he was beaten did neither ſit nor ſtand, but was bowed downe. *Deut.* 25. *The Iudge ſhall cauſe him to bow downe.*

2. His cloathes were pulled off.

3. He was bound to a ſtake fixed in the ground.

The Whippe had a handle of a palme long, thorow which was put a thong of Oxe leather double, which might be let up or downe, as we let up or downe a Stirrup, and it was fitted according to the bigneſſe of the malefactors body. If he were a big man, it was let out; if a leſſer body, it was made ſhort. Through this thong, went a thong of aſſe leather doubled, ſo one was doubled in two, and two in foure.

o Talm. Maccoth. c. 3. in Miſhnah.

o He received with this whippe three blows at once; the thong of the Oxe leather whipped him to the belly and the breaſt, for it was longeſt; the two thongs of the Aſſe leather, whipped his backe and the hinder parts; and they ſay, *Non condemnant eum niſi plagis quæ convenientes ſunt ad triplicandum. They condemne him not but with whipps agreeable to the number of three.*

1 King. 9. 12. Ezech. 2. 6.

They had another forme of ſcourging by Scorpions, *They ſhall be beaten with Scorpions*: this was a ſharpe ſort of thornes, of the which they made a whippe, which ſtung as if they had beene Scorpions: and *Ioſuah* alludes to this forme of whipping, *They ſhall be thornes in your ſide*: for they whipt them about the ſides, and not alongſt the backe.

PARAGR.

PARAGR. VI. *Diatriba* 3.

Of the punishment of Mutilation.

Canon.

THe Lord would have the same member cut off from the transgressour, which he cut off from his neighbour.

Eye for eye, and tooth for tooth, Exod. 21. 24.

Confir.

Illust.

The Greekes from this borrowed their ἀντιπεπόνθος, *contrary passion*, and the Latines their *legem talionis*, law of equality or proportion.

1

If he wounded a man (not cutting off any member of the body) and the man not able to worke, he payes foure things to him: first, his paine, secondly, his shame, thirdly, his healing: fourthly, his resting.

2

If he hurt him, and he rest not from his labours, he payes but three things: his paine, shame, and his cure, but not his resting.

3

If hee wound him in a place not seene, then he payes but for his paine and healing.

4

If he strike him and wound him not, then he payes onely for his shame.

5

If he hurt his owne Hebrew servant, so that hee rest, he payes three things to him, his paine, his shame, and his healing, but not for his resting, because he wrought to his master.

6

If he hurt his owne heathen servant, he payes nothing for his shame, because he was his slave, he payes nothing for his rest, because the labour was his owne, he payes onely for his paine and healing.

7

He who hurt his neighbours wife, hee payed for her resting and healing to her husband: for her paine, to her selfe. For her shame if it be seene, as in the face, a third to her selfe, and two parts to her husband: if in a secret place, he payeth a third to her husband, and two to her selfe.

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PARAGR.

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The Greekes from this borrowed their ἀντιπεπονθὸς, *contrary passion*, and the Latines their *legem talionis*, law of equality or proportion. *Illust.*

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He who hurt his neighbours wife, hee payed for her resting and healing to her husband: for her paine, to her selfe. For her shame if it be seene, as in the face, a third to her selfe, and two parts to her husband: if in a secret place, he payeth a third to her husband, and two to her selfe. 7

There

p Calius.

There is p *Talio æqualitatis*, a like in quality, and *Talio similitudinis*, a like in similitude. *Talio similitudinis*, is kept in *correctiva justitia*, in correcting justice; when one strikes his father, he is not to be striken that way againe, but to dye the death: *talio æqualitatis est in rebus, talio similitudinis, in actione & passione*, alike in equality, is in the matter, alike in similitude, is in action and passion.

Quest. When one smites out the eye of him that hath but one eye, whether should *talio similitudinis* be kept here, or *talio proportionis*? Whether should one of his eyes be puld out, or both his eyes?

Answ. Answere. *Talio æqualitatis*, should not be kept here, but *talio similitudinis*, he should lose both his eyes, because he deprived his neighbour of his whole sight.

The Iewes expounded this law, not *per talionem æqualitatis*, but *per talionem similitudinis*, and they said, how could one eye be pulled out for one eye therefore they interpreted the Law, *He shall pay the price of an eye*. This their interpretation, *eye for eye*, is like this: It is lawfull for a private man in revenge to pull out his neighbour eye: as false interpreters of the Law humors the hearers, establishing private revenge, which belongeth only to the Majestrate: so they would pleasure the rich by this interpretation, and benefite themselves: so they sought not them but theirs.

This mutilation was not cutting off of vitall parts, it was not cutting off of excrements, as haire, or nailes, neither of the deformities of the body, but of the integrall parts, as eye, tooth, &c.

q Calius.

The q Romans and Greeks, used to marke malefactors with a hot yron, these were called *stigmata*, and the Apostle alludes to this: *I carry in my body, stigmata Christi*.

r Plinius lib. 11. nat. Histo.

When they were marked in the forehead, r. *Plinie* calles those, *inscriptos vultus*.

PARA-

PARAGR. VI. *Distrib.* 4.

Of the torments used by the tyrants against the godly.

THere were two speciall torments used against them. *Ier.* 29 26. *Navis sugenis, the ship of their sucker.* This the Greekes called *σκαφίσμος, to enclose in a shippe.* In this torture, they put the man inclosed betwixt two boards straitly. In the meane while to preserve his life (while he should confesse) they gave him by a Cane, some * liquor to preserve his life: therefore it was called, *Navis sugenis*, and anoynted his face, setting it to the Sunne, that the flies might torment him.

Tympanismus, was the * stretching out of the person tormented, as if he had beene the head of a drum, then they beate him with cudgels to death. When *Baltasar* was killed by *Darius*, they beare him with cudgels this way to the death; and so the Christians were thus tormented, *Heb.* 11. In the dayes of *Nero*, they put a pitched coat upon the Christians, to make them burne the better, called *Tunica molesta, a troublesome coate*, and they burnt them in the night, to make them serve as torches to give light.

The Christians were called *Sarmentitij* and *Semaxij* in opprobry, because they were bound to a tree, made in the forme of an axel-tree, and branches set round about them, to burne them to death.

Canon, Conf. *Serra dissecti*, sawen. Heb. 1. Such a death the Hebrewes hold *Esay* was put to: inclosing him in a tree, and sawing it. Heb. 1.

* *Mel temperatum lacte.* Tost. Plutar.

* τυμπανίζειν.

Suet. in Claud.

u *Scal. in Euseb. Calius.*

PARAGR. VII.

Of their civill Contracts and Bargaines.

THe Lord would have his people to deale iustly betwixt man and man.

Levit. 6, 1. *Si mentitus fuerit impositione manus, If he lye in clapping the hand.*

It was their use, when any thing was given them to

Canon

Confir.

Illust.

be kept, by clapping of the hand to promise restitution thereof: this *depositum*, was called *pickadon*, *promise*, and the Apostle alludes to it. 2 *Tim.* 1. 12. παραθηκην, *He is able to keepe that which I have committed to him.*

t *Talm. seder moëdim de damasr.*

He was to purge himselfe by an oath, whether he kept the thing freely, or sought it to keepe, or received wages for keeping, or who gave wages to keepe it.

Canon.

Illust.

In taking their infestments, they had their owne proper ceremonies, *Psal.* 60. 4. *Over Edom I will cast my shoe*: here is an allusion to the custome of the *Iewes*, when they tooke their possession, they put a shooe upon their foot, or u a glove upon their hand. This pulling off was called *Chalitza, detractio, a drawing*, and he was called *discalceatus in Israel*, bare-footed in Israel. But this custome went out of use amongst them, and for this they tooke their sealing by a peece x of cloath, called *Sudar, unde emptio, Sudar, a buying.*

u Chaldy Paraphrast upon *Ruth*, translates a shooe, a glove.

x *Elias Levit. in Sudar.*

Whether the buyer or seller pulled off their glove or shooe it is not certaine. *Targum Ionathan* expounds it of the buyer, that he pulled off his glove or shooe, *Ruth* 4. *Et detrahebat chirotheeam dextræ suæ, & emebat ab ipso*: y *and shee drew off his right glove, and bought it from him.* Other of them referre it to the seller, *as I give to thee this glove or shooe, so I give this land to thee.*

y *Chald. Paraph.*

In their contracts and bargaines of morgaging their Landes, they used not Notars as we have; z but hee who was to buy the ground writ two instruments; the one he sealed with his owne finger; the other hee shew'd uncloſed to the witnesses, that they might subscribe and beare witnesse, which they did upon the backe of the uncloſed instrument: these two instruments were almost alike in all things, save only that in the sealed instrument, they concealed something from the witnesses; the things concealed were these, the price of the land, and the time of the redemption: these they concealed (for none knew

z *Scalig. in Eusebio, Ier.* 32. 7. 8. 9. 10.

these

theſe but the buyer and ſeller, in caſe that the *Goel* or next of the kindred, knowing the time of the redemption and the price; and the morgager not able to redeeme it at the day, it was lawful for the next of the kindred to have redeemed it; theſe two being concealed, there was place for the poore man to redeeme his owne land after the day: therefore they ſet downe in the inclofed inſtrument onely the bare diſpoſition without the price, or time of the redemption. So amongſt the Romans when they ſealed their latter Will and teſtamenes, they conceaſled the name of the heire, leaſt any wrong ſhould be done to him. a Caſtat.

In other affaires they had their Scribes and Writers, *Pſal.45.2. Ezech.9.2. Eſter 3.12.* Theſe, *Iudges 5.14.* by a poeticall deſcription are deſcribed *trabentes ſtyle ſcribæ*, drawing the Pen of a Scribe.

PARAG. VIII.

How they meaſured their ground.

THey meaſured their ground by a line. *Canon.*

Hence is the phraſe, *Deut. 3.4. Funiculus Argob, The line of Argob*, So. *Funiculus Domini, The line of the God of Iacob.* So, 2 *Cor.10, I went not into another mans line.*

Theſe were called *Chable midda, funes menſorij, meaſuring lines.*

This meaſure of the line or cord, in hotte weather it ſhrunke in, and in wet weather it ſtretched out; therefore in meaſuring of the Temple, and all thoſe things which belonged to it, they meaſured all by a reede. So, *Iohn* ſees the Temple, *meaſured by a golden reede.* Revel.21.

The cannon of the Scriptures, is that golden reede which meaſureth all things belonging to the Temple, it is not that *Lesbia regula*, which will ſhrinke in and reach out.

PARAGR. XI.

How the Ancients reckoned their yeare.

Canon. Confir.

Illust.

THey reckoned their yeares upon their hands: *prisedame comes with length of daies in her right hand, Prov. 3. 6.*

b Anton. Nebrissi.

b They reckoned upon their left hand, till they came to an hundred, and then upon the right hand, they reckoned their hundreths: his meaning is then, that wisedome gives length of dayes, even to an hundred yeares.

c Hieron. Ivvinian.

c *Hieronymus. Porro centesimus numerus transfertur a sinistra ad dextram, & in eisdem digitis numeratur, sed non in eadem manu. Truely the hundred number is transferred from the left hand to the right hand, and is numbered with those same fingers, but not in the same hand.* Ambrosius, d *Bona ratiocinatrix velut ad centuplum thesaurum peruenit, semper a sinistra transfert aliquid ad dextram, A good counter, stretching out his hand, as to an hundreth, transferres from the left hand, something to the right hand.* So the Poet writes of *Nestor*, (e *Sua dextera computat annos*) *he counts his yeares upon his right hand.*

d Ambros.

e Iuvenal.

Marke the forme of their reckoning upon their left hand, apply the toppe of the little finger, middle-finger, and ring finger, to the six numbers upon the palme of the hand, then by stretching out of the fingers againe they make other three, which make up all the simple number under ten.

In the composed numbers, apply the thumbe or the fore-finger, to any of the numbers set downe in the programme, yee shall rightly know the number: as ioyne the toppe of the thumbe with the top of the fore-finger, and these make thirty.

Vpon the right hand, put the top of the fore-finger to the midst of the thumbe, and these make an hundred and so forth, as ye may learne by the programme of the two hands set downe here.

The



The thumbe they called it *holy*, becauſe the high Prieſts thumbe was conſecrated with blood.

[f] The little finger was called the *finger of incenſe*, becauſe the high Prieſt meaſured incenſe with it.

The ſecond finger, was called the [*] *infamous finger*, *Eſay* 58. *They point with the finger*, [g] The Grecians called this ὑμνιζειν, *id eſt*, *pertinaciter digito ad gallinæ ovæ concoperint.*

[f] *Calist.*

[*] *Digitus infamis.*

[g] *Alexander ab Alex.*

PARAGRAPHE X.

Of their meaſures and weights for liquid and dry meaſures.

GOD appointed weights and meaſures, that there might be righteous dealing among his people; without which the Common-weale could not ſtand.

Canon.

Prov. 20. *Ye ſhall not have a weight and a weight.*

Conf.

There is two ſorts of Iuſtice, diſtributive and commutative.

Illuſt.

tative. Distributive iustice, obserues *medium Geometricum*, but commutative iustice, keepes *medium Arithmeticum*: in weight, number, and measure.

Arithmet 4 6.10. *Geom* 4 0.9.

In distributive iustice, we obserue no *medium Arithmeticum*, of which the Philosopher propones an example: A man bids so many guests to his house, and sets two loaves before them, they are too few, then he sets ten before them, they are too many: he must not take *medium Arithmeticum*, as a midst here, to set six before them, but *medium Geometricum*, or *medium respectu conuiuarum*, a midst in respect of the guests: to give every on as he needed.

Quest. When we pray, *Prou.* 30.8. *Da mihi victum necessarium*, *Giue me the measure of Bread*, whether seeke we *medium Arithmeticum* or *Geometricum* here? *Answere*, We seeke not *Arithmeticum* but *Geometricum*, for all should not be alike, but that every one should have foode meete for his condition: So *Prou.* 31.15. *She giues by portions to her seruants.* But when the *Manna* was parted, and every one gat his *Omer*, *Exod.* 16.16. then it was *Arithmeticum medium*. So, *Deut.* 25.13.14. *He shall not haue a stone and a stone*: this obserues *Arithmeticum medium*.

Canon. Commutative iustice is the pillar which upholds all things.

Illust. The generall grounds of this *commutative* iustice, are first, *Quod tibi fieri non vis alteri ne feceris*, *do not to another, which thou wouldst not haue done to thy selfe*, *Mat.* 7 12. secondly, *he that he labours not, shall not eate*, 2 *Thess.* 3: thirdly, *the workeman is worthy of his wages*, *Luke* 10.7.

The morall ground of Measures. The particular grounds, are weights and measures, which are necessary in the Church. 2 *Chron.* 23. First for mans life, as in Physicke: for without measure and weight, the Physitian might kill where hee should saue. 1 *Tim.* 5. vse a little wine for thy Stomacke: So in husbandrie. *Leuit* 17. *According to the measure of the seede, the price of the ground shall be valued.* So the Scripture shewes

shewes us the strength of *Goliah*, by the weight of his armour: therefore *wisedome* 11. *God hath made all things in number, weight and measure*, And, 1 *Cor.* 10. *God layes no more upon us, than we are able to beare.*

Canon. The naturall ground of measures.

The ground of dry measures is the Barley corne, and of the wet measures the egge.

Illust.

Because the Barley corne, is the beginning of dry measures, therefore *in account* is called *shior*, from *shior*, *the barley corne*: six barley cornes makes an inch, foure inches make a palme, three palmes make a spanne, three spannes make a cubite.

Canon.

A cubite was either the cubite of the Sanctuary, or the common cubite, called *cubitus viri*, *the cubite of a man.* *Deut.* 3. or *cubitus decurtatus*, *a lesse cubite.*

Illust.

The cubite of the Sanctuary was an hand breadth more than the common cubite.

The common cubite was from the point of the elbow, to the toppe of the middle finger.

Cubitus decurtatus, was from the point of the elbow, to the roote of the finger, *Iud.* 3. 21. *Ehuds* dagger was of this cubite.

Because the cubite was the usuall measure, therefore *Ier.* 50. 13. saith, *Cubitus avaritiæ tuæ venit*, *the cubite of thy avarice is come*, that is, in that same measure, that thou hast done to others, in that same measure, it shall be measured to thee againe.

The cubite was of their greatest measures.

Ezech. 27. 11. *And Gammadim were upon thy walles*: that is, *tall men*, or, *men of cubites*, because it was one of their largest measures; or, men of cubites, because they measured many things by the cubite. So the Sabæans, (lying betwixt the Persian and red Sea,) *Esay*, 45. 15. are called *men of measures*, because they used much merchandize: or *Gammadim*, those of *Phœnicia* which lay out in the forme of a cubite.

The common weight, was called *Lapis Regius, the Kings ſtone*, 2 *Sam.* 14. 25. their ſmaller weight, was the weight of the ſhekle, this was called *Siclus ponderalis, the ſhekle of weight*, as the other was called *Siclus nummarius*, the penny ſhekles. *Abſolons heyre weighed two hundred ſhekles*, which is foure pounds and two ounces. 2 *Sam.* 14. 24. *David* bought of *Araunah* a peece of ground *for fifty ſhekles*, but 1 *Chron.* 21. 25. he bought it for *ſixty ſhekles*, keeping the proportion of gold to ſilver, twelve to one: one of gold, and twelve of ſilver.

PARAGR. X. *Diatriba* 1.

Of their Shekle.

Canon. GOD to avoide all ſort of falſe dealing, tooke order for their money, that the Shekle and Gerah ſhould be ſo much.

Illuſt. The Shekle was thein moſt uſuall money, therefor ſometimes the Shekle is ſet downe, and not the mettall, as *Exod.* 30. *They ſhall give halfe a ſhekle*, to wit, of ſilver. Sometimes the mettall is ſet downe and not the Shekle. *Matth.* 26. *They gave him thirty peeces of ſilver*: that is, ſhekles of ſilver: thirdly, when the number and the mettall is ſet downe, and not the ſhekle: *Gen.* 20. 16. *Dedi mille argenteos fratri tuo, id eſt: ſiclos argenti, I have given* 1000. *peeces of ſilver to thy brother*, that is, *ſhekles of ſilver.*

Canon. He would not have them to falſifie their coyne to make their ſhekle great, *Amos* 8. 5. or to mixe it with droſſe, *Eſay* 1. he would have it *gwobber laſocher*, *tranſitus intu mercatores*, *Current money amongſt merchants*. It is called *nummus a νόμος, & eſt tanquam fideiuſſor*, when it is falſified it brings *generalem in-aqualitatem.*

Ezech 45. In the dayes of *Ezechiel*, the price of the money was augmented, the ſixt part, as *Mna ſacra*, at the firſt was 100. but in *Ezechiels* time 120. So the common *Mna*, at the

the first, was but 50. but in his time 60. So that in time of scarcity of money (as in this time of the captivity) the magistrate may augment the value of the money.

PARAGR. XI.

Of their Marriage.

BArrennesse, was a curse amongst the people of God. *Psal. 78. 36.* (*The Virgines were not praised*) that is, they were not married, this is spoken to their shame. *Canon. Cons.*

When they were married, they were said to be praised, and the house of marriage was called by the Hebrewes *domus laudis*, the house of praise, and when they had children, *their reproach was said to be taken from them, Luke 1.* *Illust.*

But *Iephte* vowed his daughter a Virgin. Answere, he vowed her not a Virgin, but sacrificed her, for the Text should be read, *And they went out yearely to lament her*: So the Chaldie paraphrast readeth it, and most of the ancient Iewes: and it was long after this ere virginity was professed amongst them, of whom Christ speakes, *Some are Eunuches for the kingdome of God*, [i] such were the Essæans, and *Origen*. *Obiect.* h *Targ. Ionath.* i *Ioseph. de Bell. Iud.*

But *Iephte* is commended, *Heb. 11.* for his faith, how could he then have sacrificed his daughter? Answer, There are many of the Saints commended there, who committed other wayes great sinnes. *Obiect.*

The maides before they were married, used upon the day of expiation (cloathed in white cloathes) to goe forth and dance in the vine-yards, and they said: [k] *O young men lift up your eyes, and see whom of us all ye will make choyce of, looke not to beauty, because it is deceitfull, nor to riches, because they take their wings and fly away; but praise her who feareth the Lord.* *Ieremy* in his Lamentations hath relation to this, *Lam. 1. 4. Their virgines mourne, neither dance they.* k *Talm. tertia sedar Naschim.*

PARAGR.

PARAGR. XI. *Distribu* 1.

The time betwixt the affiancing, and the mariage.

Canon. BEtwixt the affiancing and the mariage, they intervened a long time.

Confir. *Gen.* 24. *Let her stay with us dayes or tenne.*

Dayes, put absolutely, signifie a yeare, *Gen.* 8. *At the end of dayes*, that is, of a *yeare*. So *Targum* paraphrases the place, *Gen.* 24. *dum decem menses*: but *ten*, when it is referred to monthes, signifies dayes, *Levit.* 16. 7. *In the seventh month the tenth*, that is the tenth day: but referred to yeares, it hath relation to monthes: *Let her stay with us a yeare, or at the least tenne moneths.* What sense were this, *or at the least tenne dayes?* The reason of this accompt was, because they had not the moneths distinguished by names, as after the captivity.

Illust. 1 *Targ. Jonath.*

Canon. The man gave the dowrie to the woman.

Confir. *David* being but poore 1 *Sam.* 18. 24. *Gave so many skinnes of the Philistims*, So *Sechem* askes, *Gen.* 34. 12. *What dowrie they would aske of him.*

Illust. m *Elias Levita.* m The Bride brought onely to her husband, her cloathes, ornaments, and jewels. *Nedunge*, this was *dos muliebris*, *the womans dowrie.*

Canon. Conf. They were not exorbitant in their dowries.

Exod 22. 17. *Pecuniam penditopreut est dos virginum*, *Weigh thy silver according to the dowrie of the virgines*; and this they gathered to have beene *fifty shekles*. *Deut.* 22. 29. *Then he shall give who hath layen with her fifty shekles.*

PARAG. XI. *Distribu* 2.

The time of their mariage.

Canon Confir. THeir mariages were in the night. *Matt.* 25. 1. *Luke* 12. *And at mid night the virgins came to wayte for the Bridegroomes returne, with lampes in their hands.*

They

They used solemne words in their marriage.

Canon.

Illustr.

[n] *Esto mihi in uxorem secundum legem Moysis & Israel: & ego juxta verbum Dei colam te, honorabo te, alam & regam juxta morem qui colunt, honorant, & regunt uxores suas fideliter: do autem tibi dotem meam centum & ducentos denarios (id est 50. siclos) quantum alimentum tuum, & vestitum atque sufficientem necessitatem tuam, sicut consuetudinem universæ terræ*, that is, *Be thou a wife to me, according to the Law of Moses and Israel, and I shall worship and honour thee, according to the word of God: I shall feede and governe thee, according to the custome of those who worship, honour, and governe their wives faithfully: I give to thee for the dowrie of thy virginity 200. pence, (that is, 50. shekles) as also thy foode, cloathing, and thy sufficient necessity: Also a knowing of thee according to the custome of the whole earth.*

[n] Talm. Babylon. Solennis forma cum sponsandis sibi uxorem. Exemplar instrumenti dotis ab Judæorum ex Talm. Babylonico transcriptum, ex Cornelio Bertramo, in quo hæc verba.

Here marke first how the Scripture hath relation to this forme of speech, 1 *Pet.* 3. 7 *Honour your wives as the weaker vessels.*

Secondly, he promises to his wife according to the Scriptures, *Num.* 30. *Victum, amictum, & debitum tempus, Meate, cloathing, and the time of knowing her:* which the Apostle calles, 1 *Cor.* 7. 3. *Due benevolence,* and here by modesty of speech, it is called, *via omnis terræ*, *Gen.* 19. *We have none to goe in to us after the way of all flesh.*

The marriage was perfected by three things.

Canon.

Illust.

[o] Talm. tertia sedar Kiddushim de sponsalibus.

1.° *Bikesebh, argento, with silver*, 2. *Vbishtar, scripto*, from *satar numerare*, which is *to write*, 3. *Behia, hoc est coitu, in knowing her.* Hence is that saying of theirs: *Quid sunt uxores, & quid concubina, uxores sunt cum instrumento, dote, & sponsalibus, concubina neque cum hac nec illa. What are wives, and what are concubines: the instrument, dowrie, and wedding, make a wife, but the concubines have none of these.*

Canon.

The Bride in token of her subjection, covered her head with a veile.

There-

Conf. Gen. 24. 65. *Therefore she tooke a veile and covered her selfe.*

Illust. When she was a maide, she put a veile upon her face.

Hieron. *Illa sit tibi amabilis quæ procedens in publicum, uno oculo qui via necessarius patenter egreditur*, that is, Let her bee amiable to thee, who going in publike, goes fearfully with one eye open, necessary to the way. This veile was taken off her face in the day of marriage, therefore it was called ἀνακαλυπτήρια, *Detexta*, by the Greeks, because that day she went with her face uncovered, and the gifts which were sent to her, were called ἀνακαλυπτήρια. The veile which covered her face in her Virginity, was a token of her modesty; so the veile which covered her head when she was married, was a token of her subjection, *Num.* 5. 18. therefore when her husband was jealous of her, shee is commanded to stand bare-headed before the Priest, untill she be cleared of that suspition, as not being under the husbands subjection all that time.

Tertul. de Veland. Virg.

Canon. Conf. The speciall friends of the wedding were παράνυμφος, *the conveyer of the Bride*, and παράνυμφος, *the conveyer of the Bridegroome.*

παράνυμφος, was called the bridegroomes companion, *Sotius ejus*, and by the Chaldies, *Shoshebrinim*, *suij socij*, *companions.*

Illust. When the Bride was brought to the Bridegroomes chamber, she was brought, *Per νυμφαγωγὸν*, and the Bridegroome was conveyed, *Per παράνυμφον*, him the Latines called *Auspex*, *inde bonum auspicium*: the rest who were at the marriage, were called the children of the wedding. *Mat.* 9. 13.

The witnesses who conveyed them, kept the chamber that night, upon the morrow they received the tokens of her virginity and kept them. If afterwards her husband was jealous of her that she had not beene a maide when he married her; the witnesses were to produce the sheete

Deut. 22. 15.

called

called סודר, and the father was to shew it before the judges. The father himselfe had not the keeping of the sheete.

¶ Talmud. in tertia sedar Nashim. id est mulierum.

Their marriages lasted seaven dayes.

Canon.

Iudg. 14.17. *Then Samsons wife wept seven dayes, whilst the feast lasted.*

Confir.

As their marriages lasted seaven dayes; So they appointed seaven dayes for mourning at their burials: as they called marriage, *Gen.* 49.31. *Via omnis carnis, the way of all flesh.* So, death is called, *Ios.* 23.14. *Via omnis carnis, I go the way of all flesh*: and they appointed seaven dayes as well for the one, as for the other.

Illust.

At their marriages, they propounded questions and riddles.

Canon.

Iudg. 14. *I will put forth a riddle unto you, and if ye can declare it within seaven dayes of the feast.*

Conf.

The Greekes from them learned their ἀινίγματα, *hard questions*, and their προβλήματα, *questions to moate.*

Illust.

When they were married, they prayed thus for them, *Ruth* 1.4. *Det Deus vobis requiem, God give thee rest.* And the Heathen when they were married said, *Est in porta, He is in the haven.*

The women after they were married, went seldome abroad.

Conf.

Psal. 68. *Habitatio domus dividet spolia*, that is, *the women, who dwelt at home divided the spoyle.* So *Tit.* 2. 5. They were called οἰκουρούς, *domiporta.*

Illust.

The Greekes called them, οἰκουρούς, *home-setters*, and οἰκωφελεῖς, *house bearers*, and the Latines *Casaria, dwellers in cottages*: the Heathens painted before the modest womens doores, *Penne sitting upon a snaile, Quæ domiporta vocatur*, called a *house bearer*, to teach the matrones to stay at home, & to carry their houses about with them: So, the Virgines were called by the Hebrewes, *Gnalamoth absconditæ, hid*, and by the Greekes κατακλείστη: *shut*

¶ Canfab. com. Baron.

up

up, and the places of their abode. *Matth. Cell. 2. chap. 16. miles, virgines tollet.*

Contrary to these are whores, *Prov. 7. 12.* now she is in this corner, and now in that: therefore the Chaldies call an whore *egredientem, aperientem hara, going forth*, and a whore the daughter of a whore, [f] *egredientem filiam egredientis, a goer forth the daughter of a goer forth. Gen. 34. Should he make our sister as a whore? Targ. ne fiam exeuntem foràs.*

[f] *Targ. Sepher Gnalamoth.*

PARAGRAPHE XL. *Distribas.*

Of their Divorce.

Canon. Conf.

THe man gave the bill of divorce to the woman. In their corrupter times, the woman gave also the Bill of Divorce to the man.

Mar. 10. 12. And if the woman put away her husband.

[t] *In the time of Herod the great, his sister Salome gave to her husband Costobarus, the first bill of divorce. Amongst the Romans it was usuall for the women to give their men the bill of divorce.*

[t] *Scal. ager in Euseb. Illust.*

[u] *By the Attick law, they had two distinct names: if the man put away his wife, it was called ἀπόπεμψαι, to send her away:* but if the woman went from her husband, it was called *ἀπολείπειν, to leave him*: the reason why the man was said *ἀπόπεμψαι*, was, because he had the authoritie to cast her out, for the house was his: she was said onely *ἀπολείπειν, to leave him* and go her waies out of the house, & also was said *ἀπογράφεσθαι ἀπολιπόντα. Quando mittebant repudium viro, when she sent the divorcement to the man*: and *allio diverty the act of divorcement*, upon the mans part, was called *ἀποστασιοῦν, the accusation of putting away.*

[u] *Aristoph. in Nebulis.*

The Bill of divorce, was called *Sepher keritoth, sebeda dimissionis, the Bill of letting goe*, and it was written after this

this sort. [a] *Tu N. Esto expulsa a me, & sis libera, & domina tui ipsius, ad abeundum & nubendum cuivis viro cuivis; & nemo rejiciatur propter nomen meum; hoc sit libellus repudij, & epistola dimissionis juxta legem Mosis.* That is, *Thou N. goe thy way from me, and be free and Mistris of thy owne selfe, to goe to marry whom thou wilt, and let none be refused for my name, this shall be thee bill of divorce, and the Epistle of putting away, according to the Law of Moses.*

[a] Talm. Tract. Gittin cap. 9.

Christ objects to the Iewes, *Mat.* 5. 31. how they used to give to their wives the bill of divorce, having relation to their traditions in the *Talmud* (for although the *Talmud* was not all gathered together till long after Christs death, yet it was taught in their Schooles long before; in *Sura, Naharda*, and *Pumbedithe*, and they had severall Treatises of it.

Our Saviour Christ saith, *He who puts away his wife, and marries another, commits adulterie*, and if she marry another, she commits adulterie, *Deut.* 24. 4. *Hitsameah*, is such a composition, that implyeth both, *The defiling of her selfe and her husband* who put her away.

What are we to thinke of this law of divorce? Answ. Christ saith it was permitted to the Iewes for the hardnesse of their hearts. *Solon* being asked, whether hee had given the Athenians the best lawes or not? answered, the best that they could suffer. The wise Law-giver in policie, accommodates his lawes to the constitution of the people, as the Shooe-maker makes the shooe for the crooked foot. The wise men amongst the Iewes, approved never this divorce. *Ben Sirah*, being asked by one, who had a great shrew to his wife, if hee might divorce with her for that, answered, *Or quod cecidit in sorte tua rade, illuds, Be content with her and seeke not another.*

Quest.

It was usuall for the men among the Iewes to have many wives at once, but not for the woman to have many husbands at once.

Canon.

If

Object. 1 Tim. 5. 9. *If she had been the wife of one husband*; the Apostle meanes not here, if a widow marry againe, then it may seeme that she hath had more husbands at once?

Answ. There are two sorts of digamie; direct digamie, when one hath two at once, this was never permitted to the woman; indirect digamie, when one being put away, they marry another, and in this sense, the woman may be said to have had two husbands: by the Law of God shee might not divorce from her first husband; but it was permitted amongst the Iewes, and commanded amongst the Gentiles. *Iure humano, according to the law of men*, she was the wife of the second husband: but *non diuino, according to the Law of God*, of the first husband.

The polygamy of the Fathers seemes not to have had a mid-time, betwixt fornication and adultery, *Mal.* 2. 10. *They shall commit adultery, and shall not increase*. This seemes to be spoken of polygamists and not of adulterers: for it was no punishment for adulterers to get children, but the polygamist of purpose, married many wives, that they might multiply children. 2. This word *commit adultery*, is taken sometimes largely, as in the seaventh commandement; as well for fornication as for adultery, so here it may be taken for polygamy although it be not properly adultery: So incest is called fornication, 1 *Cor.* 5. *when a man lyes with his mother in law*: the lesser for the greater, so here, the greater includes the lesse.

Man doth something which agrees to him, *Ex natura generis*, as hee is a living creature to beget. 2. he doth something which agrees to him, *Ex natura speciei*, as to beget a reasonable creature, this hee doth as a man. 3. hee doth something as a faithfull man: marrying his wife he represents Christ, & she represents the Church. Although polygamy crosse not the two first ends, yet it directly crosses the third end, for as Christ hath but one

wife,

wife (his Church,) so should the faithfull man have but one wife.

PARAGR. VII.

Of their Feasts.

THe Iewes were more excessive in their feasts, than the Heathen.

For all their tables are full of filthy vomitting, Esay 28.8. no place is cleane. So, *Hosea 7. 5.*

Canon.
Iewes.
See the Marginall note of the English Bible.
Conf.
Illust.
Persians.

The Persians were very moderate in their feasts: they dranke in their first service onely water out of the river *Choaspis*; and in their next service wine. *Esth. 1.10. when Assuerus was in his wine he sent for Vashti*: that is, when he was in his second service, and not when he was drunke as it is commonly taken; for they had there ὀινοπλοι *inspectores vini to looke upon the wine, Esth. 1.8.* who marked the guests at the feasts, & suffered none to force others to drinke: these were called also ὀφθαλμοι, *the eyes of the feast.*

Babylonians.
y *Fuller. Misc. Scalig. in Euseb.*

The Babylonians in their feasts exceeded more: in their drunken feast y *Shaka, Ier. 25.26.* all beastlinesse was committed; the servants were Lords of misrule, all the time of this feast: at this feasts, *Baltasar* was killed.

Canon.

Confir.
Luke 7.38.
Ezec 23.41.

The Iewes in their feasts, powred oyntment upon their guests and kissed them.

Let not oyntment be wanting to thy head, Eccles. 9.8. David describing a flatterer, points at these two; the kisses of a flatterer, *Et oleum peccatorum, and the oyle of sinners.*

Canon.

They used in their feasts, to give their flatterers a pastie baked with hony, *Subsannationum vstulatæ placentæ, the baked pasties of scoffings*: So, *Psal. 35.5. with the false scoffers at cakes*, or banquers.

Illust.

Gnug, is called a *pastie*, and *Gnugeth*, *flatterers*, because in their feasts they threw a *pastie* to these *parasites*: hence *Math. 4.* the Devill in the Syriacke is saide, *akal kartha*,

comedere accusationes, to eate accusations, it should not be translated *Divulgare accusationes*, to proclaime accusations. The Greekes called these παρασιτους, lovers of pastie; and parasites: They had two sorts of them, the first *communis parasitus*, the grosse parasite, & ὑποκοριστικος. who did things with a great shew of honestie: The Latines called them, *Amici mensales*, board friends.

Canan. At their feasts they burnt Incense for their guests to smell.

Confir. *And satest upon a costly bed, and a table prepared before it, whereupon thou hast set mine incense & mine oyle. Ezec. 24.4.*

Illust. The Church alludes to this forme; *My spikenard sendeth forth the smell thereof, Cant. 1.12.*

The times of their feasts were, first at the weyning of their children, as *Isaac*, and *Ismael*. 2. at the making of their covenants, as *David*, and *Abner*, 2 *Sam.* 3. thirdly, to shew their glory, as *Salomon*, 1 *Kin.* 3. So, *Assuerus*, *Est.* 1. 2. fourthly, upon their birth dayes, as *Pharaoh*, *Gen.* 40. and *Herod*, *Marke* 6.5. fiftly in the day of the coronation of their Kings, *Hos.* 7.5. *Thou is the day of our King.*

Canon. They dranke their Wine in a triental cup, containing halfe an English pint.

Conf. *I will take the cup of salvation, and call upon the name of the Lord, Psal.* 116.13.

Illust. z *Buxtorf ex Beza Rabbino fol.* 252. *Gram. Chald.* z Therefore they say he who drinkes all the cup at one draught, *Galosu est*, *he is a glutton*: hee who drinkes it at two, *Vivit secundum viam terræ*, that is, *as a civill man*: but he who drinkes it at three. *Est elato spiritu*, *he is proud.*

The Wine which they dranke (when it excelled) was described by two properties: first, *Cant.* 6.9. *Loquitur in labijs dormientium*, *it speakes in the lippes of the sleepers.* 2. *Prov.* 23. *Ibit per rectitudines*, *that is*, *agreeable for man.* So, *Cant.* 6. *Vinum ambulans in rectitudinibus*, *id est*, *conveniens homini*; *wine going upright*, *that is*, *agreeable to man.*

a This

[a] This Wine which they drunke when it was not mixed it was called *Chamra chaja*, יין חי, *vinum vivum, quicke wine, Prov. 9. 5.* when it was mixed, it was called *Chamre marta, vinum dilutum, ſeyled wine*: when it was mixed with ſpices, it was *Miſhab, miſtum, mixt, Iſay 5. 22.*

They uſed to coole their wine with ſnow out of Libanus.

As the cold of ſnow in the time of harveſt, Prov. 25. 13.

They had their taſter, who taſted their Wine, the Greekes called him οἰνοχόος, *the taſter*; and ἀρχιτρίκλινος *the chiefe of the feaſt*: in the Arabicke, he is called *Caput diſcubitus, principall for the ſitting*: & the Latines called them, *Mediaperatores, who ſet downe Lauers for their drinking*: the Hebrewes ſay, [*] *Vinum eſt domini, ſed bonitas eſt pincernæ, the wine is the maſters, but the goodneſſe the drawers.*

Their common ſuppers were of hearbes.

Better is a Supper of hearbes, Prov. 17. 15.

This *Pleatus* called *Cenam terreſtrem, an earthly ſupper.*

They were not great eaters of fleſh: therefore he was counted a glutton amongſt them, who eate, *tartemar carnis, a pound of fleſh, Deut. 21. 18.* and dranke *ſegnum vini a quart of wine*; the Latines called this common fare, *menſa neceſſaria, a neceſſary board*: [c] The Fathers before the flood, lived upon hearbes, but after, they will have garlicke, leeke, fiſh, cucumbers: nature is content with little, but grace with leſſe.

They had but two meales in the day, their dinner and their ſupper: their dinner was ſhort, but their ſupper continued longer time, and then they made their greateſt cheere.

Hence it is called a *ſupper* & a *great ſupper* in the Scripture, *Luk. 14. 16.* The Greekes exceeded more: firſt, they had their ἀκράτισμα or *breake faſt*. 2. their ἄριστον or *dinner*. 3. they had their δεῖπνον or *beaver*. 4. δόρπον, their *ſupper*. 5. δεῖπνον ἀπολύτικον, *their diminſorie ſupper.*

a *Avenn. Lexicon Hebraic.*

Canon.

Conf.

* *Talm. lib. Chag.*

Canon.
Confir.
Illuſt.

b *Vide Munſters Lexicon Chaldaicum.*

c *Varr. de re Ruſt.*

Canon.

PARAGRAPHE XII. *Distribu.* 1.

Of the forme of their Tables, and sitting.

Canon. THeir Tables were round, like the forme of an halfe Moone.

Confir. *Cant.* 1.12. *In discubito suo circulari*, at his round table. So, *Thy children shall be like Olive plants round about thy Table*, *Psal.* 128.3.

Canon. They sate in beds round about the table, three in a bed, and sometimes foure.

Conf. *Thou satest gloriously upon a bed, and the Table was prepared before it. Ezec.* 23.41.

Illust. They had three sorts of beds. 1. their sleeping beds. 2. Their dining beds, in which after meate, they used to rest themselves, 2 *Sam.* 4.5. *Et ipse cubabat sublimi lectulo diei*, who slept on a bed at noone, the Greeks called them ἀναβολια *resting beds*, ἀπὸ τοῦ ἀναβάλλεσθαι, *because they use to take a soft sleepe*: ἐπὶ τῶν κοιτῶν ἀναπαυόμενοι, *post cibum lectulis recubare*, this we call a *nappe*: so sometimes they call the rest ἀνάκλισιν, *a prandio interquiescere*, *to rest after dinner*, therefore *prandium*, *a dinner*, was called ἄριστον, παρὰ τὸ ἄρι, *meridianum*, *the noone time*. 3. Their sicke beds, called γριββάρια, ἀπὸ τῆς ἀρρωστίας βαστάζειν, because their feete hang downe when they were carried in those beds.

d *Casina.* 4 Their Chambers were called τρίκλινια, because there were *three beds* in one house, sometimes τετράκλινον, because *foure beds* were in the house, sometimes ἑπτάκλινον, *seaven beds*, sometimes εἰκοσάκλινον, *twenty beds*.

Their beds were likewise called τρίκλινα, because they used to sit *three in a bed*, and sometimes foure, as *Horat.*

e *Horat. lib. Epist.* e *Sape tribus lectis videas cenare quaternos.*

That is,

Foure on three beds, you oft shall feasted see.

Canon. They washed their feete before they entred into their beds, least they should defile them.

The woman ſtood behind him, and began to waſh his feete.

The Hebrewes have a ſaying, *Prepara te in veſtibulo, ut poſſis ingredi triclinium, prepare thy ſelfe in the entry, that thou mayeſt goe into the bed:* and the Greekes had their παρονιπτας, *their feete waſhers.* All the time that they ſate in the beds at dinner or ſupper, they ſate bare-footed, and he who roſe from the table, called for his ſhooes [f] *Et ſolcas poſcit, he asked his ſandals.*

After they had waſhed their feete, they uſed to anoynt them, *Luk.*7.36. this was phyſicall for the ſtopping of the pores which were open then,

When they did ſit at meate, he who was beſt beloved, leaned in the boſome of the maſter of the feaſt, *Iohn the beloved Diſciple, who leaned in the boſome of Chriſt.*

From this cuſtome, is that ſpeech borrowed, to be in *Abrahams boſome*, to ſignifie the familiarity and ſociety which the Saints of God, ſhall have with the Father of the faithfull in heaven: as alſo to ſignifie the unity of eſſence, betwixt the Father and the Sonne. The Apoſtle ſaith, *He came out of the boſome of the Father.*

This kinde of ſitting, is called by the Chaldy Paraphraſt, *Haſhibbath ſhemal, diſcubitus ſiniſter*, becauſe they *leaned upon their left elbow*: then their right arme was under their beloveds necke, when they did not eate: but when they leaned upon their right elbow, it was called *diſcubitus dexter, the leaning on the right elbow*: then their left arme was under their beloveds necke.

At the firſt, they ſate ſtraite up at meate as we do, *Gen.* 27.19. but in *Salomons* daies, and *Amos* time, they lay in beds: [g] *Homer* deſcribes the Greekes ſitting, and not leaning at their banquets.

Marke the difference betwixt theſe three: *Portari in ſinu, recumbere ſinu, cubare in ſinu: To be borne in the boſome, to leane in the boſome, to lye in the boſome. Portari in ſinu* is of Infants. *Numb.* 11.12. *Can I carry all theſe as Infants*

Confir.
Luke 7.38.
Illuſt.

[f] *Horat. lib. Epiſt.*

Canon. Conf.
Iohn. 13.
Illuſt.

Luke 16.22

Cant. 2.

[g] *Homer Iliad.*

faints in my boſome? Cubare in ſinu, eſt uxoris, Mich. 7.5. From her that lyes in thy boſome. Recumbere in ſinu, eſt dilecti, John 13. The beloved Diſciple, who leaned in the boſome of Chriſt.

Canon. When they ſate at meate, their feete lay out behind them.

Conſ. *When Chriſt was at Table, Mary ſtood at his feete: Luk. 7.* becauſe his feete lay out when he ſate at Table.

PARAGR. XIII.

Of their Apparell.

Canon. THe faſhion of their apparell changed as neceſſity urged.

Illuſt. When they were in Egypt their cloathes were long, reaching to their feete: therefore when they went out of Egypt, they were bidden, *Gird up your loynes, Exod. 11.*

When they travailed in the wilderneſſe, their cloathes reached to their mid-legge: therefore the Prieſts when they went up upon the Alter, they are bid put linnen breeches upon them, leaſt their nakednes ſhould be ſeene becauſe then their cloathes were ſhort, fit for their travelling in the wilderneſſe. The Greekes called this ſhort coate fit for travelling ὁδοιπορικὸν *viatoria veſtis, cloathes meete for going.*

When they came to Canaan, their cloathes reached to their feete againe. *Revel. 1. 13. I ſaw him with* ποδήρη, *cloathes reaching to his feete:* Such were the Perſians ſtatelieſt garments, *Eſther. 6. 10. Feſtina cape* περιβόλαιον, *take thy mantle, id eſt,* περιβόλαιον εἰς ποδήρη, *dependens ad pedes, Thy mantle hanging downe to thy feete.*

God inſtituted apparell for neceſſity, to cover nakednes. 2. for commodity, ſhort or long to further them in their iourney. 3. to diſtinguiſh ſexes, *A man muſt not put upon him womans apparell. Deut. 22. 5.* 4 to diſtinguiſh callings,

lings, as the noble from the baſer: but the divel hath found out a fift ſort, to be an inticement to filthineſſe and uncleanneſſe, *Prov.* 7, 10. *And ſhe came forth in a whores apparell.* There is ſome ſort of apparell, which becomes not any honeſt woman, therfore the Heathen had, h γυναικόσμους *mulierum inſpectores, qui mulierum cultui præerant*, the beholders of women, that were over-ſeers of womens arrayments

h *Sigonius. lib.* 4.

Their cloathes had a wide boſome.

Canon.

It ſhall be rendred into thy boſome abundantly, Eſay 65. 7.

Conf.

They had divers ſortes of apparell.

Canon.

He who hath two coats, let him part with him that hath none. Luke 3. 11.

Conf.

i At the firſt, man had but one coate, but afterward they uſed two: their upper coate, and their inward: their upper coate the Hebrewes called *Megnil, ſuperior, the upper coate*, Greekes ἱμάτιον, *a cloake*; and the Latines, *toga, vel pallium, a gowne or a cloake*, the inward they called χιτῶν or *tunica a coate*, *Math.* 27. 35. Chriſt had theſe two ſorts of coates, his inward coate was woven; upon which the ſouldiers caſt the lots; and his upper coate was made of foure parts, which the ſouldiers parted.

i *Cauſab. cont. Baron.*

Illuſt.

The colours of their cloathes were diverſe.

Canon.

The cloathes of the nobler ſort were white. *Eccleſ.* 9. 17. *Let thy cloathes be white. Iam.* 2. 2. k Therfore Churchmen were forbidden to weare white, as fit onely for the nobles: for this cauſe it was, that the nobles were called *Chorus candidi, white*, 1 *King.* 21. 8. and the Greekes from them ἡγεμὼν noble, and the Dutch *Here, Lord*; theſe cloathes they uſed to ſcoure often: hence, ſo often ye ſhall reade, mention made of the Fuller in the Scripture, *Whiter than the Fuller could make, Marke* 9. 3.

Illuſt.

k *Hieron. ad Iovinianum.*

Marke the ſparingneſſe of the ancient Nobility, who uſed to ſhow the ſelfe ſame cloathes often, and to weare them: but now every day they muſt change a ſute. *Luke* 16. 19. ἐυφραίνομαι, *frequentativum*, whereby is ſignified

Note.

the pride of the rich glutton, who was daily richly apparelled, *Luk.* 16.

Canon. Sometimes they wore scarlet: and sometimes purple.

Lam. 4. The Kings children were cloathed in coates of divers colours. 2 *Sam.* 13. 18.

Conf. The Babylonians exceeded in pride; they wore gar-

Illust. ments of divers coloures, who were not the Kings children. *Iosuah* 7. 21. *Addereth Siner, a Babilonish garment*, the 70. translates it *a garment of divers colours*. So, *they of Tyre Ezech.* 28. 12. *commonly wore Crownes*, which belongs only to Kings,

Canon. The baser sort of cloathes were soyled blacke.

Confir. *Non stabit cum obscuris, He shall not stand with the base.*

Prov. 22. The Prophets wore a hayry Gowne.

Canon. For this, *Elias* is called *a hayry man* 2 *King.* 1. and *Iohn*

Conf. the *Baptist* following him, *was cloathed in Camels heyre.*

Math. 3. 4. The false Prophets, when they would deceive the people, put upon them a hairry gowne. *Zach.* 13. And Christ bids, beware of those, *who come cloathed in sheepe skinnes, but inwardly they are ravening wolves, Math.* 7. 15.

Canon. They had broad girdles, in which they carryed their

1 Alex. ab Alex. money, called *Zona*. Hence[1] *Perdere Zonam*, amongst the Latines, is *to loose credit*, as *Solvere Zonam*, was *to loose their chastity. Quia nuptiarum die solvebatur Zona: because the day of marriage, their girdles was loosed.*

PARAGRAPHE XIIII.

Of their Warres.

Canon. THey had Gods commandement or approbation for their warres.

Illust. They had two sorts of warres, *Milchamoth mitzba, bella praecepti, Warres by command*, God out of his owne mouth, commanded to make warre against them, *Exod.* 24. Their other warres were *Milchamoth charaseth, bella spontanea*

voluntaria

voluntary warres, they had an approbation of God to these warres, when they had just causes as for defence, for correction, for recovery, not for crueltie, or desire of revenge. Last, when they used moderation in their victories. The Israelites were too cruell against the Beniamites, *Excessit medicinæ modum*, the Physicke exceeded measure.

Before they were to besiege any citie, they were to offer them conditions of peace. *Canon.*

This was to be understood, as well of the seaven Nations, as of other people: *Iosu.* 11. none of the Nations tooke peace with Israel, but the Chivæans, and the Gibeonites: the rest were all slaine, because the Lord hardened their hearts, else they had received the conditions of peace. *Illust.*

What was the reason then, why the Gibeonites by craft sought peace, faining themselves to bee people come from a farre countrey? *Maymonides* answers, that [m] the Gibeonites at first refused the conditions of peace with the rest; therefore the Israelites concluded, according to Gods direction to roote them out: they understanding that this sentence was given out against them, sought by craft now to enter in league with the people of God. *Quest.*

m *Maymoni.*

The seaven nations, if they refused peace; men, wife, and children were to be destroyed, but other nations who refused, the males onely were to be killed. When they went to warre, they had *Meshiah milchamah, unctum belli*, who stirred up the souldiers to courage, *Deut.* 20. Deut. 7

The souldiers were armed, when they went to warre. *Canon.*

They had a broad girdle, wherewith they girded their upper and neather armour, and it was a great safeguard to the souldiers: therefore *Iob* 39. 3. he saith, *Gird up thy loynes like a man*; speaking to *Iob* as a souldier: the Apostle alludes to this, calling it *the girdle of vertue*. Amongst *Illust.* 2 Sam. 20. Ephe. 6. 14.

the

the Macedonians, they who had not killed an enemy, were not girded with a ſouldiers girdle, but in diſgrace with an halter, and they were called *diſcinƈti*.

Their arrowes were dipped in the poyſon of Serpents, which burnt the fleſh of thoſe in whom the were ſhot: the Apoſtle alludes to this, *Ephe.6.16. The fierie darts of the wicked*: becauſe they burnt thoſe whom hee ſhoots them at, as fire. Their arrowes were of reedes, *Pſal.68. frange turbam arundineam*. So the Latines, *perque ilia venit arundo: The dart came thorow my entrals*.

They had a ſhort ſword or cutleſſe, called *Segur*, *acinacis*, *Pſal.35.3. Bring forth the ſpeare & ſegur*, *the ſword*: it ſhould not be tranſlated, *and ſtop up the way*.

When they fought, they fought ſometimes on horſe-backe, the Greekes called him *Monippos*, *Pro.6. Poverty comes like an armed man, vir elipei*. So they called their horſe-men, μονίππους, who were ſent armed with a targe and a ſpeare ſwifter than a footman: theſe the Latines called *Veredarius*.

Sometimes they fought in Chariots. 1 *King*.20.14. *Quis nectet currus ad bellum, who ſhall order the battell*. So, *Ierem*.46.4. *Exod*.14.6. Theſe chariots were called by the Greekes δυόφοροι, becauſe it *held two*; the wagoner *auriga*; and he who fought, called παραβατὴς.

PARAGR. XIIII. *Diatriba* 1.

Of the forme of their encamping in the Warres.

Canon. Illuſt.

THey had two ſorts of Incamping.

They had one of their civill warres, another when they pitched about the Arke.

When they pitched their civill campe, their campe was round: *Eſay* 23. *Sedet Rex in pilata acie, the King ſits in his round campe*. So, *Iob* 15. 24. And they ſet their baggage round about the campe, to ſave them from the incurſion

incurſion of the enemie, and the King ſate in the midſt, 1 *Sam.* 17. 20. becauſe the campe was round, therefore it was called *Pilata acies.*

When they pitched about the Arke, their campe was foure ſquare: three tribes before, three tribes behinde, three upon the South, and three upon the North.

Iohn in the *Revel.* 21. 12. makes an alluſion to ſundry things in the Tabernacle, and the tents about it: firſt it was called the Lords campe, ſo is Ieruſalem. 2. it was foure ſquare, ſo is the Citty of God. 3. there are three tribes upon every quarter, *Num.* 2. ſo Ieruſalem hath three gates upon the Eaſt, Weſt, South, and North. 4. As betwixt the ſanctuarie and the tribes, there came foure companies, *Moyſes* and *Aaron*, and the Prieſts upon the Eaſt, the Cohathites upon the South, the Gerſhonites upon the Weſt, and the Merarites upon the North, to watch the holy place: ſo betwixt Gods throne, and the 24. elders compaſſing it, there were foure living creatures full of eyes. *Revel.* 4. 6. 10. Laſt, as no uncleane thing might come within the campe, *Num.* 12. 3. nor within the Temple, therefore the gates of it are called *the gates of juſtice*, *Pſal.* 118. 19. So no uncleane thing may enter within the campe of God, *Revel.* 21.

God was a ſpeciall protector of them in their marching.

Eſay 51. 11. *I will go before you, and gather you in.* This is a ſpeech borrowed from Gods ſaving of them, when they marched. When they marched, the cloud went before them, and *Dan called the gathering Hoſt*, came behind, to ſave the weake, and the taile of the Hoſt: God is that good ſhepheard, who will looſe none of his ſheepe.

Stirre up thy ſtrength before Benjamin, Ephraim, and Manaſſes: when the Arke marched, *Benjamin* was behind the Arke with theſe two tribes; the Arke was called Pſal. 80.

led the ſtrength of God, 2 *Chron.*6.41. hee meanes then, that God would ſhew his ſtrength when the Arke removed.

So long as *Moſes* lived, the cloud went before in the wilderneſſe, and two of the tribes went before the Arke; but when *Moſes* was dead, the cloud vaniſhed, and *Joſhua* got the conducting of the people, and the Arke went before them into Canaan.

Doctr. When *Moyſes* and the cloud of the ceremonies vaniſhed, then Ieſus takes the leading, who is our Arke, and brings his people to Canaan.

Canon. They uſed ſtratagems in their warre.

Confir. *Gedeon uſed pitchers with lampes in them* Iudg.7.16.

Illuſt. 2 *Cor.*4,7. The Apoſtle ſeemes to allude to this place, where he ſaith, *We have this treaſure* (*or light*) *in earthen veſſels.*

PARAGR. XIIII. *Diatriba* 2.

Of their Colours or Enſignes.

Canon. THey carryed in their Colours, ſome ſignificative ſigne.

Illuſt. [u] *Iudah* carryed a Lyon in his Standard, *Ephraim* an Oxe, *Dan* a Serpent, *Nepthalim* an Hind, & they ſay, *Reuben* carried the picture of a Man, becauſe he found out the Mandrakes (which *Columella* calles *ſemi-hominum*) which are not unlike to a man. Theſe were to repreſent *Iacobs* bleſſings to his children.

[u] *Druſius in Pentat.*

So the Angels, *Ezech.*1. appeare with the face of a Man, of a Lyon, of an Eagle, and of an Oxe: they appeare in the likeneſſe of a man, becauſe of all viſible creatures, he is the moſt underſtanding: in the likeneſſe of a Lyon, becauſe of all viſible creatures, hee is moſt couragious; in the likeneſſe of an Eagle, becauſe hee is moſt ſwift; in the likeneſſe of an Oxe, *propter obſequium*,

for

for obedience, becauſe he is moſt obedient.

An Angell then, is a moſt underſtanding, ſtrong, ſwift, and obedient creature, pitching about the Saints to defend them.

In the Hoſt of Iſrael, one carries the likeneſſe of a man, another of a lyon, another of an oxe, another of a ſerpent, another of an aſſe, another of a wolfe: here are ſome excellent creatures, as the man, and the Lyon; but ſome are bad, as the Serpent, Aſſe, Wolfe. The Angels carrie in their colours onely, the moſt excellent creatures: but, *Dan.* 7. 6. 7. when he deſcribes the colours of the perſecutors of the Church, the beaſts there are more fierce and cruell; one like a Beare having three ribbes in his mouth betweene his teeth: another like a Leopard, which had foure heads: another fearefull and terrible, which had great yron teeth, unlike unto the Beaſts before.

The viſible Church is a midd'ſt betwixt the triumphant, and the wicked world perſecuting the Church, they are neyther the beſt nor the worſt, but a middle ſort betwixt the two. *Doctr.*

The Aſſyrians gave in their colours a Dove. *Canon.*

Ierem. 50. 16. *Fly from the face of the Dove*; that is, from the Aſſyrians. *Confir.*

The Syrians fained, that *Semiramis*, the daughter of *Belochus*, was hatcht of an egge, and nouriſhed by the Doves; therefore ſhee prooving a worthy Princeſſe, they gave the Dove in their colours, and they called the Dove *Semiramis*: her proper name was firſt *Atoſſa*, then ſhe was called *Semiramis*. *Illuſt.*

o *Stalig. in Euſeb.*

p *See Ovid. Metamorph.* 4.

When the Scriptures make mention of theſe Poeticall fictions, it allowes not the fable, but ſpeakes of it as of a thing received among the Heathen. *Canon.*

The Poets faine, when *Neptunes* ſonne was cutting vine-branches, that *Venus* came and tooke his Axe from him: *Illuſt.*

him, and hanging it up upon one of the branches of the vine-tree, it fell from the vine-branch, and killed *Neptunes* ſonne; upon this, there fell out a great ſtrife, betwixt *Venus* & *Neptune*. They went to Athens to *Mars*, there to be judged: *Mars* ſitting upon a Rocke judged them.

Therefore it was called, ἀρειόπαγος, from Ἄρης, *Mars*, and πάγος, a Rocke, *Act.*17.19. When the Apoſtle makes mention of this ſtreete, he juſtifies not this fable, but ſpeakes of the name received in uſe. So *Dercetis* changed into a fiſh, the *Syrians* worſhipped her as a God, and the *Philiſtims* their *Dagon*, 1 *Sam.*5.2, here the Scripture approves not the fable. So concerning the *Pythonisſe*, *Act.*16.16. the Scripture approves not the fable, that *Apollo* killed the Serpent, and therefore was called *Pythius*. So *Act.*28.11. *Caſtor* and *Pollux*; *Orion*, *Iob* 9.9. and *Tartarus*, 2 *Pet.*2.4.

g *Scalig. in Euſeb.*

Doctrine.

מכבי

Teſſera Iuda de familia haſmonæorum.

The Romans had in their Banners, an Eagle, a Wolfe, a Minotaure, a Horſe, and a Boare; but *Caius Marius* rejected them all, but the Eagle; and *Conſtantine* the Great, cauſed to put in his colours the ſigne of the Croſſe, or rather the two firſt letters of Chriſts name, χ and ρ.

The Iſraelites truſting too much to the Arke, the Trojans to their *Palladium*, the Aſiatickes to their *Poſſinuntium*, The Romans to their *Ancilia*, and the Chriſtians to the *Croſſe*, were often over-throwne.

The Iewes carried this *Motto* or *Diton* in their Armes, *Mi camocha Iehova been Elohim, quis ſicut tu inter Deos, who is like thee amongſt the Gods? Exod.*15.11. and they writ it, *per notoricon*, or abbreviation, the firſt letter of every word onely, which they called *machbe*, and afterward *macabe*.

PARGR.

PARAG: XV.

Of their Burialls.

IN their Burials they uſed ſundry ceremonies of *Comelineſſe.*

1. [r] They ſhut the eyes and the mouth of the dead. 2. they ſtopt the noſtrils, and all the paſſages, out of the which there came any excrements. 3. they embalmed the bodies of the nobler ſort. 4. they winded them in ſome cloath of linnen; but expreſſely forbad to wind them in ſilke. 5. they covered their face with a Napkin.

Canon.

Illuſt.

[r] *Maymonides Tractato de Luctu, cap. 4.*

1 *Cor.* 15. *The bodie is ſowne a naturall bodie*: therefore they ſtopped the paſſages of breath, & the noſtrils, then they remembred that ſaying of *Eſay*, *Ceaſe from man, whoſe breath is in his noſtrils, Eſa.* 2. 22.

Doctr.

2. *It is ſowne a weake bodie*: therefore the uncircumciſed, (who bury their armour with them in the grave, *Ezek.* 32. 27. as though they would carry their ſtrength to the grave with them) did fooliſhly, for there is no more ſtrength in the bodie.

3. *It is ſowne a corruptible bodie*: therefore they ſtop all the paſſages out of the which corruption comes.

Againſt this corruption, they uſed *embalming*, to ſtrengthen themſelves in hope of the reſurrection; The Hebrewes call this *Chanat*, and the Greekes ἐνταφιάζειν: it differeth from the putting of the corps in the grave; for it was a preparative to it, and great men who wanted it, were ſaid to be unburied. This was called the buriall of an Aſſe, to be put into the ground without any honour, *Ier* 22. 19. So *Iehoiakim* was buried.

Marke the difference betwixt *condere* and *condire*, the Greekes called *condire*, περιχίειν, properly of *great men*.

[s] The Heathen had their *Novendinalia*, when the corpes lay above the ground the ſpace of nine dayes. 2. Where the bodie was imbalmed, it was called *fumus*; 3. where

[s] *Conjectan. Scaligeri in Varr.*

3. when it was burnt, it was called *Vstrina*. 4. when it was buried, it was called *humatum*. 5. the place where it was buried was called *Sepulchrum*, or *tymbus*.

Gen. 50. The Egyptians spent forty dayes in enbalming *Ioseph*, and thirtie dayes in mourning, which being joyned together make up seaventie dayes: [t] private persons, they lamented them but 7 dayes, *Syracides* 22. 13. but publike persons they lamented them thirty dayes. *Deut.* 34. 8. they lamented *Moyses* thirty dayes.

t *Iosephus de bello Iudaico lib.* 3. 15.

They burnt sweet odors at the buriall of great men. *Ier.* 34. 5.

Doctr.

The clearer the Doctrine of the Resurrection is, the fewer of these ceremonies should be used in buriall; they onely washed the body of *Tabitha*, and laide it in an upper Chamber, *Act.* 9. 36. 38. and the Apostle seems to allude to this sort of washing, when hee sayes, *What shall they doe then, who are baptized for the dead.* 1 *Cor.* 15.

4. The body is sowne a shamefull body, therefore they ordaine that it shall be covered with linnen cloth, that the poorer sort may reach to it; and not in silke. Christ was buried in linnen onely.

Doctrine.

They covered the face with a Napkin, *Ioh.* 11. 44. as ye may see in *Christ* and *Lazarus*, *Luke* 24. 12.

Man after his fall, his body was covered, but because there remained some sparkles of the image of *God* in his face, the face is uncovered; but after death they cover the face also; to let us see then, that all the glory is gone. *Cyrus* ordained, that after death no man should be suffered to see his naked body.

Sometimes in great plagues they burnt the flesh, and buried the bones, *Amos* 6. 10. See, 2 *Sam.* the last.

PARAGR

PARAGR. XV. *Diatriba* 1.

The place of their Burialls,

THey buried them without the Citties.

The widdow of *Naim* her ſonne, was carried out of the Citty to be buried, *Luke* 7. 12. So the *Levites* buried without in all their fieldes, and the poſſeſſed remained alwayes amongſt the tombes, *Luke* 8 *Canon. Confir.*

The faithfull were buried by themſelves.

Hence came this phraſe, *to be gathered to their Fathers.* *Gen.* 25. 8. Therefore *Kiriath-arbang*, *Gen.* 23, 2. was called the Citty of foure, becauſe foure were buried there, *Abraham*, *Iſaac*, *Iacob*, and *Ioſeph*. *Canon. Conf.*

Pſal. 26. 9 *Gather me not with the wicked*; as the bodies of the faithfull were laid together, ſo are their ſoules gathered together, this is called *ligatura viventium*, *the bond of the living*: *The ſoule of my Lord ſhall be knit in the bundle of life.* 1 *Sam.* 25. *But the ſoule of my Lords enemies ſhall be in a ſling*: the firſt is called *Apotheca viventium*, the cheſt of the living: the other is a ſling in the which the ſoules of the wicked never take reſt, but are toſſed about continually, whereas the ſoules of the faithfull reſt under the throne of God. *Illuſt.*

u This was the chiefe reaſon why the rich men in Rome refuſed *legem agrariam*, *the parting of Lands*, becauſe they thought it a godleſſe thing, that the Monuments of their forefathers ſhould be ſold to others: And thoſe who ſold their lands amongſt them, reſerved alwayes this priviledge, that they might have place to be buried with their fathers; and although they ſold their inheritances, yet they ſold never their place of buriall. The Greekes called thoſe who were not buried with their fathers, ἀποταφοὶ, *out-buried*. u *Appian.* *Pompon.*

They wrote upon their buriall, this *Diton: Sit anima eius in faſciculo vitæ, cum cæteris iuſtis, Amen, Amen, Selah.*

Let his life be in the bundle of life, with the reſt of the iuſt, So be it, ſo be it, I wiſh.

Canon. Their ſtrangers they buried apart by themſelves, in the common field.

Confir. *Act* 1.18. *This man purchaſed a field with the reward of iniquity.*

Illuſt. They might not make a league offenſive and defenſive with the Heathen: ſecondly, they might not marry with them: thirdly, they might not bury with them, as hoping for a better Reſurrection: they waited for *techaija, the riſing to life*, the wicked onely for *tekuma, a ſimple riſing*; they for *ἀναβιώσιν, a life againe*, the wicked onely for *ἀνάστασιν. an up ſtanding*. The Syriacke calls the reſurrection *nuchamah, dies conſolationis; the day of conſolation*

After they buried the corpes, they ſpake ſomething of the juſtice of God, and of mans ſinne which merited death, and they prayed God in juſtice to remember mercy: then they gave a cup of conſolation to the ſad hearted.

They uſed in their Burials to have mourning women, *Amos*, 5.16. *Peritos lamenti Siticines, skilfull in mourning, Qui apud Sitos, (id eſt, ſepulchro conditos) canere ſolebant, that uſed to ſing beſide the tombes*: [x] they were called *Præfica*, alſo.

x *Varro de Ling. Latin.*

They uſed in the buriall of children, to play upon ſmall Whiſtles, but in the Buriall of elders of age, to ſound Trumpets.

y *Perſeus.*

y Tibia cui teneros ſuetum deducere manes,
Lege Phrygum mœſta.

That is;

Whoſe uſe it was with muſicke to conway,
The tender ſoules, the Phrygian mornefull way.

z *Iubet.*

[x] *Iubet, inquit, religio, ut maioribus mortuis tuba, minoribus tibia caneretur*: that is, *Religion commands, our elders being dead, that we should blow a Trumpet, but when the yonger are dead, onely a Whistle.*

Hence, *Math.* 9. 23. When *Iairus* his little daughter was dead, Christ thrust out the Minstrels which played at her death.

[x] *Anton Nebress. de Voc. Nov. Test.*

PARAGR. XV. *Diatriba* 3.

How they called the place of Buriall.

THey called their Buriall, for the indurance of it, *Domus seculi sui, Ecclesiastes* 12. 5. 1.

The body is *Domus pernoctationis, a lodging house*: the grave is, *Domus seculi, the house of age*, because we rest long in it: the heaven is, *Domus aeternitatis, the house of eternity.* Therefore the Egyptians built their graves very stately, and sumptuously: they called them *Domus aeternas, eternall houses*: their houses they built them but slightly, and were called *diversoria, Innes.*

Psal. 146. 4. They call the grave *mans owne earth.* 2.

He hath little right to any thing which hee hath here, because he is but a stranger. *Iudas went to his owne place, Act.* 1. 25, Hel is a proper place of the wicked, as the Heaven is the proper place of the children of God.

Thirdly, they call it, *Beth Chaym, Domus viventium, the house of the living*, because they are given to the Lord here, and their bodies are resting in their chambers, *Esa* 26. 20. Therefore the Germanes call the Church-yard *Godsacker*, because the bodies are sowne there, 1 *Cor.* 15. to be raised againe. 3.

Thus farre have we spoken concerning the five principall externall meanes to come by the sense of the Scripture.

THE SECOND BOOKE.

CHAP. I.

Of the ſenſe of the Scriptures.

HAving now attained the meanes to come by the Senſe of the *Scripture*: Wee come to the Senſe of the Scripture it ſelfe, which is either *ſimple* or *compound*.

Compound, is not taken here to make two Senſes out of one ſcripture (for that were contradictory:) but onely it ſhewes the diverſe wayes how the ſeverall parts of a Scripture have beene fulfilled, either literally or figuratively.

Some hold, that in a ſimple ſpeech there cannot be two ſenſes: but theſe diſtinguiſh onely betwixt the ſignification of the words, and the ſignification of the matter.

A Simple ſenſe, is the ſenſe, which agrees to one onely, and hath but one part (to wit, the literall ſenſe) to make up one ſenſe. *Canon.*

1. *Thou wilt not leave my ſoule in grave; neither ſuffer thy holy one to ſee corruption*, Pſal. 16.10, this Scripture hath but one ſimple ſenſe, for it agrees only to Chriſt, and no wayes to *David*, Act 2.27.

2. *I will eſtabliſh the Throne for ever*: Heb. 1.8. this can no wayes be applyed to *David* or *Salomon*, therefore it is a ſimple ſenſe.

3 *Sacrifices and Oblations thou wouldeſt not have*, Heb. 10.5, this no wayes can agree to *David*: Pſal. 40.6.7, for he was bound to ſacrifice; therefore onely to Chriſt.

Canon. A compound ſenſe, is that whereof there are two parts, literall and figurative, to make up one ſenſe, which is fulfilled two manner of wayes, *Hiſtoricè* and *Prophetic* in the type, and literally in the thing ſignified.

1 *I called my Sonne out of Ægypt Hoſ.* 11.1. *Math.* 2.15: this Scripture is true both of the Iewes and Chriſt, and it was fulfilled literally in them both.

2. *Here am I and the Children whom thou haſt given me*, Eſay 8.18, in the *Hebrewes*, *Chap.* 2.13. it is applyed to Chriſt and his Children; but firſt to *Eſay* and his Schollers.

3. *A bone of it ſhall not be broken*, *Exod.* 12.46. it was literally fulfilled in the Paſchall Lambe, and alſo in Chriſt, *Iohn* 19.36.

Canon. Sometimes the compound ſenſe is typically fulfilled in the Type, and literally in the thing ſignified.

1. *They caſt lots upon my garments*: Pſal. 22.18. *Mat.* 17.35. it was litterally fulfilled in Chriſt; but typically in *David*, (that is) they parted his honour and dignity, as if they were caſting lots upon them.

2. *They gave me gall in my drinke*, Pſal. 69.22. *Math.* 27.34. it was literally fulfilled in Chriſt, but figuratively in *David*: (that is) they vexed him, as if they had put gall in his drinke.

Canon. Sometimes it is literally fulfilled in the Type, and figuratively in the thing ſignified.

Then

Thou wilt bruiſe them with a Scepter of Iron, *Pſal.2.9.* it was figuratively fulfilled by Chriſt, and literally by *David*, *2.Sam.12.31.* who bruſed the Ammonites with flailes of Iron.

Sometimes it is figuratively fulfilled in both. *Canon.*

He who eates bread with me, lifts his heele againſt me: this is meant of *Achitophel* and *Iudas*.

A ſenſe againe, is either Hiſtoricall or Allegoricall. *Canon.*

An Hiſtoricall ſenſe, is that ſenſe which the word affords, either proper or figurative.

It is a dangerous thing, when the words are properly to be taken, for to take them figuratively, or contra. *Canon.*

Behold Elias ſhall firſt come, *Mal.4.5.* The Iewes expound the words properly of *Elias Tübites*, *Mat.17.12.* when the Prophet meant them figuratively of *Iohn*, who came with the gifts of *Elias*. 1 Iewes.

Beware of the Leaven of the Phariſees: *Mat.16.6.* The Diſciples tooke it properly, when Chriſt meant figuratively of their Doctrine. 2 Diſciples.

Vnleſſe a man be borne againe, hee cannot enter into the Kingdome of God: that which Chriſt meant figuratively of Regeneration, *Nicodemus* takes it literally. 3. Naturall.

Vnleſſe a man be baptized with fire and the holy Ghoſt, he cannot enter into the Kingdome of God; *Mat.3.11.* that which *Iohn* meanes figuratively, the *Abyſſeni* take literally; when they Baptize their children, they powre water upon them, and marke them with an hot Iron, as we doe our Lambs. 4 *Abyſſeni.*

Some have gelded themſelves for the Kingdome of God: *Mat.19.12.* which words *Origen* taking literally, gelded himſelfe: whereas hee expounded almoſt all the reſt of the Scripture figuratively. 5 *Origen.*

This is my body: The Papiſts take the words literally, when they ſhould be figuratively taken. *Canon.* Papiſts.

The literall ſenſe is then to be left, when it is contrary

to modeſty, piety, or good manners.

1. *Contrary to modeſty.* *Eſay* is bidden *goe naked*: *Eſay* 20.2. theſe words we cannot expound them literally, becauſe it were contrary to modeſty for him to goe naked: then he went *naked*, that is, hee wanted his Prophticall garment: So *Saule* 1 *Sam.* 19. was naked, (that is) he wanted his Military coate: ſo the young man fled naked, *Mar.* 15, (that is) wanting his upper garment, *Eſay* was but naked in this ſenſe.

Contrary to Piety. Teare off the right hand, and pull out the right eye: Math. 5.29. 30. theſe words cannot be expounded literally, becauſe it is forbidden in the ſixt Commandement.

If thine enemy thirſt, give him drinke, Prov. 25.21.22. theſe words are literally to be expounded; becauſe this duty is commanded in the ſixt Commandement: but *heape coales upon his head, Rom.* 12. 20. *Prov.* 25.21, we cannot expound theſe words literally; for that were contrary to the ſixt Commandement.

3. *Contrary to good manners.* When the Prophet *Ezechiel* was commanded *to eate his Bread baked with mans dung*, *Ezech.* 4.12 this literally was not fulfilled, becauſe it was contrary to good manners, but onely in viſion.

So when the Prophet *Hoſea*, 1. 2. is bidden marry a whore, this was onely in viſion, and not literally; for it had beene contrary to piety, and his calling.

Canon. An Allegoricall ſenſe is that ſenſe which the words meane not at the firſt; but that which the Author intends either in words or matter.

It differs from a Parable, an Hiſtory, an example, an Apologue, a Proverbe, and a Riddle.

1. Parable. In an Allegory wee conſider both the literall ſenſe and the myſticall; but in a Parable there is but one ſenſe ſignifying ſome other thing.

God hath ſo tempered the Scriptures, that hee hath not

not onely expreſſed his will in words, but alſo in matter, in types, and figures.

There is an Allegory in words, and an Allegorie in matter; in words, Metaphors; in matter, Types; in Figures, the Antecedent ſignifies the thing conſequent; & the literall ſenſe is fulfilled before the myſticall ſenſe.

It differs from an *Hiſtory*, for an Hiſtory is the commemoration of a thing already done, and in it we conſider onely, *Quid in facto dicitur*, *what is to be done.* 2. Hiſtory.

It differs from an *Example*, for an Example is a part of a Hiſtory, ſetting out one thing by ſimilitude of another, taken onely from reaſonable Creatures, 1 *Cor.* 10. *Theſe are examples to us.* 3. Example.

It differs from an *Apologue*: becauſe in it, examples are fained: in which we aſcribe the actions of men, to bruite beaſts, or things without life: as, the Trees of the field went out to chooſe a King, *Iudg.* 9. The Cedar of *Lebanon* married with the Thiſtle of *Lebanon*, 2 *King.* 14. and ſomething is drawne out of this, which wee make uſe of, and it is called ἐπιμύθιον. In this wee conſider not, *Quid in facto dicitur, ſed quid in ſenſu*, *what is ſaid to be done, but what in ſenſe.* 4. Apologue.

It differs from a *Proverbe*: for a Proverbe is a ſhort ſaying much in uſe, ſomewhat obſcure, for the moſt part expreſſing by Metaphoricall words ſomething unto us, & alluding to ſomething, not diſtinctly expreſſed. 5. Proverbe.

It differs from a *Riddle* which is an obſcure Allegory, as, *Out of the eater comes meate*, *Iudg.* 14. 12. 6. Riddle.

Queſt. Whether is the hiſtoricall ſenſe, or the ſpirituall ſenſe more noble?

Anſw. The ſpirituall ſenſe is more noble, as in this, *Thou ſhalt not muzzle the mouth of the Oxe which treadeth out the Corne*, *Deut.* 25. 4. The Apoſtle gives a more noble ſenſe: *Thou ſhalt not muzzle the mouth of the Miniſter who labours in the Goſpel*, 1 *Cor.* 9. 9. When *Ionathan* ſhot two

two arrowes, and ſayd to his Boy, *Bring theſe two arrowes*, 1 *Sam.* 20. he meant two things, *Propius & remotius*; *propius* was the taking up of the arrowes, *remotius* was the flight or abiding of *David*: *propius* was the baſer ſenſe, but *Davids* flight was the nobles ſenſe.

Canon. The myſticall ſenſe of the Scriptures, is Allegoricall, Tropologicall, or Anagogicall.

These are not properly divers ſenſes, but divers applications of one ſenſe to our inſtruction, faith, and manners.

Canon. Allegoricall. The Allegoricall application is, when the things in the old Teſtament, ſhadowe out ſome things in the eſtate of the new Teſtament; as, *Gal.* 4. 22. *Abraham had two ſonnes, the one by a handmaide, the other by a free-woman, which* (Paul *ſaith*) *ſignifie the two Covenants, the Law and the Goſpell.*

Canon. Tropologicall. The Tropologicall, is, when the thing delivered, ſignifies ſome other thing to expreſſe manners; as, *Thou ſhalt not muzzel the mouth of the Oxe*, (that is) *thou ſhalt not defraud the Preacher of his maintenance.*

Canon. Anagogicall. The Anagogicall application, is, when things literally expreſſed, doe ſignifie ſomething in heavens bliſſe. *Pſal.* 95. 8. *God ſwore in his wrath, that they ſhould not enter into his reſt*: but *Heb.* 4. the Apoſtle concludes from this, *That unbeleevers ſhall not enter into the eternall reſt.*

Ipſe conteret caput Serpentis, that is, 1. *the ſeede* (Chriſt) *ſhall tread downe the head of the Serpent, Gen.* 3. this is the literall ſenſe. 2. [a] *The Church ſhall tread downe the head of the Serpent*; that is, the Anagogicke ſenſe; *Chryſoſtome* and *Ambroſe* follow this. 3. [b] *Reaſon ſhall tread downe Appetite*: that is, the Allegoricall ſenſe; *Auguſtine* and *Lyra* follow this. 4. *The Virgin* Mary *ſhall tread downe the head of the Serpent*: this is the blaſphemous ſenſe, *Bernard* and ſundry of the Papiſts follow this. Beware to fall from the literall ſenſe to the Allegoricall, and the Anagogicall ſenſe,

a *Chryſoſt. Homilia* 17.

b *Vtuntur Lyranus de Bernardo.*

ſenſe, leaſt thou fall at laſt to the blaſphemous ſenſe.

Every Scripture cannot have their divers applications: • *Non ex legentis voluntate, ſed ex ſcribentis authoritate intelligenda eſt Scriptura*, The Scripture is not to be underſtood, according to the will of the Reader; but according to the authority of the Writer, and they ſhould not be ſought out, but when the Spirit of God hath applyed them.

Canon. *Confir.* c *Hieron. cont. Appion.*

Philo Iudæus was a great affecter of theſe Allegories; as *Paradiſe* he expounded to be the *Soule*, *Man* to be the *Minde*, the *Woman* to be the *Senſe*, the *Serpent* to be *Delight*, the *Tree* of knowledge of good and evill, to bee *Wiſedome*, the *reſt of the Trees* to bee the *vertues of the minde.*

Illuſt. *Philo Iud.*

The Fathers have beene too great followers of this Allegoricall expoſition, making the Scriptures like *materiam primam*, (as we call it in the Schooles) capable of all formes, or like unto that ὁμοιομέρειαν which *Anaxagoras* dreamed of, making *quidlibet ex quolibet.*

The Iewes divide the interpretation of the Scriptures three manner of wayes.

Canon.

Gnal derech happeſhɑ, per viam lectionis, by reading, they call this the Grammaticall or literall ſenſe; thoſe who followed this were called *Carraim, lettores, Lectionarij*, ἀναγνῶσται, *Readers*; ſo they were called, *Bagnale peſukim, domini verſuum, the maſters of verſes*: this Interpretation they compared to a Candle, by the light of which a man may finde a ſhining pearle, but the myſticall ſenſe, they called it, *the ſhining Pearle.*

Illuſt.

Mat. 5. You have heard of old, d Chriſt alludes here to their formes of teaching: Firſt, they had ἀκρόασιν, *auditionem*, when they heard the Law read and literally expounded unto them: Secondly, they had *Agadta, extentionem*, the Interpretation of the thing they heard: when they gave the myſticall ſenſe, Allegoricall or Anagogicall.

d *Ant. Nebr. in vocat noſ. Teſt.*

call. Christ would say, in none of these expositions have they taught you the right meaning of the Commandements.

Gnal derech hamidresh: per viam interpretationis, By interpretation, this was not according to the literall sense, but according to the hid and Allegoricall: and because the Pythagoricke and Platonicke Philosophy was mysticall and symbolicall, they beganne to follow this kind of teaching. The Pharisies (teaching traditions) followed this Allegoricall kind of teaching, and they were called *tannaim*, and their traditions *Δευτερώσεις*. The Sadduces followed the literall sense throughout *Moses* Law.

Secondary lawes or traditions of men.

3.

Hillen who taught traditions, he was called *Prosaul*. *Sammai* his opposite, was called *Dosispater*, for the rent which he made in the Church.

The third way of Interpretation, was *Gnal derech Hacabala, per viam cabala, by obscure writing*: and they were called *Mecabbalim*, who received the traditions from their Fathers, and delivered them by tongue to their posterity; this sense was like the Anagogicall sense.

CHAP. II.

Of the manner how to observe Doctrine out of the Scriptures.

Canon.

IN a speech wee consider first the veritie or falshood of it: secondly, the propriety of it: thirdly, the spiritualitie of it.

Illust.

The veritie and falshood are tryed by affirmation and negation, which are the two Cardines or Poles (as the Iewes * speake) upon the which all things are turned:

* *Talm. lib. Iom.*

Of the gathering of Doctrine from affirmations in a Text.

Canon.

WHen the Scripture affirmes a thing earnestly, they use a double affirmation.

1 *Kings*

1 *Kings* 10.21. So they ſay, *Amen, Amen*; *Matthew* hath ἀμὴν, *verely*, *Math.* 5.26. and the other Evangeliſt ναὶ, *indeede*, *Mark.* 9.1. *Luk.* 9.27. this they did that they might be beleeved the more, they were ſo ſparing of their Oath. *Confir.*

An affirmation muſt be diſtinguiſhed from an Hypothetical or conditionall Propoſition. *Canon.*

A conditionall Propoſition doth not ſimply affirme; therefore concluſions gathered from it, as it were, affirmative, hold not: as in this; *If he finde ſome uncleannes in her, let him write her a bill of divorcement, and put it in her hand, and ſend her out of his houſe, Deut.* 24.1. The Iewes gathered from this, that it was lawfull for them to put away their wives, as if the Lord had commanded it, when the ſpeech is onely Hypothetical. *Canon.*

If he tarry till I come, what is that to you? Ioh 21.22. The Diſciples gathered from this, that *Iohn* ſhould not dye till Chriſt came againe.

If Daniel, Noah, and Iob were among them, Ezech. 14.14. The Papiſts gather hence, that the Saints departed intercede for the Saints living.

An hypothetical Propoſition preſuppoſes not any veritie of the ſimple propoſition; but conſiders onely the connexion, therefore thoſe who reaſon, *If the Miracles which were wrought in thee, had beene done in Tyre and Sydon, they had repented long agoe, Math.* 11.21.22. that there was ſome inclination in *Tyre* and *Sidon* to repentance, are miſtaken. *Canon.*

If theſe hold their peace, the ſtones would ſpeake, Luke. 19.37. It will not follow hence, that there is any inclination in the ſtones to ſpeake.

An hypothetical Propoſition, the truth or falſhood of it, depends upon a ſimple enunciation in which it is reſolved: therefore thoſe who hold that there is an *hypothetical Propoſition contingent*, which may bee either true or falſe, are deceived. *Canon.*

If

If a ſpeech be affirmative, the exception is negative; if the ſpeech be negative, the exception is affirmative.

David was a man according to Gods heart: but in the matter of Vriah, 1 *King*. 15.5. Here the ſpeech is affirmative, therefore the exception muſt be negative, *in the matter of Vriah, he was not a man according to the heart of God.*

Chriſt was like to us in all things, except ſinne, *Heb*. 4.15. therefore *in ſinne he was not like to us.*

I would ye were like to me in all things, except theſe bands, *Act*. 26.29. therefore, *in theſe bands I would yee were not like unto me.*

Of the gathering of Doctrine from Negations in a Text.

Canon. THe Negatives in Scriptures denie not, ſometimes, ſimply, but onely the compariſon.

Gen. 32.28. *Ye ſhall not be called Iacob, but Iſrael*; that is, *Ye ſhall be rather called Iſrael than Iacob.*

Matth. 9:13. *I will have mercy, and not ſacrifice*; that is, *I will have rather mercy than ſacrifice.*

Prov. 8.10. *Buy wiſedome, and not gold*, that is, *rather wiſedome than gold.*

Luk. 14.12.13. *When you make a Feaſt, bid not your Brethren, but the poore*, that is, *rather the poore than your Brethren.*

1 *Cor*. 1.17. *He ſent me not to baptize, but to preach*; that is, *rather to preach than to baptize.*

Doctrine. This teacheth us, that the chiefe part of a Paſtors dutie is Preaching.

Canon. Their Negatives denie not, ſometimes, *ſimpliciter*, but onely *modum.*

Ioh. 16.24. *Hitherto ye have asked nothing in my name*; that is, *ye have not directly asked in my name*: they asked *implicitè*, and indirectly, when they looked to the Arke, and when they ſought for his ſervant *Davids* ſake; but they asked not by the name of Ieſus Chriſt *explicitè*.

Thoſe

Those who conclude hence, that the Iewes under the Law knew not Christ, are deceived. *Doctr.*

A man shall not teach his neighbour, but he shall be taught of God: Here it denies not simply, but onely the manner (for the Ministry is not taken away here) that is, *They shall not teach their neighbour so obscurely, by Ceremonies, Types, and Figures, Heb.* 8.11. Ioel 2.28.

Their Proverbiall speeches deny a thing commonly; but not alwayes. *Canon.*

Who Planteth a Vineyard, and eates not of the fruit of it? and yet God threatens in his Law, that *they shall plant a Vineyard, and not eat of the fruit of it, Deut.* 28.39. 1 Cor. 9.7.

The Disciple is not above the master, Matth. 10.24. that is, usually he excells not; yet *David, Psa.* 119. excelled all his teachers. If these Proverbs hold usually, it is sufficient.

Sometime they set down the affirmatiō of a thing, with the denyall of the contrary, to shew their earnestnesse. *Canon.*

Esa. 37. *Set thy house in order, for thou must die and not live;* that is, *certainly dye.* 1.

Deut. 33.6. *Let Reuben live & not dye,* that is, *certainly live.* 2.

Prov. 30.11. *He who curseth his Father and his Mother, and blesseth them not;* that is, *certainly curseth.* 3.

Be not faithlesse but faithfull; that is, *certainly faithfull.* Iohn 20.27. 4.

1 Sam. 1.11. *If thou remember me, and forget me not;* that is, *if thou certainly remember me.* 5.

This teacheth us, how earnest *Anna* hath beene in her Prayer, & how earnest the Lords Prophets have beene with his servants. *Doctr.*

Some of their Negatives denie onely, according to the conceit and opinion of the hearers. *Canon.*

Mat. 22.33. *God is not the God of the dead, but of the living;* (that is) *of such dead, whom the Saddnces thought dead, who should never rise againe.*

It is not my Doctrine, but his who sent me: (that is) *It it not mine as ye take me to be a meere man.* 2.

Ier.

Ier.7.1 commanded you nothing touching ſacrifice, (that is) *Cum opinione cultus, vt vos putatis, With opinion of worſhip, as you thinke.* They thought the very ſacrificing pleaſed God.

Canon. Sometimes the negative is onely underſtood in ſuch a cauſe.

Pſal.7. There is no iniquity in my hands (that is) *touching Saul.*

Gen.31. Speake neither good nor bad to him (that is) *touching his returne to thee.*

Canon. When the note of denyall is put with the Verbe, it denies wholly.

1 *Non eſt qui facit bonum vſque ad vnum, id eſt, nullus, Pſal.14.3. There is not one that doth good* (that is) *none.*

2 *Non juſtificabitur in conſpectu tuo omnis viuens, id eſt, nullus. Pſal.143.2. All men ſhall not be juſtified before thee* (that is) *none.* So *Dan.11.37.*

4 *Non eſt impoſſibile apud Deum omne verbum, id eſt, nullum: Luk.1.37. Every word is not impoſſible,* (that is) *no word.*

Niſi abbreviarentur dies illi, non ſeruaretur omnis caro, id eſt, nulla: Matth.24.22. All fleſh ſhould not be ſaued, (that is) *no fleſh.* Therefore *Bellarmine* (who holds that there is no difference whether the note of deniall be ſet before the Verbe or after) erres: Reading, *Ei qui operatur merces imputatur, non ſecundum gratiam, ſed ſecundum debitum,* to make the better for his purpoſe, in eſtabliſhing ſome merit in man, before righteouſneſſe be imputed to him by grace. *Rom.4.4.* the true reading, is, *Merces non imputatur.*

Canon. When the Negative is joyned with the Particle, then, it denies not univerſally.

Non omnis qui dicit Domine Domine, intrabit regnum cœlorum: Math.7.21. id eſt, aliquis intrabit, aliquis non: Not every one that ſayes unto me, Lord, Lord, ſhall enter into the

the Kingdome of heaven, (that is) *ſome ſhall enter, and ſome ſhall not enter.*

The Negative denies (ſometimes) but in compariſon. *Canon.*

Epheſ.6. we wreſtle not againſt fleſh and blood, (that is) in compariſon, *Not ſo much againſt fleſh and blood.* *Confir.*

Non ſic] *non negat modum, ſed negat ſimpliciter*: this Negation (*not ſo*) denies not the manner, but it denies ſimplie. *Canon.*

2 *Sam.2. Te ſhould not have taken away the prey ſo*: (that is) *Te ſhould no wayes have parted the prey.* 1

Pſal.147. He did not ſo to any Nation: (that is) *He did it not at all to any Nation.* So *Matth.9.33.* and 18.14. οὕτως, *rem ipſam notat, non modum.* 2

When the note of deniall is ſet betwixt the finite and the infinite Verbe, then it certainly denies, *Gen.3. comedendo, non comedetis.* So where it is placed before the finite and infinite, *Gen.3. Non comedendo comedetis.* So *Pſalm.49. Non redimendo redimet fratrem ſuum.* Therefore thoſe who gather, *When the negative is placed before the finite and infinite, then it denies but doubtfully*, ſeeme to be miſtaken. *Canon.*

Of a double Negative there will follow a double affirmative; and of a double Affirmative, a double Negative, but not an Affirmative, and a negative. *Canon.*

Melchiſedek had neither beginning nor end of his dayes, Heb.7.3. therefore *other Prieſts have both a beginning and an end of their dayes*: but it will not follow Affirmatively, and Negatively: *Other Prieſts have a beginning of their dayes, but not an end.* 1.

The unjuſt Iudge feareth neither God nor man, Luk.18. the Affirmative, *The juſt Iudge feares both God and Man*; but it will not follow affirmatively and negatively, *The juſt Iudge fears God, but not man.* 2

Some ſinnes are neither remitted in this life, nor in the life to come, Matth.12.32. the affirmative, *Some ſins are remitted* 3.

mitted both in this life, and in the life to come: but it will not follow affirmatively and negatively, *ſome ſinnes are not pardoned in this life which are pardoned in the life to come*, as the Papiſts conclude, in Purgatory.

To confirme this, we may uſe *Bellarmines* owne compariſon: [f] *Philip King of Spaine, pardons ſome ſinnes both in Spaine and Bruxels; other ſinnes he pardons neither in Spaine nor Bruxels; but it will not follow this way, ſome ſinnes he pardons not in Spaine, which he pardons in Bruxels.*

[f] *Bellar. de Purgatorio.*

Canon. If a negative be true, the affirmative muſt be falſe, & *contra*, by the rule of contradiction.

Thou wilt not leave my ſoule in grave, or hell, neither ſuffe thy holy One to ſee corruption, Pſal. 16. This negative is falſe of *David*, for *Peter* ſayes of him, *Act.* 2. That *he ſaw corruption; and that his buriall was there to this day*: then the affirmative muſt be true of Chriſt, that *he ſaw no corruption neither was his ſoule left in the grave, or hell.* Here by the rule of contradiction, is proved that Chriſt went not downe to hell, (contrary to the Papiſts) for *Sheol* ſignifies that ſame of Chriſt, that it ſignifies of *David*, to wit, the grave.

Canon. If a ſpeech be negative, the exception is affirmative.

No man takes this honour upon him, but he that is called as Aaron was, Heb. 5.4. therefore, *he that is called as Aaron was, takes this honour upon him.*

CHAP. III.

Of the gathering of Doctrine from the proprietie or manner of ſpeech in the Scripture.

Canon. THe proprietie and phraſe of the ſpeech in Scripture, is a profitable helpe for to gather Doctrine by.

Illuſt. 1. When a ſpeech is ſpoaken μετωνυμικῶς, borrowing a word

word from one thing to another. 2. When it ſpeakes ἐμφατικῶς, by way of excellency. 3. When it ſpeakes ἐλλειπτικῶς, ſuppreſſing ſome thing. 4. When it ſpeakes ἐυσχημόνως, when in modeſt tearmes it utters uncomely things. 5. σκλευασμῶς, *ſeculariter dictum*, when by an holy taunt or mocke, it vilifies a thing. 6. When it ſpeakes a thing *per* ἐυφημισμὸν, by a comly ſort of ſpeech. 7. When it utters a thing *per* μεταχημάτισμον, by repreſentation of a thing. 8. When it ſpeakes παθητικῶς, in paſſion. 9. When it ſpeakes ὑπερβολικῶς, exceſſively. 10. *Per* ἐυτελισμὸν, abjectly of a thing.

Canon.

The Scripture ſpeakes of God, *humanitus*, borrowing from man ſundry things.

Illuſt.

1. Hands, feet, eyes, are attribute to God, *per* ἀνθρωπομορφίαν. 2. Paſſions, as joy, anger, repentance, *per* ἀνθρωποπαθείαν. 3. It brings him in, ſitting in judgement after the manner of men, *per* ἐιδωλοποιίαν; as, *I ſaw the Lord ſitting upon the throne, and the Angels about him.* So *Pſal.* 68. *To him who rideth upon the moſt high heavens.*

1 Ring 22 19.

Doctrine.

This teacheth us that we cannot take up God, but according to our weake capacitie, and by things that we are beſt acquainted with; for if the Scriptures (becauſe we cannot conceive what our owne ſoule is) expreſſe the ſoule by the members of the body, *Every knee in heaven ſhall bow to the Lord*, Phil. 2. 10. So the rich Glutton deſired *Lazarus to dip the tip of his finger, and coole his tongue*, Luk. 16. 24. Farre leſſe can we conceive of God, unleſſe the Lord ſpeake to us by things which we are moſt acquainted with.

Object.

If it be ſaid, that, this way we may take up a wrong conception of God:

Anſ.

I Anſwer,

g There is a threefold conception of God.

g *Alſted. metaph.*

1. *Adaquatus conceptus*, when God conceives himſelfe fully, as he is; neither Man nor Angell can this way take him up. 2. *Analogicus conceptus*, although we

cannot conceive him fully, as he is; yet when by way of Analogie, we are led by these outward things, that he is a Spirit, who sees all, by his eyes; that he is a Spirit, who hath all power, by his hands. 3. *Falsum conceptus*, when the Papists conceive him falsely, painting him like an old man.

Judg 11.26. Gal 4.26. The Villages about great Cities are called the daughters of the Cities: so Ierusalem which is from above, is the mother of us all: this is a Metaphoricall speech.

Doctrine. As no Village about Ierusalem, might have claimed this title, to have bin called the Mother of the Townes about; so no particular Church can bee called simply the Mother of other Churches. The Iewish Church cals the Gentiles their Sister; *we have a little Sister, what shall we doe for her? Cant.* 8.8. This Prerogative belongs onely to Ierusalem, which is from above.

Canon. The nature of a Metaphor, is to proceed from sensible things to spirituall, and not contrarily.

Therefore *sheol*, or *hades*, doth not properly, first signifie the estate of the damned; and then of a Metaphor, the grave, as the Papists hold; but contrarily, first the grave, and then the state of the damned.

Canon. II. εὐσταθῶς. *Conf.* The Scripture when it speakes of God, it speakes by way of excellency of him.

High Mountaines, it cals them *Gods Mountaines*, Psal. 80.11. so tall Cedars, it cals them *Gods Cedars*, Ion. 1 *Sam.* 9.21. *faciem cum ipso bonitatem Dei, id est, maximam*: so *Moyses was faire to God*, that is, *very faire*: so *Nineveh was great to God*, Ionah 3.3. that is, *very great*: so *strong to God*, 1 *Sam.* 28.2. that is, *very strong*: so to expresse a great thing, they compound it with the name of God, *Iah*; to increase the signification of it, *Ier.* 2.31. *Cant* 2.8. and sometimes with *El*, 2 *Sam.* 23.20. So, to shew the vanity of things, they call them after the name of Idols, *Iob.* 41.3

Illust. We come to the knowledge of God three manner of ways.

wayes: h *For whatsoever excellency, or power there is in the Creature, it is but a drop of that infinite excellency that is in God, and therefore we ought not to rest in the Creature, but to raise our minds from the Image unto the Original, from the streame unto the fountaine, and from the effects unto the cause, by which we take him up by the effects.* i *For whatsoever excellency we see in the creatures, it leades us to take up what excellency is in God.*

h *Alsted. Metaph.*

Doctr.

This teacheth us when we see any excellent thing in the creatures, let us not rest there, but elevate our minds to the infinite beautie and greatnesse that is in God.

Canon. III.

Sometime the Scripture teacheth us by silence altogether, and sometimes by defective speeches not expressing the full sentence.

ἐλλειπτικὸν

The holy Ghost, when he passeth by the parents of *Melchisedech*, *Heb.* 7. *Gen.* 14. betokeneth great mysteries.

Although God had appointed five Tribes to blesse, and five to curse, *Deut.* 26. 27. yet they expresse not the blessing.

Doctrine.

This was to teach them that they should looke to him who should come after to blesse, and that the curse was by the Law, and not the blessing.

Canon.

For reverence of God, the Scripture omits sometimes the name of God.

At the right hand of the power, *Mark.* 14. 62. but *Luke*, 22. 69. *At the right hand of the power of God.*

Doctr.

This should teach us to sanctifie the name of God.

Quest.

Why doe the Iewes never reade the name of God, *Iehovah*, but *Adonai*, or *Elohim* for it?

Anſ.

The reason why the 70. translated it κύριος, *Lord*, and not *Iehovah*, seemes to be thus: because it could not be expressed well in the Greeke tongue, for the Greeke tongue wants the aspiration ה and expresses not it as *David*, *Valerius*, &c. this made the name *Iehovah* first to be called [illegible] but it was never the Lords mind, that it should never bee expressed: but it

i *Drus. quæst.* When the name *Iehovah* is expressed, they call it *Shem Hamphoresh.*

came in through superstition, that they put *Adonai* or *Elohim* for it: and they say that *Adonai cum cametz semper sanctum*, because it borroweth it from *Iehovah*; but *Adoni Dominus meus*, and *Adonai Dominus mei cum Patach*, are *semper propnana*; and they hold that noue might pronounce this name *Iehovah*, but the Priest when he was blessing the people in the Temple, and that the Egyptian was stoned to death, because he expressed the name *Iehovah*: *Levit.* 24. And since the destruction of the Temple, none can tell how to pronounce it, sometimes reading it *Iave*, and sometimes *Iahave*. They hold that the pronunciation of this name had power to worke miracles, and that it was by this name that Christ wrought his miracles.

Tetragrammaton est Elohim, & legitur pro Iehovah, quando habet nudum Sheva sub Aleph. Nam littera gutturalis nunquam habet sub se nudum Sheva. Pet. Galat. de Trinit.

Canon. In their imprecations they expressed not the cause, *God so doe to me and more. Iob* 1. the Divell expresseth it not; and the Lord himselfe, *If they shall enter into my rest.*

Doctr. This teacheth us, that it is a fearefull thing to fall into the hands of the living God.

Object The people in the Captivitie seemes to have expressed the oath: for they say, *If we forget thee O Ierusalem, then let our tongue cleave to the roofe of our mouth. Psal.* 137.

Answ. This [k] Imprecation was not expressed, when they were scoffingly urged by the Babylonians to sing; but afterward when the *Psalme* was penned in remembrance of this mockery: as if they should say; The *Babylonians* desired of us songs of mirth when wee were in sadnesse, but wee had rather that our right hand had dryed up, and our tongue had cleaved to the roofe of our mouth, than we had pleased them in singing.

[k] *Buxtorf. Gramm.*

Obiect. *If I have done this, then let the enemy pursue my life, Psal.* 7. 4. It seemes here that *David* expressed the curse.

Answ. Here *David* expresses not the curse, but defends his innocency, desiring to be freed from his enemies: As if he

he ſhould ſay; If I had done theſe things, then they had had juſt cauſe to purſue me; but ſeeing I am not guiltie of any ſuch thing, but rather I may ſay, I have deſerved well at their hands, therefore I deſire the Lord that He would free me from them.

For modeſtie ſometimes they ſuppreſſe a thing. *Canon.*

When thou goeſt to the field, take a Paddle with thee, Deu. 23. 15. The ſcripture ſuppreſſes what to doe in the field, for modeſty, to wit, *to eaſe nature.*

This teacheth us that we ſhould be loth to ſpeake of filthie things, either naturall or ſinfull. The Schoolemen when they ſpeake of the ſinne of *Sodome*, they call it *mutum peccatum*, a *dumbe ſinne*, not giving it the owne name. *Doctr.*

When the Scripture expreſſes filthie actions, either naturall or ſinfull, it expreſſes them in comely tearmes. *Canon* IIII. εὐσχημοσύνη.

Iud. 3. 24. *Ehud was covering his feet*: that is, *easing nature*: for they had long coates which covered their feete when they eaſed nature. *Targum. Ipſe fecit neceſſitatem ſuam*: *He was doing his needs.*

Hoſea 8. *A veſſell in the which there is no delight*: thus they call a *chamber-pot*, or a *ſtoole of eaſe*, for modeſtie.

So 2 *Sam.* 19. 24. *Mephiboſheth had not made his feete*: that is; *He had not waſhed them.* So him who had the running of the reines, or *gonorrhœa*, for modeſtie of ſpeech, they ſaid of him, σωματικόν τι πεπονθέναι, *that he ſuffered ſome bodily thing.*

As they were modeſt in their ſpeech, ſo in their practiſe and doings,

2 *Sam.* 25. 22. *He ſhall not leave one to piſſe againſt the wall*: that is, *He ſhall not leave a young boy*: for ſuch was the modeſtie of the men when they came to age, that they went aſide where they might not bee ſeene; but the little children which were not aſhamed ſtood up againſt the wall.

wall. It is not meant of a dogge here. *Targum* tranſlates it, *filium intelligentem, a child of underſtanding*.

Canon.

When they ſpeake of adulterie and ſinfull uncleanneſſe, they expreſſe it alſo in modeſt tearmes.

If ye had not plowed with my Heifer, Judg. 14. 18. That is, If ye had not lyen with *Dalila*. So the Latines, *fundum alienum* * *arat*; *He tills another mans ground*. So by *grinding, Iob.* 31. 10 *Let my wife grinde to another*. So *Gen.* 19. 31. *And we have none to goe in to us after the way of all fleſh, via omnis carnis*, they call it modeſtly, *lying with a woman*.

* *Arare in re obſcena.*

Stollen waters are ſweete, Prov. 9. 17. that is, *adulterie*. They call adulterie and filthie luſt, *water*; as *Moab*, of *his fathers water*. And the Latines, *Abſtine ab aqua aliena, Abſtaine from another mans conduit*: and it is called *aqua furtiva, ſtollen water*.

Targum. Ruth 2 for modeſtie calleth *membrum virile fœdus circumciſionis. Vide.* 7. *præcepta Noach. & decem membra radicalia.*

And it is to be marked, that ſuch is the puritie of the holy tongue, that there is no proper name in it, by the which the ſexe is diſtinguiſhed, as in other languages: * as the mans yard is onely called his *nakedneſſe*, his *fleſh*, his *feete, the haire of his feete*, that is, *of his privie parts*: ſo the womans is called her *fountaine, Levit.* 15. 19. *Mark.* 5. 29. and her *thigh, Num.* 5. 27. and her *ciſterne, Eſay* 51 and her *skirts, Nahum.* 4.

* *Pes pro tudendis.* Eſay 7. 20. Deut. 28.

Doctr.

This teacheth us as we put honour upon our ſhamefull parts, 1 *Corinthians Chap.* 12. ſo the Spirit of God would have us to put comely tearmes upon uncomely things.

Canon.

In ſpeaking of idolatrie and ſpirituall whoredome, the Scripture expreſſes it in plaine tearmes.

Ezech. 16. *Thou haſt ſpred thy legs under every greene tree.*

Ezech. 23. *Fluxus equorum, fluxus tuus: Thy iſſue was the iſſue of an horſe.*

Ezech. 23. *Thou covetedſt the iſſue of an Aſſe.*

This

This teacheth us, that idolatry is ſuch a ſubtile thing, that we cannot take it up, as we doe bodily whoredome, therefore the Lord expreſſes it in plaine termes, that we may abhorre it the more.

Doctr.

When God would vilifie ſinne and ſinners, he ſpeakes baſely of them, with an holy kinde of taunt.

Canon. V. σχλευασμος.

Num. 23. *God ſhall deſtroy the Sonnes of Sheth*: that is, the *Moabites*, who ſtood behinde *Balaams* backe, (as yee would ſay) *the ſonnes of the buttockes*: and the Hebrewes ſay, they were ſo called, becauſe they were onely begotten by the fleſh; they were not *the children of the promiſe*, as the *Iſraelites*: or, *the ſonnes of the buttockes*, that is, *loathſome excrements*, the Lord abhorred them as the very excrements.

Haikumi.

They of *Ekron* called their God *Baalzebhah*, *the God of Sacrifice*; but God in diſdaine called him, * *Baalzebub*, *the God of flies*: and Chriſt in the New Teſtament, *Math.* 9.34. * *Baalzebul*, *the God of dung*.

* They would not call their owne God ſo baſely.

* *Zebul* in the Syriack is called *Stercus*.

They of *Moab* called their God, *Baalregnez*, *the God of thunder*; but, *Num.* 25.8. the Lord in ſcorne called him, *Baal peor*, *the God of opening*, or *of a* * *cracke*: they called their God βροντην, m *the God of thunder*; but the Lord called him *Baal* σκωλος.

* *Crepitus.*

m *Scaliger in Elencho.*

This teacheth us, in how great contempt wee ſhould ſpeake of idolatry.

Doctrine.

The Mount Olivet was called, 2 *King.* 23.14, המשחת *the hill of ſpoile*: but becauſe Idolatry was ſet up there, the Lord by an holy taunt playes upon the name of it, and calls it המשחית *the hill of corruption*, So they played upon the name of *Epiphanes*, and called him *Epimanes*, *mad-man*, So they played upon the name of *Sardanapalus*, when he became effeminate, and they called him Σαρδανα φαλλον.

hammiſhheth.

hammſcheth

This teaches us that it is lawfull ſometimes to give a quip or taunt to beaſtly ſins or Idolaters.

Doctrine.

* φαλλον, *eſt id quo viri ſumus, virtue.*

Sometimes

Canon. Εὐφημισμὸς.

Sometimes the Scripture expreſſes things by their contraries, eſpecially in ſwearing.

1 *King.* 21. 13. *Naboth had bleſſed God*: that is, curſed God.

Iob, 2, 9. *Bleſſe God and die*; that is, *curſe God*, So *Ptolomæus Philopater*, who killed his father. This kinde of ſpeech differs from *Ironia*, for the contrary is knowne in their ſpeeches by the ſenſe; but in *Ironia* the contrary is knowne by the geſture.

Doctr. VI.

This teacheth us that we ſhould abhorre curſing.

περ μεταχημαπσμὸν. *Canon.* I

Sometimes the Scripture ſpeakes in the perſon of another, when it is meant of him that ſpeakes.

I know a man who was taken up to the third heaven, 2 *Co.* 12, 2. *Paul* will not ſay of himſelfe, that hee was taken up to the third heaven.

2 1 *Sam.* 2, 27, *There came a man of God to Eli*: *Samuel* will not ſay of him-ſelfe, that he *the man of God*, *came to Eli*; and yet it is holden generally, that it was *Samuel* who came to *Eli*.

3. *Iob.* 13. 23. *The Diſciple who leaned on the boſome of Chriſt.* *Iohn* will not ſay, that he himſelfe leaned on the boſome of Chriſt for modeſty.

Doctrina. This teacheth us that of *Salomon*, *Prov*, 27. 2. *Let another mans mouth praiſe thee, and not thine owne.* When *Matthew* ſpeakes of the entertainement which hee gave to Chriſt in his owne houſe, *Math*, 9. 10. marke how ſparingly he ſpeakes of it. *That he came home and eate bread in Levies houſe*: but when *Luke* ſpeakes of it, he ſayes, *And Levi made a great feaſt to Chriſt*, *Luke* 5. 27. 28. 29.

Obiect. But *Moyſes* writes of himſelfe, that *hee was the meekeſt man in the world*? *Num.* 12. 3.

Anſw. *Moyſes* durſt not hold backe that commendation, more than he durſt in other places not ſet downe his owne blemiſhes; to let them ſee, that it was not his owne particular that moved him here, but the glory of God.

Secondly,

Secondly, the Scripture taxes another man in the perſon of him that ſpeaketh.

Canon.

1 *Cor.*4.6 *Paul* in his owne perſon, and in the perſon of *Apollos*, findes fault with the ſchiſmaticall and falſe Teachers in *Corinth.*

This teacheth us that there is great wiſedome required in reproving.

Doctrine.

The Scriptures ſpeakes ſomething in paſſion.

Canon. VII. Παθητικὸν.

דבר אתה עמנו ואנחנו נשמעה *Tu autem loquitor ad nos, Speake thou to us: Deut.*5.27. Theſe are the words of the people ſpeaking in perturbation.

Voatt tedabber alenu.

And if אם כה *thou deale thus with me, kill me I pray thee, Num.*11.15.

Theſe are the words which *Moyſes* ſpeakes to God in the feminine gender, being troubled in minde.

This teacheth us, that a man in perturbation is not fit to ſerve God.

Doctrine.

The Scripture ſometimes teacheth us by hyperbolike and exceeding ſpeeches, either in exceſſe, or in defect.

Canon. VIII. Ὑπερβολικὸν.

In exceſſe: *If all that Chriſt had done were written, the world would not containe it, Joh.*21. So. *The men of Beniamin could hit at an haire, Iudg.*20.16.

In defect: *I am a worme and not a man, Pſal.*22.

This teacheth us, that there is a naturall infidelity in man, to misbeleeve, which makes the Lord to uſe ſuch exceſſive ſpeeches.

Doctrine.

They ſpeake leſſe and underſtand more.

Canon. IX. Κατὰμείωσιν.

*The father of the foolish reioyceth not: Prov.*17.21. that is, he is very ſad. 1

*It is not good to accept perſons in iudgement; Prov.*24.23. that is, it is very evill. 2

*He will not hold him guiltleſſe who takes his name in vaine: Exod.*20.7. that is, he will certainly puniſh him. 3.

*It ſhall not be remitted in this life, nor in the life to come: Math.*12.32. that is, it ſhall be certainely puniſhed. 4

This

Doctrine. This teacheth us, that we should bridle our affections, and moderately utter our passions.

Canon. X. Sometimes the Scripture teacheth us διαφορικῶς, by distinction.

It puts a difference betwixt the revelation of God to those who were not Prophets, and those who were the Prophets of God. When it speakes of the first sort, it sayes, *And the Lord came to Laban: And the Lord came to Abimelech: And the Lord came to Balaam.* But when it speakes of the second sort, it sayes, *The word of the Lord came to them: Thus saith the Lord: The hand of the Lord was upon them.*

Doctrine. Hence the Iewes gather, that *Balaam* had lost the gift of Prophecy now, and was onely a Divinor: (So the Scripture cals him, *Ios.*13. *And they killed Balaam, the son of Peor, the divinor*) and they apply this Proverbe to him; *Camelus, cornua quærens, aures amisit, The Camel seeking hornes, lost her eares;* that is, *Balaam* seeking preferment, lost the gift of Prophecy.

Canon. XI. Sometimes the Scripture speakes as the people conceives of a thing, κατὰ δόξαν ἀνθρώπων.

*Gen.*3. The Scripture cals the *Angels, Cherubims*; because the people were most acquainted with Cherubims in the Tabernacle.

1 *King.*10.18. *And Salomon made a throne of teeth.* The Scripture cals the hornes of the Elephant, teeth; because they seeme so to the people, growing out of his mouth, like the tuskes of a Bore; but they are, *Cornua resupinata*, as* *Varro* cals them, and grow not straight up as the hornes of other beasts: they serve the Elephant for the same use that hornes doe to other beasts. And as the Hart casts his hornes every third yeare; so doe they their hornes every tenth yeare, and hide them in the ground: therefore *Ezec.*23. they are called *Filij egressuum*, because men tread upon them when they are hidden in the ground;

* *Quos multi dentes vexant sunt cornua resupinata.*

ground; this is the moſt excellent Ivory.

Marke 1. 32. *And the Sunne was dipping*: becauſe to thoſe who dwell about the Sea-ſide, the Sunne ſeemes to dip in the Sea when it goes downe; therefore the holy Ghoſt uſeth this phraſe.

This ſhould teach Preachers to ſubmit themſelves to the capacity of their hearers, and to ſpeake to them as they can conceive. There is a Proverbe in the Talmud, *That it is eaſier for an Elephant to goe through a needles eye*: which Chriſt repeates thus, *It is eaſier for a Camel to goe through a needles eye*: Why? becauſe the people of God in Iudea, were more acquainted with Camels than Elephants. *Doctr.*

Sometimes the Scripture teacheth us, περιφραστικῶς. *Canon.* XII.

Pſal. 139. 15. *How wonderfully haſt thou faſhioned me below in the neather parts of the earth?* that is, *How am I conceived?* So *Epheſ.* 4. Chriſt is ſayd to *come downe into the lower parts of the earth*: that is, into the wombe of the Virgin *Mary*.

This teacheth us the great humiliation of the Lord, and his exinanition, how he came downe from the place of glory, into darke places, darke as the bowels of the earth. *Doctrine.*

The Scripture ſometimes teacheth us, *per* ἰδιωτισμὸν, ἀποσωποποιΐαν, and ἰδιοπαθείαν. *Canon.* XIII.

Per ἰδιωτισμὸν, when the Scriptures bring in the Lord ſitting upon a throne, as a King: 1 *King* 22. *I ſaw the Lord ſitting upon a throne.*

This teacheth us our great infirmity, that wee cannot conceive the Lord, but by things that wee are acquainted with. *Doctr.*

Per ἀποσωποποιΐαν, when the Lord is brought in, ſpeaking to things without life: *Hic tum perſona tum res finguntur*: as in the former, *Non perſonæ ſed mores. O earth, earth, earth, heare the Word of the Lord.* XIIII.

This teacheth us our great ſtupidity, that the ſenſeleſſe creatures will ſooner heare than man. *Doctr.*

Per

XV.

Per ἰδιολογοποιίαν, when the Scriptures bring in the dead ſpeaking, as *Lazarus*, and the rich Glutton.

Doctrine.

This teacheth us our great infidelity, that we will not beleeve the Scripture of God, but would have ſome come from the dead to teach us.

Canon.

Ieſhurin (vun) eſt diminuti.

Sometimes the Scriptures by a diminutive word, expreſſe great love and affection.

Let me die the death of the little righteous ones, *Num.*23.

Doctrine.

This teacheth us how deare to the Lord is the death of the Saints. In their death he embraceth them as we doe little babes in our armes, *Deut.*34.5. *Moyſes* died *Lepi Iehova, ados Iehova, At the mouth of the Lord.* The Chaldee Paraphraſt paraphraſeth it, *Ad oſculum oris Iehova: At a kiſſe of the mouth of God.* So that death to the righteous, is a kiſſe of the mouth of God.

* *Nehuſhtan.*

Sometimes it ſpeakes diſdainefully of a thing: *And Ezekiah brake that * little peece of Braſſe*; 2 *King.* 18.4. which was that huge brazen Serpent that was ſet up in the wilderneſſe.

Doctr.

This teacheth us how baſely we ſhould thinke of Idols; as to call an *agnus dei*, a little peece of waxe; an Idoll, a little peece of wood.

CHAP. IIII.

Of the morall Inſtructions gathered from the Morall Law.

Canon.

GOD taught his people their duties, by Preceps and examples.

Conf.

By Precepts which are contained in his Law.

Illuſt.

The morall Law hath ſundry properties which no other Law hath.

Firſt, it is a royall Law, *Iam*, 2.8. becauſe al were bound to walke in it. Some Ceremonies of the Ceremonial Law of the Iewes, *Exod.* 12.15. obliged all the Iewes at ſome times; as none might eate leaven at the paſſeover: ſome of

of the Ceremonies obliged ſome of the Iewes at al times, as no Nazarite to drinke wine: *Num.* 6.3. ſome of the Ceremonies obliged all the Iewes at al times; as no Iew in no place might eate ſwines fleſh, *Levit.* 11.7. but they never obliged the Gentiles.

The iudiciall Law onely obliged the Iewes in Iudea; *Deut.* 10, 9. No Levite might have a poſſeſſion in Iſrael: yet *Act.* 4.36. a Levite of Cyprus ſold his poſſeſſion, and laid it down at the feet of the Apoſtles; this Levite dwelling in Cyprus, might have a poſſeſſion, although not in *Iudea.*

The iudiciall Law belonged onely to the people in Iudea, therefore [n] *Caroloſtadius*, who urged the Iudiciall Law to be obſerved in all Countries, did as thoſe who would have one ſhooe to ſerve all ſorts of feete: So the Iewes were to blame, who urged the obſervation of the Ceremoniall Law to the Gentiles. *Doctr.*

[n] *Caroloſt.*

It is a ſpirituall Law, it reaches to the internall ſinnes, as well as to the externall. *Matth.* 5.28. II.

It condemnes not onely *paſsiones*, but, *propaſsiones*: That is, *ſubitos animi motus, ſed non diuturnos, ſuddaine motions in the minde, but not continuing.* As the Sunne ſhining lets us ſee the little atomes or moats, which are the leaſt things that we can diſcerne: ſo the bright Law of God lets us ſe the ſmalleſt things to be ſinne even before they come to conſent. If a man had ſmitten out his neighbours tooth, or his eye, the Iudiciall Law required no more of him but this, that his tooth ſhould be ſmitten out againe; but it took not order with the internall hatred of the heart. I

This puts a difference betweene this and all other Lawes. The Civilian ſayes, *Cogitationis pœnam in noſtro foro nemo luat; Let no man be puniſhed in our Iury for a cogitation.* A man may be a good Citizen, who is not a good man in the Civill common-wealth: but not ſo in *Doctr.*

in Gods Church, because Gods Law requires internall obedience. The quickest of the Pharisies could not conceive that it was sinne before it came to consent, and they tooke it onely for the restraint of the outward man, *Matthew* 5. And *Iosephus* seemes to be a Pharisee in this point, [o] finding fault with the sentence of *Polybius*, who said, that [p] *Antiochus* perished miserably, because hee thought to have robb'd the Temple of *Diana*: *Iosephus* denies this, and sayes, it deserved such a punishment, not because hee would have done it, but if he had done it.

o *Ioseph.*
p *Polyb.*

2. This Morall Law is spirituall: it condemnes sinnes in act: 1. from the least to the greatest: 2. the antecedents: and 3. the consequents of sinne, *Mat.* 5. *Rom.* 7.

1. From the least to the greatest, *Ye shall not revenge*, *Lev.* 19.18. All sort of revenge is here condemned: First, the Pharisies revenge, *tooth for tooth, and eye for eye*, *Mat.* 5: Secondly, *Cains* revenge, *seven for one*, *Gen.* 4. Thirdly, *Lamechs* revenge, *seventy for one*, *Gen.* 4. Fourthly, *Samsons* revenge, *three thousand for one*, *Iudg.* 16,28, *Now let me be revenged for one of mine eyes, and he killed three thousand.*

2: The antecedents and consequents of sinne.

The occasions or antecedents of sinne, *Iacob*, *Gen.* 35, 4, must bury the eare rings, least they make an Idoll of them: so the men of *Ephesus*, when they repented of their sorceries, they burnt their Bookes.

The consequents of sinne: *Ye shall not revenge, neither remember. Levit.* 19.18. Here the Lord condemnes the dreggs and consequents of sinne, as well as the sinne it selfe. As he will not have them to revenge, so he will not have them to remember. The Hebrewes illustrate this by this example: *Reuben* sent to borrow of *Simeon* a hatchet; *Simeon* refuses him: the next day *Simeon* sends to borrow of *Reuben* a sickle; if hee refuse it, it is *ולוי*; but if hee say, loe here it is, I will not doe to him, as hee did

Talm Baby'on.

did to me, when he refused me his hatchet the last day, it is *retentio*, although it be not *vitio. Ier.* 3.5. *Servare* is put for * *servare iram.*

There is nothing that we keepe so well in minde, as iniuries.

The Morall Law is perpetuall: * the Ceremoniall Law was kept but onely till the time of correction, and lasted but onely the time of the infancie of the Iewes: but the Morall Law is perpetuall.

If the Morall Law be perpetuall, how is it that God hath given a dispensation to some to breake these commands?

Scotus markes well, that the Law standing in force, it implyes a contradiction to dispense with it: but by dispensation, he understands onely the revocation of it for such a time, to such a person.

The g Law of Nature (saith he) is taken two manner of wayes; strictly, and largely: Strictly, which by necessarie and evident consequences are concluded: Largely, which inferres not a necessarie and evident consequence as the first.

Of the first he gives an Example, *The whole is more than the part*, therefore a house is more than any part of it: this consequence followes in the strictest signification: so *good is to be embraced*, therefore *evill is to be shunned.*

Of the second he gives this Example, *We ought to live peaceably with others in the Common-wealth.* Of this principle, it will not follow necessarily, therefore *possessions are to be devided, or not to be devided*: for both may stand, if the Common-wealth were well constitute, and people agreed together. Communitie of goods would not breake the peace of the Common-wealth; but becausse people are much giveu to selfe-love therefore division of goods is a good meane, to make thet people live peaceably together.

* μνησικακία, the contrary is ἀμνησία.

Doctrine.

2.

* *Abrogare legem*; derogare: & obrogare.

Quest.

This is to mitigate the extremitie of the Law.

Answ.

g *Scotus.*

So (saith hee) this conclusion, followes necessarily in the strictest signification, *God is to be worshipped, therefore, we cannot worship an Idoll.* But this followes not in the strictest signification, neither hath it *intrinsecam connexionem*; *God is to be loved, therefore man is to be loved*; there is onely a conformity betwixt these two,

Quest. Is it not sinne to kill thy neighbour?

Scotus answers, this sinne comes by revelation of a new Law by God himselfe: so the precepts of the second Table are so neere unto the first principles, that they are called the Law of Nature in the largest sense; and Reason teacheth all men to keepe the same, as neere unto the first Principles.

The Precepts of the first Table cannot be dispensed with, without a staine of his owne holynesse, for they are the Principles of nature in the strictest sense. God cannot dispense that a man should hate him, *sine intrinseca repugnantia*; so, that one should worship an Idol.

The Precepts of the second Table, flow not from him necessarily, as his iustice and holinesse; but freely he wills or not wills the same, without any staine of his holinesse. *God is to be beloved*, therefore, *A man may not marry his Brothers wife*, this conclusion will not follow necessarily in the strictest signification.

Quest. But did not God dispense with the Israelites, when he bad them borrow the Egyptians Iewels? *Scotus* answers, that there was not a dispensation here from the eight Commandement; but only a revocation to them for that time, and in such a case, they being oppressed so long, and their wages kept from them, the Lord takes these Iewels and gives them for their wages.

Obiect. But it is said of the Ceremonies, that they shall endure for ever?

1. There

Anſw.

1. There is *Propriè æternum*, as God. 2. *Æternum ex hypotheſi*, as *Adams* body had endured for ever if had not fallen. 3. *Valore æternum*, as Chriſts ſacrifice. 4. *Typicè æternum*, as that which was a Type of eternall thing, *Exod.* 12. *I ſhall give you Canaan for a poſſeſsion for ever*: becauſe it was a Type of the eternall inheritance. 5. *Catachreſticè æternum*, that which endured long, was ſaide to be eternall, as *Gen.* 17. Circumciſion is ſaid to be a covenant for ever, that is, for a long time, till the comming of Chriſt. The continuance of the Ceremonies, is of this laſt ſort.

After the death of Chriſt, firſt, the Church uſed Ceremonies, *non propter ſe, ſed propter aliud, not for themſelves, but for another end*: as when *Paul* ſhaved his head in *Cenchres*, *Act.* 18. 18. He did not ſhave his head as the Law of the Nazarites required; for he ſhould have gone then to *Ieruſalem*, and there to have ſhaven his head, and to have caſt the hayre of his head under the Altar, and burnt it there: *Numb.* 6. 18. but he did it onely here for bearing with the weake Iewes, which he could not have done, if the Law had beene in vigour. Secondly, They kept theſe Ceremonies after the death of Chriſt, at *Ieruſalem*, but not at *Antioch*: *Paul* findes fault with *Peter* for Iudaizing there. Thirdly, They kept them onely among the Iewes till the deſtruction of the Temple, which was the Wardrobe of the Ceremonies. Fourthly, They went never againe to the brazen Altar to ſacrifice after the death of Chriſt, but uſed onely ſome of theſe meaner Ceremonies, not for themſelves, but for another end.

Doctrine.

The Ceremonies were appointed for the Iewes untill the time of correction, and their infancy: therefore thoſe who would apply them now to the Church, when ſhee is come to maturity of age, diſtinguiſh not the times aright: *Auguſtine* hath a very fit ſimilitude

1 Epiſt. 5. ad Marcellinum.

to this purpoſe; hee tells of a diſeaſed Youth, who came to that notable Phyſitian *Vindicianus*, who gave him a medicine fit for his age and cured him: but long after, the man fell into the ſame diſeaſe againe, and he applyes the ſame receipt which he had uſed before in his youth, which had almoſt killed him: hee comming to the Phyſitian, ſaid unto him, that he marvelled why hee would give him ſuch Phyſicke which would hurt him? The Phyſition demands of him when hee gave him that Receipt? he anſwers, when he was a youth, and withall ſhewed him that then it cured him, which was now likely to kill him: the Phyſitian replyed, that the Phyſicke was not good, becauſe it was not taken at his command, and that which was wholeſome to him being a youth, was now deadly to him being of age: So the Ceremonies of the Law were profitable for the Iewes being children, (taken at the commandement of God) but now they are deadly, when we are become men in Chriſt.

4.

The 70. tr. ſi. *Indigenti*

The Morall Law is equitable, it gives every man his owne, it requires a further dutie alſo that the uſe of our goods ſhould helpe the poore in their neceſſitie: *Prov.* 3. 27. *With-hold not thy goods from the* * *owner*: the poore are called *Bagnale tobh, Lords of thy goods*. There is a double right: *Ius proprietatis, & ius charitatis, the right of proprietie, and the right of charitie*; *ius charitatis*, that belongs to the poore, *ius proprietatis*, belongs to the owner. *Iure charitatis*, ſo much as may refreſh the poore in his neceſſitie, belongs to him, although the proprietie be not his.

The Lord appointed in his Law, *Deut.* 23. 24. that a man when he came into a Vineyard, might eate as many of the Grapes as he pleaſed, this is *ius charitatis*; but he might carry none away with him, this is *ius proprietatis*. So, the Diſciples travelling through the fields upon

on the Sabboth, pull the eares of Corne when they were hungry, this was *ius charitatis*; but they put not in their sickle to cut downe the Corne, and carry it away, because they had not *ius proprietatis*, of the owner.

Doctrine.

This condemnes those vile niggards, like *Nabal*, who know no right, but *ius proprietatis*; so it condemnes the Anabaptists, who take away *ius proprietatis*, and turne all into *ius charitatis*.

5

All the Lawes must be rectified by it; it obliges all people, in all places, at all times; it binds the inward man as well as the outward; it yeelds not to the infancie of the Church, as the Ceremoniall; neither to be broken for necessitie; neither yeelds it to the hardnesse of the peoples hearts, as the Iudiciall.

Canon.

God taught his people by temporary Precepts, by personall Precepts, by Precepts of tryall, and Precepts of conviction: the Morrall Law is all Precepts of obedience.

1.

Temporary Precepts, were such Precepts as lasted but for a short time.

When Christ sent his Disciples in their first expedition, he forbids them to take with them a staffe, or weapon of defence, *Luke.9.*

Doctr.

Anabaptists gather hence, that it is not lawfull for a Christian to use any defensive weapon; but they conclude here from a temporary Precept as if it were morall.

Canon.

A Personall Precept bindsonely the person to whom it is directed: Christ sayes to the young man, *Sell all, and* follow me. *Mat.* 19. 21.

Doctr.

The Papists gather hence, that such as would be perfit, should take upon them the estate of Povertie, and renounce all: but they conclude here from a personall Precept, as though it were morall.

Canon.

Precepts of tryall, are those Precepts which God gave

gave to some, onely to try them; but not which hee would have them to performe.

When God bade *Abraham* offer his sonne *Isaack* in a burnt offering, *Gen.* 22. 1. it was but a precept of tryall, as the event sheweth; for God would not have him to performe it.

When Christ bad his Disciples give the people meate to eate, *Luk.* 9. it was but a Precept of tryall, for hee knew well enough that they had no meate to give them.

When *Salomon* called for a sword, to cut the Child in two, 1 *King.* 3. 24. it was but a precept of tryall.

Doctr. If a Magistrate from this should conclude, that it were lawfull for him so to doe; then hee should take a Precept of tryall for a precept morall, and of obedience.

Canon. 1111. Precepts of conviction are those Precepts, which the Lord gives to wicked men, to make them the more inexcusable.

God sayes to *Pharaoh*, *Let the people goe*: *Exod.* 8. 1. hee knew well enough that *Pharaoh* would not let the people goe: why had he him then let him goe? to make *Pharaoh* the more inexcusable.

Doctrine. Those who gather from this, that there were two contrary wills in God, to let them goe, and not let them goe, are mistaken: for the one was a Precept of conviction.

Quest. When God speakes to an unregenerate man, and bids him repent; whether is it a Precept of obedience, a Precept of tryall, or the precept of conviction.

Answ. If the man be appointed to salvation, to him it is a Precept of obedience; for at the selfe same time when God bids him repent, he gives him grace to repent.

When *Lazarus* was lying dead in the grave, Christ bids

bids him come out, at the selfe-same time hee breathes life into him, it was a Precept of obedience to him.

So, when God bids a wicked man repent, and gives him grace to repent, it is a Precept of obedience to him; but to the wicked man who is appointed for destruction, it is a precept of tryall and conviction to him.

Chap. V.

How the Scriptures teach us by Examples.



AN Argument from Examples doth then necessarily conclude, when wee prove one particular by another, by way of similitude, which is common *Toti generi*, to the whole kind, under which both are comprehended. *Canon.*

To strengthen the godly in hope of their deliverance out of affliction, 2 *Pet.*2.9. *Peter* sets downe first *genus*, (*God will deliver his owne, and preserve the wicked to destruction*) this he proves, why? because it agrees not onely to the wicked Angels, and to the Sodomites, but to all the wicked.

By outward things, good or bad, we cannot know the favour of God: *Eccles.*9.2. that is *genus*, (*All things befall alike to the iust, and the sinner: to the cleane, and to the uncleane: to him who sacrificeth, and him who sacrificeth not: to him who sweareth, and he who feareth the Oath.*

The Hebrewes give example of these. 1. [*To the just, and to the sinner*: *Exod.*9. 2 *King.*20. as to the Egyptians & *Hezechias*, for both of them had the Plague. 1 *King* 16. So *David* gathered the materialls to build the Temple, and *Nebuchadnezar* burnt the Temple; 1 *Chro.*29. yet both of them reigned forty yeares. [*Talm. lib. Musar.*

2. *To the cleane and to the polluted*: as to the Spyes and to *Moses*; *Num.*14. for *Moses* stood for the defence

of the good Land, and the Spyes raiſed an evill report upon the Land, yet both of them dyed in the Wilderneſſe.

3. *To him who ſacrificeth, and him who ſacrificeth not*: as *Ioſias* reſtored the worſhip of God, and *Achab* polluted the worſhip of God; 2 *King*. 23. 2 *King*. 25. yet both of them dyed in the battell.

4. *To him who ſweareth, and him who feareth the Oath*: *Sampſon* was religious in his Oath, *Iudg* 16. 21. *Zedechiah* broke his Oath, 1 *King*. 25. 4. yet both of their eyes were pulled out of their heads: here the *genus* agrees to all.

Canon. If the matter be proved by many Examples, and the *genus* agree not to all; then the concluſion is not good.

No Church-man ſhould marry; why? becauſe *Paul*, *Athanaſius*, *Ierome*, and *Ambroſe* were not married: this *genus* agrees not to all Church men; for wee can ſhew moe who have beene married, as *Peter*, *Philip* the Evangeliſt, *Spiridion* Biſhop of *Cyprus*, *Gregory Nazianzen*, *Polycrates* Biſhop of *Epheſus*, who teſtifies that he was the eight, lineally ſucceeding at *Epheſus*, one after another.

Canon. The Examples of Gods mercy and his juſtice hold ever.

Abraham was juſtified by faith, *Rom*. 4. Therefore all the faithfull are juſtified by faith. So in the examples of his juſtice, *Luke* 17. 32. *Remember Lots wife*. 1. *Cor*. 10. *Theſe are Examples for us*.

And the Hebrewes have a ſaying; *Quod accidit patribus, eſt ſignum filijs*; *The thing that fell out to the Fathers, is a ſigne to the Sonnes*.

Canon. If the Examples bee of the moſt notable men, then they have the greater force to inferre the concluſion.

If Noah, Daniel, and Iob, would intercede for this people; yet would I not heare them, *Ezech*. 14. why makes he choyce of theſe three? The Hebrewes anſwer, [t] that he makes choyce

[t] *Talmud. lib. Tehillim.*

choyce of them, becauſe every one of them ſaw three Worlds. *Noah* ſaw the firſt World, the deſtroyed World, and the renewed World. *Iob* ſaw himſelfe flouriſhing, himſelfe in a miſerable eſtate, and all taken from him, and himſelfe reſtored unto a flouriſhing eſtate againe. So *Daniel* ſaw the firſt Temple, the deſtroyed Temple, and (as they hold) the ſecond Temple.

We are to follow Chriſt onely in his morall and Theologicall vertues. *Canon.*

Be yee followers of me as I am of Chriſt. 1 *Cor.* 11.1.

Chriſts workes are either, *Miraculoſa*, *Admiranda*, *vel Exemplaria*: Marvellous, Wonderfull, or Exemplary. *Miraculoſa*, as his faſting forty dayes, *Matth.* 4. hee is not to be followed in this: *Admiranda*; as when of rich hee became poore for us: therefore men ſhould renounce all, and profeſſe voluntary Poverty; he is not to bee followed in this. Hee waſhed his Diſciples feete; wee are not bound to follow him in this, becauſe it was *admirandum* in him. But wee ſhould follow him onely in *exemplaribus*, as his meekeneſſe, humility, and ſuch. *Conf Illuſt.*

In following Examples, we muſt marke foure things. 1. How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it. *Canon.*

How they did it. The Apoſtles healing the ſicke, layd oyntment upon them; therefore the Prieſts now may give *Extreame unction*, it followes not; for they conſider not what ſort of oyle this was that they laid upon the ſicke, and how they cured them: it was miraculous oyle, *ad ſanationem*, for healing, *Iam.* 5. 14. The Fathers uſed it afterward, *ad imitationem*, for imitation; the Papiſts, *ad viaticum*, for a iourney. The firſt was *ſanctum*, the ſecond is *non neceſſarium*, the third was *profanum*. 1.

Elias by extraordinary Calling, called for fire from Heaven,

Heaven, and burnt the Captaines, therefore the Disciples may call for fire from heaven to burne the Samaritans, *Luk.* 9. 55. it followes not, because they had not that same spirit.

The Apostles in choosing *Matthias* cast Lots, *Act.* 1. 26 therefore a Minister now is to be chosen by Lot, it followeth not: why? because the Apostles were immediately called of God, and a Lot being immediately directed by God, he was immediately chosen by him. But a Minister is mediately called by the Church, *Act.* 14. 23. therefore the rules of the Apostle are to be followed in choosing of him. *Zeno*, [u] the Emperour tempted God in this cause, laying a paper upon the Altar, that God might write in the paper the name of him whom he would have Bishop of *Constantinople*: *Flavitius* corrupting the Sexton of the Church, caused write in his owne name, and so he was made Bishop of *Constantinople*: *Ecclesiastica munera non debent sorte conferri, Church affaires ought not to be guided by Lot.*

[u] *Nicephor. Eccles. Hist.*

3. *Ehud killed Gneglon*: *Judg.* 3. 20. therefore a Fryer may kill a Prince; this conclusion is execrable: they therefore distinguish not the diverse sorts of Revenge; which is, 1. either divine, as when *Phineas* killed *Cosbi*, this was *publica extraordinaria, publique extraordinary*. 2. *Ordinaria publica, ordinarily publique*, by the Magistrate. 3. *Privata coacta, cum quis vim vi repellit, Privately compelled, when one repells violence by violence*: this is called *inculpata tutela, an inculpable defence*. 4, *Temeraria & illicita, rash and unlawfull*.

4 The woman of *Tekoah* said to *David*, *Remember the Law of the Lord*: *One of her sonnes had killed the other in the field*: 2 *Sam*, 14. (that was *inculpata tutela*) *in defence of himselfe*; and so shee wills *David* to remember the Law of the Lord. 2 *Sam.* 14. 12. In this case a man in his owne defence, is a Magistrate.

The

The Magistrate shall pull forth tooth for tooth, it was not well concluded by the Pharisees, *Mat.* 5. that it was lawfull for every private man so to doe, they confound here *ordinatam publicam*, and *illicitam*. 5.

When they did it.

David in time of necessity eate the Shew-bread, 1 *Sam.* 21.6. which otherwise he could not have done, neither would the Priests have given it unto him, but in his necessity, II.

The Apostles (*Act.* 24.18) kept the Ceremonies after the death of Christ, for an *interim*, and a time, untill the union should be made up betwixt the Iewes and the Gentiles; but it was not lawfull afterward for the Iewes to keepe them. 2.

So long as the Temple of Ierusalem stood, they were bound to pray with their faces towardes it; 1 *Kin.* 8.48. but it will not follow now, that the Iewes should turne their faces towardes the place of the Temple now when they pray. 3.

Samuel built an Altar at *Ramah*, and offered upon it, 1 *Sam.* 7. It was lawfull for them all the time betwixt the destruction of the Tabernacle in *Shilo*, and the building of the Temple, to sacrifice there: but from that time that the Temple was built, it was unlawfull altogether; therefore the Kings of Iuda are blamed when they destroyed not the high places. *Prudentius* called the Arke at this time *circum vagã*, before it was established at *Ierusalem*. 4.

Where they did it.

The Apostles kept the Ceremonies after the death of Christ at *Ierusalem*, but not at *Antioch*: and so of any other place where the Prophets and Apostles resorted. III.

Why they did it. IIII.

Christ wrought no miracles in *Nazareth*, *Luk.* 4.26. because

cause he had no Calling to worke any there; as *Elias* wrought no miracles in *Israel* but to the widdow of *Sarepta*: *Luk.*4.26. so *Elizeus* to the Shunamite, because he had onely a Calling to worke there.

Canon. The sinnes of the Saints are not to be followed.

Illust. Rockes are set downe in a Mappe, that the Saylers may shunne them, and not runne their Shippes against them.

Lots wife (sayes *Augustine*) was turned into a Pillar of Salt, *Vt condiret te suo exemplo, that shee might season thee not to doe the like.*

Canon. If the fact be approved *in tanto, sed non in toto, in so farre but not in the whole*; it is not to be made an Example of imitation.

*Exod.*4.25. *Zipporah* circumcised her Childe, so the Angel left off to kill *Moyses*; therefore a Midwife may Baptize a Childe; this followes not. The Angell ceased to trouble *Moyses* because his sonne was circumcised, and not because he was circumcised by a woman.

After that the Samaritans worshipped the true God with their Idolls, the Lyons hurt them no more; 1 *King.* 17.3. the Lyons ceased to hurt them, why? because they worshipped the true God; and not, because they worshipped the true God and their Idolls: This obedience of *Zipporah* did not simply please God, but in part, as *Achabs* obedience. 1 *King.*21.29.

Canon. Apish imitation of the Saints is ridiculous.

The Israelites compassed the walles of *Iericho* six dayes, *Ios.*6; but upon the seaventh day they compassed the Wall seaven times: * therefore the Iewes in the feast of the Tabernacles compassed the Altar sixe dayes, every day once; but in the seaventh day they compassed it seaven times: this was ridiculous; for it was in corrupt time.

* *Talmud lib. Tebillim.*

Mark.7.33. Christ put his fingers into the eares of the deafe, and said,

said *Ephata, Be thou opened*, therefore a Priest may doe the like when a child is baptized; this is ridiculous.

Quest. What if the example be neither approved nor disapproved in Scripture, What shall we doe?

Answ. If they be done by men whose faith is approved, and against whom no exception can be taken, such are set downe for imitation, and have the force of a generall rule.

CHAP. VI.

Of gathering Doctrine from the externall meanes.

Canon. When the marginall reading is put for the line reading, we cannot gather any instruction from that.

Canon. From wrong Analogy or Collation of Scripture with Scripture, wrong Doctrine is gathered.

1 *King.* 4. 30. *Salomon was wiser than all those of the East.* *Esay* 2. 26. *Thou art full of the manners of the East.* The Iewes gathered from the Collation, that *Salomon* was skilfull in Magicke.

Behold the Elephant which I have made with thee, who eates hay as the Oxe, Iob 40. 10. He cals the Elephant *Behemoth*, as if hee were many beasts, in the Plural number: but *Behemoth, Psal.* 50. signifies the beasts of the field. 2 *Esdras* 6. 49. the Apocryph writer, conferring these two places inequally, makes up a fable, that God made two creatures, *Behemoth* and *Leviathan*; and thence separated the one from the other, because the water could not containe both, and he put *Behemoth* upon the earth, which was dryed the third day, that hee might dwell upon a thousand mountaines, because it is written, *Psal.* 50. 10. *Behemoth in montibus mille*: taking *Behemoth*

moth in *Iob*, and in the *Pſalme* 50. after one manner.

Secondly, he goes forwards in his fable, 2 Becauſe theſe two, *Leviathan* and *Behemoth*, are joyned together, *Pſal.* 104. 26. he thought that *Behemoth* was alſo a Fiſh as *Leviathan*; but becauſe there was not ſpace enough for them both in the Sea, he put him upon the mountaines, and gave *Leviathan* the leventh part of the waters, and kept her to be meat to whom he would, and where he would: He ſayes that ſhee is kept in *deuoratione, paſſiuè*, that ſhe may be meat. For this is the fable of the Iewes, that the Lord killed one of theſe great Whales which he made, and ſalted her with ſalt, that ſhe might be kept to be meate for the juſt in the life to come. *Munſter Pleſſe* compares them to little Children, who in their tales can goe no higher than to meate and drinke, and ſweet dainties; and they thinke that there is no other pleaſure in heaven, but of ſuch things. Thus you ſee what it is to compare places unequally.

2 Buxtorf. de Synag. Iudaic.

Canon.

From wrong tranſlation falſe doctrine is gathered.

Love thy neighbour as thy ſelfe: The Phariſes tranſlate it, *him who was a friend only*: Hence they gathered that they might hate their enemies, but the Apoſtle, *Rom.* 13. tranſlates it, *thou ſhalt love thy neighbour, τὸν πλησίον*, that is, any man whatſoever he is.

The Lord ſwore by the excellencie of Iacob, Amos 6. 8. that is, by himſelfe, but the Phariſes interpret the place, that hee ſware by the Temple, which was his excellency: Hence they gathered, that it was lawfull to ſweare by the Temple, *Matth.* 23. 16.

יממ
יממ
Aqua. Mula,

This is Ana, who found out haiamim, Mules in the Wilderneſſe, Gen. 36. 24. *Iamim* ſignifies alſo Waters: becauſe the tranſlation of this place was hard, ſome tranſlating it Mules, and ſome Water; the Heathen made a notable lye upon the Iewes, when *Moſes* was feeding Aſſes in the Wilderneſſe; becauſe the Aſſes or Mules

ſeeking

seeking drinke, found out water unto them, therefore they worshipped the golden head of an Asse. Afterward the Romans in their hatred against the Christians called them Asinarios, in derision of Christ, whom they called no better, but Asse, and their Religion Christ having Asses eares, one of his feete not cloven, carrying a Booke, and apparelled him, and this superscription about his head, *Deus Christianorum onocoetes*; which picture and inscription when *Tertullian* did reade, hee could scarse refraine from laughter.

Bellarmine following the vulgar translation, and not the Originall, *Abraham sepelivit ab officio funeris*, *Abraham rose from the office of his dead*, Gen. 23. gathereth hence Purgatory. Because this word *officium*, was taken amongst the Christians, for doing offices to the dead, he gathered, that it was to pray for them to deliver them out of Purgatory.

And thus much concerning the sense of the Scripture, and the gathering of doctrine from any part thereof: as from affirmations and negations; from the propriete of the speech; from the morall Law; from the examples of those that are registred in the Scripture; and from the externall meanes, spoken of in the first Booke. From those five, necessarily all doctrine is gathered: and must be knowne immediately after the true knowledge of the sense of the Scripture.

Plutarch. Sympos. lib. 4. cap. 5. Cornelius Tacitus lib. 5.

a Tertull. in Apolog. Petrus Cunæus, cap. 9.

Inunguatus.

THE

THE THIRD BOOKE.

Of the confirmation, illustration, application, and the blessing of Doctrine.

CHAP. I.

Of the Confirmation of Doctrine.

Canon. IN confirmation of Doctrine the man of God must labour to conceale Art.

Illust. b As *Moyses* comming from the Mount, put a veyle upon his face, when his face did shine, that the people might not see it: *Exod.* 34. 33. so should the Preacher obscure the shining of humane learning, *lest the Crosse of Christ be made of none effect*, 1 *Cor*, 1. 17. that is, lest the conversion of men be ateribed rather to humane eloquence, than to the power of Christ; and that the same be not saide of the Gospell, which *Alexander* said of *Achilles*; who counted him happy that he had *Homer* to describe his praise; Therefore our Lord made choice of Fisher-men.

b *Origen.*

Canon. No testimony taken from Apocryph Bookes, can serve for confirmation of Doctrine, for their testimony is but humane.

If

If I teſtifie of my ſelfe, my teſtimonie is not true: Iohn.5.31. That is, I being but a man as ye take me, and ſhould teſtifie of my ſelfe, my teſtimony were not true. *Confir.*

The facts of the *Maccabees* are cited by the Apoſtle: *Heb.11.33.* and *Ben Syrach* hath a Proverbe, *Quantulus ignis, quantum materiæ incendit; The more the fire is, the more matter it burnes*, and is uſed by the Apoſtle *Iames?* *Obiect.*

When the Apoſtles cite their teſtimonies, they make them authentique Scriptures, which wee cannot doe. *Anſw.*

Wee are not to cite the Fathers as witneſſes in matters divine, unleſſe their ſpeeches may be warranted out of Gods word. *Canon.*

The Spirit of God preferrs the knowledge of the latter Divines to their knowledge, for they are brought in by *Iohn. Revel.15.16. With their girdle about their paps*, as Chriſt, *Revel.1.13.* is girded; but before, in the firſt age of the Church, they are brought in with their girdle about their middle, not comming ſo neere to that ſtate of knowledge and perfection which is in Chriſt, as the latter Writers who lived after them. *Illuſt.* 1

All the time that the Fathers lived, the Chryſtall Sea was turned into blood, for then a mountaine was caſt into the Sea by Patriarkſhip, erected in the Church; but in the latter times it is Chryſtalline, *Revel.15.* In the dayes of *Conſtantine*, the Sunne was black as Sackcloath, and the Moone turned into blood: Chriſt is never ſaid to come downe, as in the reformed time: now he comes downe with the Rainebow about his head, which is a ſigne of faire weather: it was clouded in the dayes of the later Fathers. 2. 3.

In reaſoning againſt Papiſts, the Fathers teſtimonies are of ſingular uſe. *Canon.*

That their owne children may be their Iudges, (*Mat.12.27.* as Chriſt ſpeakes) becauſe they truſt ſo to them.

Canon. In matters of fact their testimony is no demonstrative proofe.

Eusebius testifies, that the Monks lived in *Alexandria* in the time of *Marke* the Evangelist: but *Eusebius* was mistaken here, as all our Divines testifie.

In a testimony of fact, whether *Peter* came to *Rome* or not, the Ancients many of them affirmed it; but our later Divines many of them by sound reasons improve it.

Canon. The testimonies of many of the Fathers are not to be beleeved for them, but against them.

Illust. *Nemine sua causa esse idoneum testem: None is to be believed in his owne cause.* Clemens Anacletus layes, *Though their writs were true, yet they make nothing for the Pope.* e Clemens Anacletus. *John 5. If I testifie of my selfe, my testimonie is not true. Idem non erit testis & reus: One cannot be a witnesse, and be guilty.*

Canon. The testimonies of the Popes, if they make any thing for us, are good against themselves.

Canon. *Cuilibet testi adversus se testimonium ferenti credendum: Every witnesse bringing a testimonie against himself is to be beleeved.*

So *Paul* cites a testimonie out of *Epimenides* (although a lyer) against those of *Creet.*

Canon. The Fathers write sometimes ἀνυπογράφως, and not δογματικῶς: they are more to be credited in the second, than in the first.

Illust. d *Basil* said that the Father and the Sonne were not ὑποστάσεις: When *Gregorie Neocaesariensis* objected this to him, he answered that he said it not δογματικῶς, but εἰσηγητικῶς.

e *Peronius* the Cardinall sets down two Rules, to try whether the testimonie of the Fathers is to be admitted.

The first is, that wee must hold them for a sufficient consent,

d *Basilius, Epist. 59.*

e *Peronius.*

I

consent, to whom the most famous of every Nation consent in affirming a thing, and none have opposed themselves to those, who are holden to be Orthodoxe.

The second, when the Fathers speake not this as Doctors or Teachers, when they say this or that is to be done, but when as witnesses, they say, that such a thing is to be beleeved, which the Catholique Church does or beleeves.

2

f Casaubon. epist. ad Perronium, pag. 332. 333.

But how shall we know that the rest of the Fathers disagree not? for many of their Bookes are perished, and many of the worthy Fathers wrote nothing; wherefore consent is not a sure way that we must walke in, for then we shall be filled with thirst, as those who went to *Tema* expecting water, *Iob. 6.*

Quest.

Thou shalt not consent in the judgement of many to goe out of the way, Exod. 23. 2.

Answ.

Schoole Theologie is more to be taken heed to, for it fell out in a more darke age.

Canon.

If we shall consider the manner of their disputations, or the pietie which is showne in their writs.

Illust.

g Misner. Acad.

They erre in their disputations, three manner of wayes: First, in their idle and vaine questions: 2. In obscuritie of words: 3. In their manner of disputation.

Their questions for the most, are either superstitious, idle, or curious, as the most of their hypothetical propositions.

I.

The words which they use, are barbarous, improper, obscure, and out of use.

2

Thirdly, the manner of their disputations: Oftentimes they dispute, *Ex alienis principijs*, out of other *principles*. They confound Theologie and Philosophie; the *media*, which they use oftentimes, are impertinent: for one question they bring oftentimes, innumerable arguments and disputations probably on both sides,

3.

Vide fusiorem disputationem in academicis Misneri.

This is Matæologia.

without any decision, and they trust too much to the testimony of man.

For piety *Bucer* sayes well, [b] that there is more pietie to be found in *Seneca*, then in many of them, and it is to be marked, that the [j] three pillars of Popery, *Gratian*, *Lumbard*, and [k] *Comestor*, (*Gratian* for their Cannon Law, *Comestor* for their History, and *Lumbard* for their Schoole Divinity:) were three Bastards borne of one Whore; the Fathers of this bastard Theologie.

This Schoole Theologie (so far as it advanceth humane Philosophy, and is abused, or obscureth the truth of the Gospell,) they make it a part of the smoke which comes out of the botomlesse pit: and *Paul* to *Timothy* sayes, *Exagunt circa quæstiones & pugnas*; *They dote about questions and strife of words*: 1 *Tim.* 6. 4. They referre this to their idle distinctions. *Nicholas Clemangis* [l] compares them to the Apples of Sodome, which have a faire skinne, but are full of rottennesse within: and one [m] sayes well of them, *Quod illatis pedibus ingressi sint sanctuarium Domini, & sæpe distinguunt, ubi lex non distinguit*: *that they have entred into the Sanctuary of the Lord with unwashen feete, and they often times distinguish, where the Law distinguisheth not.*

Some of their distinctions being purged from barbaritie, and applyed clearely, may have good use. The Iewes have a Proverbe, [n] *Comede dactylos, sed projice strues dactylorum eorum*; *Eate Dates, but cast out their stones*, and herein *Iunius* excels.

We are not to cite the Heathens testimony for probation, in the matter of faith, or spirituall veritie.

This were to goe to the Philistims to sharpen our weapons. The Axe of man polluteth the Altar of God: *No man might lift up an iron toole upon those stones*; *Deut.* 27. 5. to teach us, that mans wisdome is but foolishnesse with God. It was *Myrrha libera* that made the oyle of

[b] *Bucer.*

[j] *Antoni. histor. particul. tertia, titul. 18. cap. 6. §. 4. Historia Papæ, 380.*

[l] *Nicol. Cleem.*

[m] *Reynold.*

[n] *Talm. Babilon.*

Canon Illust.

of the Candleſtick: *Exod* 30.23. it was called *libera*, becauſe it was free from all kinde of mixture; ſo muſt the word be. *What hath the Chaffe to doe with the wheate? Matth.3. Abraham* would not take of the King of Sodome ſo much as a *ſhooe latchet*, *Gen.Chap.*14.*verſe.*23. that it ſhould not be ſaid, *that he had made Abraham rich.* So the Lord will not uſe the teſtimony of man, that it be not ſaid, that they have made him rich in fortifying his Scripture.

Paul uſeth their teſtimony but thrice: *Acts.*17,28. 1 *Cor.*15.35. *Titus* 1.12. Secondly, when hee cites them, hee conceales their names. Thirdlyhee brings them not in, to confirme any point of faith. Fourthly, *Peter* who was the Apoſtle of the Iewes, never uſed them; neither did *Paul* in the Synagogue, but onely againſt the Gentiles. *Clemens Alexandrinus* wrote a booke which he cals [o] σπαματα, (as yee would ſay) *woven* after the manner of coverings, mixed with the teſtimonies of Scripture, Poets, Philoſophers, and Hiſtory: but this was againſt the Gentiles. One ſayes well; [p] *Ex profanis probabilia*; Of the Scriptures things neceſſarily follow, but of profane things they follow probably.

[o] *Clem. Alex.*

[p] *Thomas Aquinas.*

Canon.

No Preacher can bring in his owne teſtimonie, (*This I ſay to you.*)

Illuſt.

Chriſt as God, uſed this forme, *Mat.* 5. (*I ſay unto you*;) but the Prophets ſay, *Thus ſaith the Lord.*

Canon.

In citation of Scripture wee are not alwayes bound to cite the Chapter and Verſe:

Illuſt.

In the Apoſtles citations, the Chapter is but once cited,) *As it is written in the ſecond Pſalme*:) but *Heb.*2. 6. *Teſtatus eſt quidam alicubi, But one in a certaine place teſtified*: hee conceales the name. So *Heb.*4.3. *David ſayes*: he ſets downe the name. So *Rom.*10.25. *Hoſea ſayes*,

Obiect.

But *Luk.*4.17. ſayes, εν τοπῳ, *in the verſe.* Therefore it ſhould ſeeme, the verſe is ſometimes cited?

Answ. This was not a verse, it was a part of Scripture, or Haphtara in the Prophets.

Canon. In citation of Scripture for probation, wee are not bound to keepe the same order as in reading of a Text.

Illust. It is one thing of purpose to set downe a Scripture, and another to cite a Scripture for confirmation. In Exodus, *Exod* 20. the Commandements are set downe one way; in Deuteronomy, *Deut.* 5. 6. this order is not kept: because he is interpreting the Law, and not setting it downe. So when Christ cites the Commandements, he sets adulterie before murther. So the Apostle, *Rom.* 13. Why? Because he is not of purpose handling them, but using them there for probation. But in setting downe the Text, and interpreting it, he must not alter a Iot.

The Church of Rome then, and the Lutherane Churches, are to be blamed, when they set downe the Commandements for the ground of their doctrine; they alter the forme set downe by God himselfe, confounding the first and second Commandements, and dividing the last into two, to make a probation for their graven images.

CHAP. II.

Of the Illustration of Doctrine by Comparisons.

Canon. Comparisons are either in similitudes or examples.

Illust. Similitudes must bee taken from things that are.

[a] *Quintilian* sayes that Examples may be taken *à re gesta, vel tanquam gesta*, from things that are done, or seeme to be done: but similitudes must be taken from things which are indeed.

[a] *Quint. institut orat. lib. 2. cap. 11. & lib. 8. cap. 3.*

Psal. 58. 4. *As the deafe Adder stoppeth her eare when the charmer*

charmer charmeth: If the Adder stopt not her eare when the charmer charmeth, the similitude would not be borrowed from it.

Beniamin is like a Wolfe; parting the prey amongst her young. Gen. 49.17. If the Wolfe parted not the prey amongst her young ones, the similitude could not be taken from her.

Similitudes must be taken from things which the people are most acquainted with. *Canon: 2. Illust.*

If I have spoken unto you earthly things, Iohn 3.12. that is, heavenly things under earthly similitudes. It is a good observation of *Theophylactus*, that the Lord tooke every man in his owne tredde, applying himselfe to that which they understood best; as to his Disciples, *Follow me and I will make you fishers of men*: because they were acquainted most with fishing.

He set a Starre before the wise-men; because they were Mathematicians, and studied to the Starres.

The soule of my Lords enemies shall be in a sling: 1 Sam. 25.29. the comparison is taken from a sling, because *David* was most acquainted with it when he kept his Fathers sheepe.

Comparisons are taken in the Scripture from things naturall, artificiall, ceremoniall, and morall. *Canon.*

From things naturall.

Thou keepest me as the apple of thine eye, Psal. 17.8. the eye hath five tunicles or preservations to keepe it, 1. *Aranea*: 2. *Retiformis*: 3. *Vvea*: 4. *Cornea*. 5. *Adnata tunica*, which is next the eye: to signifie the speciall protection of God over his Saints, he compares them to the apple of the eye. I *Comparatio explicita.*

The Law perisheth, destitut lex, Habac. 1.4. it is a speech borrowed from the pulse of a man; for as we know the constitution of a mans bodie by his pulse (if it stirre not, he is dead; if it be violent, he is in a fever; if it be moderate, he *Comparatio implicita.*

he is in a good constitution:) so the Law is the pulse of the Common-wealth; if it stirre not, then the Common-wealth is dead; if it have a violent course, then the Common-wealth is in a fever; if it have the just and ordinary course, then the Common-wealth is in a good constitution.

2 *Lipparido. Implicita.*

They shall commit whoredome, and shall not increase: *Hosea* 4.10. יפרוצו they shall play the Mule, who is a beast exceeding libidinous, but yet nothing comes of him: or they shall play the Mule, *Cum meretricibus separationem faciunt*, that is, they beget bastards who are of a stronge kinde, like unto the Mule.

From the Fowles.

3. *Explicita.*

Jeremy compares a covetous man to the Partridge *Jere.*17.11. the Partridge gathers the egges of sundry fowles, and hatches them; but when she hath taken paines to hatch them, they take their wings and leave her: So doe riches, when men have scraped them together, they take their wings and flye away.

And Ephraim was like a seduced Dove: *Hosea* 7.11. only the Dove laments not when her young ones are taken from her. *Hosea* 12. so *Ephraim lamented not when Gods hand was upon him.*

*Jere.*12.9. *Is my inheritance, as ἔποψ avis?* for as all the birds gather about the bird of divers colours; so doe the enemies against the Church.

From the Fishers.

Plin. de pisc. b.

Οὐ ναρκάσαιμι, *non obstupui*, 2 *Cor.*11. I was not changeble: ναρκὴ is *torpedo* the Crampe-fish; who hath such a benumming power in her, that the cold will come from the hooke to the line, from the line to the goad, from the goad to the arme, from the arme to the bodie of the fisher: so sluggishnesse and benummednesse spreads from one to another like a canker.

From creeping things.

They

They creepe into houſes, 2 *Tim.* 3. 6. In the Syriacke it is *Machaldim Chalda* is a Ferret: For as the Ferrer ſeeks out all the corners and ſecrets of the Clapper: So doe Heretiques craftily creepe in, and dive into the houſes, that there they may devoure. חדרח *Viverra.*

From artificiall things.

From hunting of Beaſts. II.

Wilt thou catch the wilde Aſſe but in her month, *Ier.* 2. 24? The wilde Aſſe cannot be catched with the Hunters, but in her month; that is, when ſhee is bag'd with foale: So ſinners will not be catcht, but when the hand of God is upon them, and bag'd with afflictions.

From Fowling.

Aucupabuntur ſermones tui: The word is properly, *Capiebant viſes*: a ſpeech borrowed from Fowlers.

From feeding of ſheepe.

Pſal. 23. *Then feed'ſt.* Therefore the *Paſtors* are called ποιμένες from ἐν τῇ νομῇ πίνειν, to feed on the greene paſture.

From running on the Olympicke games and from wraſtling.

καταβραβεύειν, was when two were running in the Olympicks; the one out-runnes the other, and takes his crowne from him *1 Col.* 3. 15. So they ſhould take heede, after that they have profeſſed, and runne ſo long, that others take not their Crowne from them. So ἀθλητὴς, and ἀγωνιζὰ, to prepare themſelves to the combate. So ἁγνὸς, from thence ἁγνὴ, *Luke* 2. of ἅγνα, becauſe ſhee fitted her ſelfe for the continuall ſervice of God. Hence this life by the Greekes was called ἀγὼν. See *Exod.* 38. 8.

From waters.

Αἰχμάλωτος, *quaſi cuſpide captus*, 2 *Pet.* 2. 12. taken by the Speare, *Ier.* 2, 8, they are ſaid to handle the word, which ſignifies of purpoſe to handle, taking heede of it; as thoſe who goe to warre are ſaid to handle a Shield. αἰχμὴ ἁλατῶ.

From husbandry.

Ephraim

he is in a good conſtitution:) ſo the Law is the pulſe of the Common-wealth; if it ſtirre not, then the Common-wealth is dead; if it have a violent courſe, then the Common-wealth is in a fever; if it have the juſt and ordinary courſe, then the Common-wealth is in a good conſtitution.

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Jere. 12.9. *Is my inheritance, as tinctæ avis?* for as all the birds gather about the bird of divers colours; ſo doe the enemies againſt the Church.

From the Fiſhers.

Plin. de piſcib.

Ὁυ πεπάγχυια, *non obſtupui*, 2 *Cor.* 11. I was not changable: πάγχη is *torpedo* the Crampe-fiſh; who hath ſuch a benumming power in her, that the cold will come from the hooke to the line, from the line to the goad, from the goad to the arme, from the arme to the bodie of the Fiſher: ſo ſluggiſhneſſe and benummednes ſpreads from one to another like a canker.

From creeping things.

They

They creepe into houses, 2 *Tim.* 3. 6. In the Syriacke it is *Machaldim Chalda* is a Ferret: For as the Ferret seeks out all the corners and secrets of the Clapper: So doe Heretiques craftily creepe in, and dive into the houses, that there they may devoure.

חדרה *Viverra.*

From artificiall things.

II.

From hunting of Beasts.

Wilt thou catch the wilde Asse but in her month, *Ier.* 2. 24? The wilde Asse cannot be catched with the Hunters, but in her month; that is, when shee is bag'd with foale: So sinners will not be catcht, but when the hand of God is upon them, and bag'd with afflictions.

From Fowling.

Aucupabuntur sermones eius: The word is properly, *Capientur visco* a speech borrowed from Fowlers.

From feeding of sheepe.

Psal. 23. *Thou feed'st.* Therefore the *Pastors* are called ποιμένες from ἐπὶ τῶν ὀρέων βόσκω, to feed on the greene pasture.

From running on the Olympicke games and from wrastling.

καταβραβεύειν, was when two were running in the Olympicks; the one out-runnes the other, and takes his crowne from him *1 Col.* 3. 15. So they should take heede, after that they have professed, and runne so long, that others take not their Crowne from them. So ἀθλητὴς, and ἀγωνιζὸμαι to prepare themselves to the combate. So ἁγνὸς, from thence ἁγνὴ, *Luke* 2. of *Anna*, because shee fitted her selfe for the continuall service of God. Hence this life by the Greekes was called ἀγὼν. See *Exod.* 38. 8.

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αἰχμὴ, ἁλατὸς.

From husbandry.

Ephraim

Ephraim delighted in threshing, but not in plowing: Hos. 10. 11. That is, in the profit of Religion, but not to plow up his heart: for so long as the Oxe was threshing the corne, his mouth might not be muzled. The Heathen put *pausicope*, an Engine upon the beasts mouthes, that they might not eate when they were treading out the corne: ὡς παυίσθαι ἐσθίοντα. So *Prov.* 3. *Arare mendacium*. So *Syrac.* 7. 13. *Ne exares mendacium*. Of this husbandry *Iob* speaks, *Iob.* 4. 8. *They plow iniquity, sowe wickednes, and reape the same.*

From the Silver Smith.

Ier. 6. *The bellowes are burnt, the lead is consumed by the fire, the melter melteth in vaine, for the drosse cannot be taken away.* The Silver-Smith when he would melt his Silver, he puts the Lead with it, the Lead consumes, but not the Silver. The Lead are the bad Israelites, who consume by the preaching of the word: but those who would seeme the true Israelites, are like the Silver, continuing in their sinnes: they melt not by the preaching of the word, The Latine call this, *replumbare argentum, to leaden the silver*.

From the Fuller.

* *Kibbsieni. Cobes, a Fuller.*

Psal. 15. * *wash me*, play the Fuller upon me.

From embroydered tapestry.

* *Rukamti.*

Psal. 139. 15. *How wonderfully hast thou made me, beleiv in my mothers wombe; Thou hast* * *fashioned me like a cunning peece of Arras-worke*, or Tapestry; wherein God hath showen his great cunning, drawing as it were divers draughts in the body of man, his arteries, sinews, muscles, veynes.

From sayling.

1 *Tim.* 1. 19. *Shipwracke of faith.* Faith is the pretious ware carried in a good conscience, which we lose if wee take not heed to the ship.

From Physicke.

1. διδακτικὴ, prescribing a dyet, *1 Tim.6.4. they are sicke about questions*, then he subioynes, *cure them by wholesome doctrine.*

2. φαρμακευτικὴ, by prescribing of Physicke, either simple or compound. Simple, *Esay 1. Non emollitur oleo*: This was the use of the Balme of Gilead. Compos'd *Revel.3.16.* as *Colyrium, Anoint thine eyes with eyesalve.*

3. χειρουργικὴ, by setting of bones, *Gal.6.* κατατικῶς, *in binding up the wound, Ezech.34. Confractum non obligarunt. Esay 1. non compressa neque ligata*: so cutting off the Gangren, *2 Tim.2,17.* so, *mortifying the old man, Col.3.5.* from the mortifying of the dead flesh before the member be cut off; so *1 Tim.4.2.* cauterizing, *seared with a hot iron.*

From Ceremoniall things.

III.

Illust.

ὀρθοτομεῖν

To cut the word of God aright, 2 Tim;2.15. A speech borrowed from the cutting up of the sacrifice, in which there was great skill required; the liver was left hanging upon the right side; the heart and the lungs upon the channell bone; the milt upon the left side, and the kidneyes upon the rumpe: so there is great skill requisite in cutting of the Word of God, to give every one their owne Portion.

Let his iniquity returne upon his owne head: Psal.7. 17. when the Beast was killed, the Offerer laid his hands upon the head of the Beast, and he said, *Let this Beast beare the guilt of all my sinnes*: so *David* his meaning is, that the wicked shall beare the guilt of their owne sinnes, and be killed for them: so the Egyptians cut off the head of the Sacrifice, and with Imprecations cast it into the River *Nilus*, wishing all the evill to fall upon that head, which should have fallen upon the Offerer.

Illust.

Alexander, al. Alexandro.

And the soules of those who were slaine for the Word of God, lying under the Alter, crying, Revel.6.9. The blood of the Sacrifice was poured to the bottone of the Altar, *Lev.4.* and

Illust.

and from thence cryed upward as it were; so, the soules of those who were killed for the truth, cryed under the Altar for vengeance to God.

Turne his Sacrifice into ashes, *Psal.* 20. when the Lord approved a Sacrifice, he sent fire from Heaven and burnt it.

Let my Prayer ascend as an evening Incense, *Psal.* 141. 2.

So, *Let me not ascend with the wicked*: *Psal* 102. 24. Comparison taken from the smeake of the Sacrifice, which when it ascended, scattered abroade: so the soules of the wicked when they dye, are not gathered into the *bundle of life*, but are scattered before the Lord.

wash me with Hyssop, *Psal.* 51. 9. a Comparison taken from the purging of the Leper, which was the last Purgation, *Levit.* 14. 4. *David*, in token of full remission prayes this.

IIII. *From things morall.*

Asaph, A Fundling. *Psal.* 27. 10. *Thou gatherest me up like a foundling who is cast out to perish*: this is proper to all the Children of God, who are adopted in Christ.

To dandle, *Esay* 66. 12. *Ye shall sucke the glory of the Gentiles, and shal be delighted upon their knees*: where he alludes to the custome of mothers, who dandle their children upon their knees.

V. *From things politicall.*

I am the sonne of thy handmaide: *Psal.* 116. 16. a Comparison taken from those who were children of *verna domus*, borne in the house: so *David* was borne in the Church; he was *verna Ecclesiæ filius*.

2 *King.* 2. 9. *Let the double of the Spirit of Elias come upon me*: that is, as the eldest sonnes get double Portions: so I being the eldest Son of the Prophet; let me have twice so much of his gifts as any of the rest.

Canon. We must marke wherein the nature of the Comparison holds: sometimes it holds *in genere*; but not *in specie*.

* ὡς γέγονε *The Angels sinned * as they*: *Iude* 7. He spake before of the sinne of the *Sodomites*; how did the Angels sinne as they?

they? *Peccarunt similli genere, sed non specie; they sinned in the same kinde, but not after the same manner.*

We must marke in what *species* the comparison holds: *The deafe Adder stoppeth her eare*, Psal. 58. What sort of Adder is this? Canon.

Dan is like a Serpent biting the Horse-heele, Gen. 49. 17. What sort of Serpent is this that bites the Horse-heeles? Assist.

Our dayes passe as the Ships of desire, Iob 9, 26. There are sundry sorts of *Ships of desire*: when a man sees a goodly Ship that is a Ship of desire: when a Merchant longeth for his Ship laden home, that is a Ship of desire: but these expresse not the shortnesse of our dayes: *A Ship of desire* then, is a swift Pinnace, or a Pyrates Barke made for to catch the prey. Colaber.

The Comparison is sometimes in the smell, but not in the colour. Canon.

Thy lips are like the Lilly, Cant. If the Comparison be not marked rightly here, we may be deceived; for the commendation of the lips of the Church was, that they were *red like the scarlet*, Cant. 4, 5. Now to make them white as the Lilly were impertinent, therfore the Comparison is *in odore*, as before it was *in colore*.

Rev. 1. 15. *And his feete was like fine Incense*, χαλκολίβανον: χάλκος, signifies here *masculum* or *forte thus*: λίβανος signifies here, *thus*, *Incense*, because the Incense grew upon *Libanus*. The comparison is here in the smell, and not in the sight.

Numb. 12. 10. *And she was leprous like the snow.* Marke wherein the Comparison stands: She was white in leprosie as the snow: The snow is not leprous, therefore the comparison stands in the colour.

In every Comparison there must be some Dissimilitude. Canon.

Analogia sunt similia sed non eadem: Proportions are alike, but not the same. Christs body is not divided in parts, Illust.

as

as the Bread; therefore there is no Analogie betwixt Christ crucified, and the Bread. It followeth not; for similitudes disagree in some things.

Similitudes are not to be taken from things altogether different: as an * ancient Writer makes a comparison betwixt the ten plagues of Egypt, and the ten Commandements; so those who make the comparison betwixt the seventy Disciples, and the seventy Palme-trees, the twelve Fountaines, and the twelve Apostles: here the comparison is farre sought.

* *August.*

Canon.

The Comparison must agree in the same point, else it is not a comparison: it was a very unlike comparison of the Iewes, who said, *Ezech.* 18. 3. *The Fathers eat sowre Grapes, and the Childrens teeth are set on edge*: as though the Children were punished onely for their Fathers sinnes, and not for their owne also: so it was no pertinent Comparison of *Bias* the Philosopher, who said, when the gods punished the Grand-child, for the Grand-fathers sinnes; it was all one, as if the Doctor gave the Grand-childe a drinke for the stone, which the Grand-father was troubled with: this Comparison was impertinent. But let us make the Comparison thus: The Father is a Leper and the Sonne also; the Doctor gives not onely a drinke to the Sonne for the Fathers disease; but for that which hee hath also from his Father.

Canon.

Comparisons must not be wrested further than the scope of the Comparison requires.

As the body is without the soule, so is faith without works: *Iam.* 2. 26. here the Papists gather, as the soule is the forme of the body, and animates it; so are workes the formes of faith, which animate faith: but the Comparison is wrested here; for the meaning of the Apostle is, as by the operation and presence of the soule, the body is knowne not to be dead; so faith is knowne not to bee dead

dead by workes: *Hee perfected, now not per informationem, sed declarationem: This perfection is not by information, but by declaration.*

The soule is taken here for the breathing of the soule, as *Esay.* 3, Gentlewomens Masks are called *Domus animæ*, that is, *the house of the soule.*

The Church is the Pillar of truth: 1 *Tim.* 3. 15. the Papists make the Comparison here, as the Pillar upholds the House, so is all truth grounded upon the Church: but the Comparison is wrested here: for it is the Pillar of truth, (like a Pillar that we use to hang out things upon) so the Church holds out the truth; but the truth of the Gospell is not grounded upon it.

When the holy Ghost borrowes comparisons from bad things, he approves them not. *Canon.*

We commend not *Orestes* for killing of his Mother, nor *Medea* for murthering of her children, but we commend the Painter who can lively paint them: the grunting of a Sow is an ill-favoured noyse, yet wee commend him who can skilfully imitate it: so in a Comparison, it is the imitation onely that is respected, and not the thing it selfe.

As the Charmer charmeth Psal. 58. Here *David* of purpose chooseth the very words which are forbidden in the Law: *Chober*, signifies *conioyning* or consociation, the Chaldy name *Rahan* is murmuring. So, from a theefe, *Rev.* 16. 15. from the unrighteous Iudge, *Luk.* 18. from the uniust Steward, *Luk.* 16.

If thou would praise a thing, take the Comparison from stately things, as in the *Canticles*.

If you would dispraise, take your Comparison from base things, 1 *Thes.* 3. 3. *Nemo commoveatur*, *σαίνεσθαι*, from a fawning dogge, who moves his taile to and fro.

The note of similitude (*as*) signifieth, first, the likenesse of a thing, but not the truth, *Hee shall come as a theefe* *Nota.* ב

theefe in the night: secondly, the truth, but not the likeneſſe. *Was saw him as the onely begotten Sonne of God*, Ioh. 1. *Ephes.* 5, 8. *That yee may be as the children of light* (that is) *verily the children of light. Hos.* 4. 3. *This people are like those who contend with the Priest.* (that is) they verily contend with the Priest. Thirdly, the quality, but not the equality, *Love your neighbour as your selfe*, Rom. 13. 18. So, *Luke* 6. 36. *Be you mercifull as your heavenly Father is mercifull.* So, *Luke* 11. 4. *Forgive us our sinnes, as we forgive*: fourthly, both the likeneſſe and the truth, *Heb.* 2. 17. *wherefore in all things it behoved him to be like unto his brethren.*

Canon. God taught his Church by Parables.

A Parable conſiſts in one of foure things.

1. The firſt is ὁμοίωσις, when the nature of the thing maketh the Compariſon; as in the Parable of the *ſeede*, the variety of increaſe of the word.

2. The ſecond is διάθεσις, the diſpoſition is only marked, as hee compares himſelfe to *Children piping in the market*; to expreſſe the comfortable meanes hee uſes to winne ſoules.

3. The third is πάθος, Paſſion, 1 *Theſ.* 5, 2. 3. *Hee ſhall come as a theefe in the night*: So, *Like a woman in travell.*

4. The fourth is περίστασις, when the action is onely regarded without any other circumſtance, *Luke* 16. 6. *He made him friends of his maſters money*: ſo ſhould we by giving of our goods to the poore; hee commends not the fact here, but *ſolertiam*, the diligentneſſe.

CHAP. III.

Of the Application of Doctrine.

Canon. APplication of Doctrine, ſtands either in rebuke, or conſolation to a ſinner; under which two, all other Doctrines or inſtructions are included.

Of

Of Rebuke.

Rebuke is the first part of Application, applying the word against the sinne of the sinner. The Spirit of God is πολυτροπος, and hath diversitie of gifts: yee see amongst the Apostles themselves, there was one who was the sonne of thunder, there was another who was the sonne of consolation, there was one who was the sonne of zeale, *Simon Cananites*; the gift of thundring must come first, and then comes the gift of consolation.

Boanerges. Barnabas. Zelotes.

There are three sorts of sinners, who are to be reproved: the simple sinner, the relapsed sinner, the craftie sinner; but the malicious sinner is not to bee reproved.

Canon.

1. *The simple sinner.*

The simple sinner: he is called *Pothe, simplex, Pro.* 20. 19. such a one was the young man, whom the whore inticed and led like an Oxe to the shambles; he is called *simplex columba*, *Hosea* 7. *Ier.* 12. 5. wanting the prudence of the Serpent: upon such fooles they cast a net before them.

These simple sinners are to bee pitied, and the reproofe against such would not be so sharpe. *Gal.* 6. 1. the Apostle *Paul* willeth us καταρτιζειν, *to binde up*; it is a speech borrowed from Chirurgians, who with a kinde of slight and cunning put the bone in its owne place againe.

פותה *Simplex.*

The King of *Egypts* daughter had an Impostume in her Pap, shee could suffer no Chirurgian to touch it; one takes a water-Spunge, and demands of her whether or not shee could suffer the water-Spunge to touch her Pap? In the meane time, he hath secretly a Penknife inclosed with it, and with that openeth the corruption. Physitians give Pills rolled up in sugar, that the Patient may the more easily swallow them.

Canon.

שני Relapsus. II.

Calvin.

Canon. Astutus. III.

I.

Negat. Celat.

2. *The relapsed sinner.*

The relapsed sinner is in a more dangerous estate than the simple sinner; and therefore must be otherwise handled.

This sin in the Scripture is called *Shani*, δίκοκκον, twice dyed, a Scarlet; *Esay.* 1.18. this sin is hardly washed out, like a *recidivatio* in Feavers which is most dangerous.

Here we must take heed of *Novatus* his errour, who held, that there was no pardon for relapsed sinners: *Constantine* said well to a *Novatian* Bishop, *Tolle scalas Ætij, & solus Cœlum intrabis, Take away the ladders of Ætius, and thou onely shalt enter into Heaven*: meaning of repentance to relapsed sinners.

To such sinners the reproofe is to be increased.

When the Iewes sold and bought in the Temple, the first time, Christs reproofe was more milde; *Why make yee the house of God a house of Merchandise? Iohn* 2.16. But the second time when they fell into that sin, he sayes, *Why make ye the house of God a denne of theeves? Mat.* 21.13.

3. *The craftie sinner.*

The craftie sinner is more hardly to bee wonne, and here there must bee great skill in reclaiming him.

Sometimes he denies the sinne, *Pro.* 30.20, *She wipes her mouth, and saith she did it not.*

Sometimes the craftie sinner hides the sinne: *Iosephs* Brethren dipt his Coat in the blood, and said, *A wilde Beast devoured him.*

The Iewes (*Ier.* 22.14) tooke out of the house of God the Sielings, and Sieled their owne houses with it, and that it might not be knowne, they painted it over with Vermillion.

The Iewes give an example of *Sauls* hiding his sinne, in numbring the people, 1. *Sam.* 14.34. He called them * *Battilabim*; but *Targum* hath it (*in agnis Pascatis*) *Lambes* for

* This is not taken here for a proper name,

for the Passeover : for they thought it was not lawfull to number the people, and to eschew this they caused every man to bring a Lambe, and so they counted the Lambs, and so knew how many were of the people. As the Romans circumven'd that Statute; when they were forbidden to carry wooll out of *Tarentum*, they would not carry woll, but they carried sheepe : so they when they were forbidden to number the people, yet they would number the Lambs.

To discover the craftie sinner, evidences would bee brought in against him; as *Tamar to Iudah, whose Signet is this? Gen.*38.25. So *Samuel* to *Saul, What meanes the bleating of those Ewes?* So the Prophet *Esay* 65.4. *The broth of the Swines-flesh is found in your Vessels* : therefore a great probabilitie that yee have eaten Swines-flesh.

1 Sam.15.14.

Sometimes the craftie sinner extenuates the sinne.

III. *Extenuatio.*

I cast it in the fire (sayes *Aaron*) *and of this came the Calfe*: *Exod.*32.25. it was little hand that I had in the matter. Exaggeration of the same is contrary to this.

IIII. *Exaggeratio.*

Moses Exaggerateth *Aarons* sinne, that hee made the people naked; *Exod.*32.25. So *Dan.*9.5.

I

By this example, you may exaggerate the guilt of Christs blood in his Sacrament, in those that receive it vnworthily. The Iewes when they murthered *Zachary*, *Luke.*11.51. first they murthered a Prophet: secondly, a Priest, (for he was a Priest also:) thirdly, upon the Sabbath: fourthly, in the Temple: fiftly, at the Altar (which was the place of Refuge): lastly, where there was no dust to cover the blood; (for when they shed blood, they were to cover it in the ground.) But thou when thou receivest it unworthily, art guiltie of this blood: First, thou art guiltie of the blood of that great Prophet Christ: secondly, of that great high Priest: thirdly upon the Sabbath thou killest him: fourthly upon the day of expiation: fiftly, in the Temple: sixtly at the Altar,

because it hath ה before it, *Baalahem pro Behaalahim*, which proper names have not.

which is the place of refuge to poore (ſinners) the holy Table: laſtly, where there is no meanes to cover the blood.

2 So, the exaggeration of *Salomons* ſinne. 1. He committed this ſinne when he came to maturitie of age, and had paſſed his young yeares in holineſſe. 2. When hee had beene now indued with divine and humane knowledge by his Parents, *Prov.*30. 3. When he had given moſt excellent Precepts of manners. 4. When hee had built the Temple to the worſhip of God. 5. Being a Prophet.

3 So the exaggeration of the ſinne of Ieruſalem, compared with Sodome. 1. If there had beene five righteous in Sodome, the Lord would not have deſtroyed it; but there were moe righteous in Ieruſalem, than five when it was deſtroyed. 1. *Ieremy.*2, His Scribe *Bruch.* 3, *Ebed-Melech* the Blackmore. 4, The *Rechabites*: therefore the ſinne of Ieruſalem, muſt be greater than the ſinne of Sodome.

5 *Transfers.* Sometimes the craftie ſinner transferres the ſinne on another.

Adam caſt over the ſinne upon God himſelfe, *The woman which thou gaveſt me*: *Gen.*3.12. As if he ſhould ſay; If thou Lord hadſt done thy part to me, I had not fallen in this ſnare.

When *Iudas* brought back againe the thirtie pieces of ſilver, and caſt them downe at the feet of the Scribes; they ſay, *What is that to us? See thou to it*, *Math.*27.4. they caſt over all the blame upon *Iudas*.

Contrary to this is *retortion*; the throwing backe the ſinne upon the ſinner himſelfe. When *Ahab* challenged *Elias*, that he *troubled Iſrael*, he turned the blame back upon himſelfe, that it was *hee and his Fathers houſe that troubled Iſrael*, So *Numb.* 16.3. *Yee take too much upon you, yee Moſes and Aaron*: but *Moſes*, verſe.7. returnes the

the blame upon themſelves, *Yee take to much upon you, yee ſonnes of Levi.*

The craftie ſinner ſhifts from one ſhift to another.

When *Moſes* bad *Pharaoh*, *Let the people goe*, *Exod.* 6. how many tergiverſations uſed he firſt, that they ſhould Sacrifice in Egypt, *Exod.* 8. 8. *Moſes* anſwers to that, *That were abomination to the* Egyptians, *Exod.* 8. 26. Secondly, That *They ſhould goe, but not farre off*, *Exod.* 8. 28. *Moſes* anſwers, *They muſt goe three dayes iourney into the Wilderneſſe*, *Exod.* 8. 27. Thirdly they ſhould goe, *but not their young ones*, *Exod.* 10. 10. *Moſes* anſwers, *They muſt all goe*, *Exod.* 10. 19. Fourthly, they ſhould goe, *But leave their Cattell behinde them*, *Exod.* 10. 24. *Moſes* anſwereth, *Not a hoofe will wee leave behinde us*, *Exod.* 10. 26. 6 *Tergiverſatur.* κρυφυγετον.

For the crooked and ſhifting ſinners, rebuke them with that ſpeech of *David*, *Pſalme.* 18. 26. *With the gracious Saint*, thou wilt ſhew thy ſelfe gracious: *with the perfect man*, thou wilt ſhew thy ſelfe perfect: and *with the froward*, thou wilt ſhew thy ſelfe froward. The *Chaldie* Paraphraſt applyeth the gracious Saint to *Abraham*, the perfect man to *Iſack*, the pure to *Iacob*, and the froward to *Pharaoh*. Wilt thou vſe crooked and indirect ſhifts in thy ſinnes? The Lord will deale as frowardly with thee. *Targ Babylon.*

Spirituall wiſdome is to be uſed in reclaiming them backe from their ſinne againe. *Canon.*

In reproving ſuch, follow Chriſts rule: firſt, tell them privately; if they will not heare, then take two or three witneſſes; if yet they mend not, then publique admonition comes; and if that doe not the turne, then publique and particular application by name. See how Chriſt called *Herod* a Fox. The Lot when it was directed againſt *Achan*, firſt it fell upon the Tribe: ſecondly, it fell upon the Familiy: thirdly, upon the houſhold;

and laſtly, upon the perſon of *Achan*; hee hid his ſinne ever till it lighted upon him. The craftie ſinner is not moved, when the threatning is given out generally a-gainſt the Nation; neither when it is given out againſt the Citie where he dwels, nor when it comes to his familie; till in particular it come to his perſon; and till it be ſaid to him, *Thou art the man.* Sinne is a ſhameleſſe thing, yee may ſpit ſeven times in the face of it before it bluſh.

For theſe publique ſinnes, publique rebuke. *Hoſea.7, Caſtigabo eos iuxta auditum cœtus ipſorum*: That is; *As the Prophets have publiquely threatned them in their meetings, ſo will I puniſh them.*

Canon. The reproofe muſt be given in love.

Confir. *The rebukes of thoſe who rebuked thee, lighted upon me, Pſal.69.7.* The Apoſtle when hee exhorts us to beare one with anothers infirmitie, he brings the teſtimony of *David, Rom.*15.3. When *David* ſpeakes thoſe words, he is *pars læſa, the partie hurt*: The Apoſtle when he brings in Chriſt there, he is *pars offendens, the partie offending*, carrying our ſinnes upon him. When we ſee a man offending God, wee ſhould be angry, as though it were done againſt our ſelves. Firſt, this will breed zeale in us, and make us zealous againſt the ſinne. Secondly, when wee ſee others offend, we ſhould remember that we may be over-taken with the ſelfe-ſame ſinne, and then it will breed compaſſion in us. This will temper the reprover, and it will make, *Vt igniu zeli ardeat oleo miſericordiæ; that the fire of zeale may burne with the oyle of mercy.* Rebuke not in anger, for then *Satan would but caſt out Satan, Marke.*3.23.

Canon. The reproofe muſt not be kept backe for ſiniſtrous reſpect of perſons.

Illuſt. 1. For covetouſneſſe. *Ezech.*13.19. *For handfuls of Barley, and peces of Bread*: this the Prophet calls

dawbing.

dawbing. *Gregory* fitly expreſſes the * Compariſon: for when a man dwells in a ruinous houſe, the Maſon comes and plaſters it over, making him beleeve that all is well; then the houſe falls and ſmothers him: ſo ſuch flatterers emplaiſter over matters till the wrath of God fall. * Gregor. Nazianz.

So the reproofe is not to bee kept backe for feare, *Ezech.3.9. Feare not their faces Revel.21,8. Without ſhall be the fearefull.* Such fearefull who feare men more than God. Canon.

In rebuking thou ſhalt rebuke them, thou ſhalt not beare his ſinne for him, Lev.17.19. gnalau. So *Pſal.44. We are killed for thy cauſe, gnalai*, If thou rebuke him not, thou ſhalt beare his ſinne, or, ſuffer not his ſinne to be upon him: wee are commanded *Not to ſuffer the Beaſt to lye under the burthen.*

IIII. *The ungodly or malitious ſinner.* IIII. Impius. Canon.

The laſt ſort of ſinners are *reſchagnim, impij pecatores.* Malitious dogges are not to be reproved, *Jude* 15. *Caſt not pearles before ſwine, Math.7.6. Dogs will turne againe and rent thee.* Canon.

Wee have a notable example in *Elias*, who would not goe to *Ieboram* to reprove him, but left a Letter to bee ſent unto him after he was dead, 2 *Chro.*21.12.

There is a ſinne, 1. which is *vitium ſæculi*, the ſinne of the age. 2. There is a ſinne, which is *vitium gentis*, the ſinne of the Nation. 3. There is a ſinne, which is *vitium vocationis*, the ſinne of the office. 4. There is a ſinne, which is *vitium perſonæ*, the ſinne of the perſon.

Vitium ſæculi, when the whole age is corrupted with a ſinne: ſuch was the ſinne of *Polygamie* in the dayes of the Fathers: becauſe this ſinne was generally in all, yee ſhall finde it ſeldome reproved by the Prophets. *In publico peccato parcatur publico*; In a publique

Iosua 5.

sinne, there is a publique passing over: As *Iosuah* did, not cutting off the Israelits, who were not circumcised in the Wildernesse. So 2 *Kings* 10. 20. *He destroyed not the Priests who sacrificed to the Idols.* In the time of publike defection, the *Romans* in their publique mutinies, *Solebant decimare exercitum*, were wont to tythe the Armie.

II.

Vitium gentis, is when a Country is much given to sinne, but not universally.

Arabi & latro permutantur.

Thou laiest like an Arabian by the high way: Ier. 3. 2. That is, like a *theefe*; because the *Arabians* usually rob'bd by the high way.

There shall not come a Canaanite in the house of God: Zac. 14. that is, a *cousener*, because they usually deceived.

He sent for the Chaldeans: Dan. 2. 2. That is for the *Sooth-sayeres*, because the *Chaldeans* were Sooth-sayers commonly.

* *Cretenses mendaces, The Cretians are alwayes lyers, Titus* 1. 12.

The *Phœnicians* living in pleasure: from the Syriack word *phanack*, as ye would say τρυφερὸι, *delicati, daintie*, because they used to live daintily. So the *Saracens*, from *Sarack, excurrere*, to runne abroad, because they lived upon robbery usually.

The sinne which is most usuall in the Countrey, the Preacher must marke it, and set himselfe against it. *Pro.* 14. 34. *Sinne is the disgrace of a Nation.* Stiffenecked-nesse and hypocrisie were the usuall sinnes of the *Iewes*, *Deut.* 9. 6. therefore the Prophets often reprove this sinne. So Christ reproves *Corazin* and *Bethsaida*, *Mat.* 11. 21. for contempt of the Gospel.

III.

Vitium vocationis, is that sinne, which followes ones calling.

Rachab, a *Tavernour Ios.* 2. 1. *Iames* 2. 25. calls her a *harlot*, because usually they who are Tavernours are such.

For

For the amending of this, if it be ſimply a ſinne, this Trade or any other, it is to be refuſed: and if it cannot be practiſed well without ſinne, it is to be left.

The laſt is *vitium perſonæ*, when a particular man is given to ſuch a ſinne. IIII.

Here the reproofe ſhould ariſe, according to the nature of the ſinne, ſpoken of before.

CHAP. IV.

Of Conſolation.

THE ſecond part of the Application of Doctrine, is Conſolation, in which firſt wee muſt underſtand, that a Chriſtian man is either conſidered, as one fighting, or foyled. *Canon.*

The comfort that a true Chriſtian hath, in his fight againſt ſinne.

AS he is conſidered fighting, his greateſt tentation is dereliction, that he is left of God.

Canon. The firſt eſtate of a Chriſtian in his fight againſt ſin. I

This is the Conſolation, that God can never leave him. For the better underſtanding of this, marke that firſt, in Chriſt there are three Coniunctions; Firſt betwixt his Godhead and manhead, that was a divine coniunction. The ſecond, betwixt his ſoule and body, that was a naturall coniunction. The third, betwixt his ſoule and grace, that was a ſpirituall coniunction. Marke how the divine coniunction excels the naturall coniunction; ſo doth the ſpirituall excell the naturall.

1. Chriſts Godhead and his manhood could never be ſeparated; for when his manhood was in the grave, it was the body of God; otherwiſe at the Reſurrection, there

there had beene a new incarnation. 2. Christs soule and grace could never be separate, onely Christs soule and body were separate by death, therefore grace and the soule can never separate againe. If the first linke of a Chaine hold, then the rest are sure: Christs Godhead and his manhood cannot be separate; neither can his soule and grace: so neither can the soule of the childe of God and grace.

Secondly, that Christ was both *viator* and *comprehensor*: if Christ as *viator* spake as though hee were left of God his Father, these words, *My God, my God, why hast thou forsaken me?* what marveile if a poore Christian bee brought to this estate.

III. Thirdly, his comfort is, that he cannot be left: first,
1. in respect of God the Father: for *whom he loves he loves to the end: Ioh.* 13.1. there is no shadow of change with him.
2. Secondly, in respect of the strait coniunction betwixt Christ and his members, that it cannot be separated againe, 1 *Cor.* 6.17. *agglutinatur Christo, is glewed to Christ.* κολλᾶω μέμ. From this comes his daily intercession for us, as he sayes himselfe, *I have prayed for thee Peter, that thy faith should not faile, Luk.* 22.32. the third is in respect of the holy Spirit, who is called
3. *Arrhabo, the earnest penny of our salvation, Ephe.* 1.14. He is not called the pledge of our salvation for a pledge may be taken up againe; but he is called the *earnest-penny*, which is a part of the bargaine, which cannot be taken up againe.

Object. But the Christian in his desertion feeles not the comfort?

Answ. There is in the Saints *certitudo evidentiæ*, and *certitudo adhærentiæ*. The Saints in their greatest extremity, they have *certitudinem adhærentiæ*, although they have not *certitudinẽ evidentiæ*. *Iob* sayes, *Chap.* 13.15. *Although thou shouldst kill me, yet I will trust in thee. Psal.* 130. *Out of the deepes I have called upon thee.* In this case he must doe

as

as *Phereticles* the *Athenian* did; who held the ship on the shore with his hands, & one of them being cut off, he held with the other, and both being cut off, he held with his teeth: so should a true Christian do in the time of his greatest dereliction.

But how shall we know in this temptation, that ever he loved God. *Obiect.*

There is *ordo συνθήκης*, from the first to the last; and *ordo ἀναλύσεως*, from the last to the first: that is, from the generall knowledge of things to the particular, and from the particular to the generall. The Christian in this case must follow this *ordo ἀναλύσεως*: if hee have but this testimony, that he may cleave to in his desertion, that he hath loved the Saints of God, because they were the Saints of God, and for no other cause; and received them in the name of the Saints, it is a sure note that hee loves God, *and is passed from death to life*: 1 *Ioh.* 3.14. Christ at the latter day will keepe this order (*when I was hungry, yee fed mee, &c.*) *Matth.* 25.35. because this is the most sensible note, to goe from particulars to a generall. *Answ.*

Canon.
The second estate of a Christian in his fight against sin.

The second degree of an exercised Christian is, when he is in the skirmish, *in ancipiti pugna*, as *Paul* was, when he saies, *Rom.* 7. *O wretch that I am, who shall deliver me out of this body of sinne.* II.

Thy consolation is, first in propounding Christ his example: There was a fight betwixt Christ his *velleitas* and *voluntas*; as there is in thy selfe betwixt sinne and grace.

The consolation is, secondly, that in Christ there was such a fight, to sanctifie thy combat, and to purchase the victory to thee.

Christ in this combat, first, hee is βραβεύτης, *moderator certaminis*, *Marshall of the Campe*. When the Israelite and the Egyptian fought together, which of them favoured 1.

red *Moyses*? Killed hee not the Egyptian, and saved the Israelite? So, will not Christ favour grace, and kill sin?

2. Hee is συμμάχος, hee enters into the lists with thee; he is not only ὁμοιοπαθὴς, who hath suffered the like things; but he is συμπαθὴς also, who hath compassion with thee in the selfe-same combat. 3. Hee is not onely συμπαθὴς, but also μετριοπαθὴς, who knowes our weakenes: and how much wee are able to doe in the fight, and then comes hee in and helpes as a good second: *Compatitur nobis Christus, ratione charitatis, & ratione iustitiæ*: *Christ suffers with us, by reason of his love, and by reason of his iustice*, *Ratione charitatis*, as when hee saw the people hungry in the wildernesse, he had compassion upon them; so, when hee wept over Ierusalem. But *ratione iustitiæ*, when as he is our cautioner, hee satisfies for us; and as our second, hee is bound by the law of armes, to fight with us and for us.

3. Hee is νικηφόρος, therefore in him wee are more than Conquerours: hee will not suffer Satan τροπαιοῦχον, *Colos.* 3. 15. *Præripere nobis palmam*, *To take the palme out of our hands.*

Canon. The conflict of the Saints of God is in the right subiect, in the right manner, and to a happy end.

Canon. In the right subiect, grace and sinne are mingled through other, in all the faculties of the soule: for

1. there is not a faculty, but it hath grace in it as well as sinne. *Hos.* 7. 8. describing *Ephraim*, sayes, that hee is *like a Cake bak't upon the one side, and raw upon the other.* This is not that Christian combat; if it were *Christiana lucta, a Christian wrastling*, then there would be some part raw, and some part bak't, on every side. When *Medea* said, *Video meliora, & deteriora sequor*: *I see the right, but follow the wrong*; it was not *lucta Christiana*, but *ethica*: it was not betwixt the will, and the will; but betwixt the understanding, and the will. The will

was

was wholly the Devils here, although there was some glance of light in the understanding: but in the regenerate, there is no faculty that God hath not put some grace into.

If some inferiour part be good, and the rest bad, a man takes not the denomination from that: as a blackemoore is not called white, because his teeth are white; so a bad man, having some good parts, hee cannot for this be called good. Of two superiour parts of man, if the liver be good and the heart bad, hee is not called for this a sound man; but if there be some soundnesse in both these parts, and some blemish; yet hee takes the denomination from the better part. If the inferiour be bad, and the superiour good, hee takes the denomination from the good part. If a Target be blacke upon the one side, and white upon the other, the Target is neither called blacke nor white: so, *This people drawes neere to mee with their lips, but their hearts are farre from mee*: here the people are esteemed lukewarme. 1. 2. 3. 4.

To apply this unto a Christian that is in combate; we must marke, that in the regenerate, (because both in the will and understanding there is grace and sinne,) they take the denomination from the best part: grace is not onely in the inferiour, but also in the superiour part; not onely in the one part, but also in the other; although there be more sinne than grace, hee takes the denomination from the best part. There is much water and little wine mixed in a glasse, yet it is called a glasse of wine: so, of a Christian; if there bee many bad parts in him, and one good, hee hath the denomination from the best part; to wit, that hee is a good Christian.

The conflict is in the right manner in the Saints of God. *Canon.*

Sinne

2: Sinne is not in them, *in extensis gradibus*: 1, Some sins are in the will, but not from the will, as originall sinne. 2. Some sinnes are in the will, and from the will, as the sinnes of the unregenerate. 3. Some sinnes are partly from the will, and partly against the will, as the sinnes of the regenerate. The thing which wee doe, is either ἄκον, ἄκον, vel ἐκ ἄκον: *Sponte, willingly: invitus, against our will: non sponte, not willingly. Non sponte*, are those mixed actions of the children of grace, which are partly with their will, and partly against their will; as the Merchant in the storme casts his goods into the Sea, partly with his will, and partly against it.

Comfort. The consolation of the Childe of God is this; that hee sinnes not with full desire, because grace hinders the will not to give full consent; the wicked hath nothing to restraine his desire, therefore he sinnes with full consent and greedinesse.

1. The childe of God and the wicked goe thus farre in sinne together. First there is *aversio*, a turning away from God. 2. There is *inescatio*, a baite, 3. There is *delectatio*, a delight. 4. Consent; but here the childe of God and the wicked part; for the childe of GOD gives never the full consent. 5. The wicked goes forward in the fact. 6. In the habite. 7. In the gloriation. 8. In the defence. 9. In the despaire. 10. In the condemnation. From consent to condemnation they very much differ, if not altogether. The childe of God, and the wicked commit the selfe-same sinne, but not after the same manner. A woman who beares her childe in the seaventh moneth, and shee who beares her childe in the ninth moneth, both bring forth a childe: yet there is great difference; the one is a strong childe, and gets the full growth; the other a weake childe, who hath not gotten the full growth. So the sinnes of the children of God get never the full growth; but the sinnes

sinnes of the wicked get the full consent and growth.

II. Marke in a sinner the sundry degrees how sinne is perfected; 1. *Aggreditur peccatum, sed non ingreditur: It comes forward but it enters not: Math.* 4. as it set upon Christ but it enters not in. 2. *Ingreditur, sed non progreditur; It enters in, but goes not forward*, as in *Paul. Rom.* 7. 3. *Aggreditur, ingreditur, & progreditur; It comes to, it enters in, and it goes forward*; as in *David* when he committed murther and adultery. 4. *Aggreditur, ingreditur, progreditur, & perficitur: It comes to it, enters in it, goes forward, and is perfected*; as in *Iudas.*

III. Our Lord, when the tentation was offered to him, was like the fish, which takes no notice of the bait, when it is presented to her. The childe of God is like the fish which is delighted with the baite, leapes to it, nibbles at it, but falls backe againe: but the wicked are like the fish, which leapes at the bait, and are hanged upon the hooke.

3. Lastly, in the happy issue that the childe of God hath in his sinning; his sinne decreasing, and grace increasing.

Hee is not like darkenesse at mid-night, where is no light; neither like the evening, where it growes more darke; but like the morning, that growes more cleare unto the midst of the day. That God who made light to shine out of darkenesse, makes light to shine peece and peece out of their darke hearts. In this combat although they say with *Rebekka*; *Gen.* 25. 22. 23. *It had bin better for me, that I had never conceived*; they shall get an happy answer; *The elder shall serve the younger*; sinne shall serve grace. Vnder the Law, *Deut.* 22. if violence had bin offered to a maid, if shee cryed out, shee was not to dye; but if shee held her peace, she was to dye. So when these assaults of Satan offer a kinde of violence to the soule, if they cry out with *Paul, O wretched man that I am, who shall*

ſhall deliver me, *Rom.* 7. It is a ſure note, that they ſhall not dye but live.

Canon. The third eſtate of a Chriſtian in his fight againſt ſin.

The third eſtate of the Chriſtian is, when hee is in purſue of the enemie, then the ſickneſſe is in the declination.

Comfort.

Here Chriſts death, and lying in the grave, is thy comfort, who will purſue the enemies, and bring them forth, as *Ioſuah* did, that the true Iſraelites may ſet their feete upon their neckes; to the which *Paul* alludes, when he ſayes, *Rom.* 16. *The God of peace tread Satan under your feete.*

In this purſuit, thou muſt take heed that thou be not too remiſſe: ſuſpect this *Parthian*, for when hee is flying, then he is moſt dangerous, and can doe hurt enough; Thou muſt not doe as *Ioaſh* the King of Iſrael did, 2 *King.* 13. to ſmite the ground but three times, but ſmite it ſeven times, that there may be a full victory gotten. 2 *Sam.* 18. *David* would have had *Abſolon* ſpared in the chaſe; but ſpare not ſiune, purſue it till the Sunne ſet, as *Ioſuah* did the *Canaanites*, *Ioſ.* 12.

Canon. The fourth eſtate of a Chriſtian in his fight againſt ſin.

The fourth eſtate of a Chriſtian is, when he is not in the hot skirmiſh againſt ſinne, but hath overcome it: Grace is not excluded now, nor drawne from his ſtanding, but hath the commandement in the ſoule; yet hee feeles ſome wants, and complaines ſtill of his defects.

Comfort. 1

Conſolation. 1. What canſt thou obiect againſt thy ſelfe, which Chriſt in part obiected not to his Diſciples? Complaineſt thou of hardneſſe of heart? So did he obiect that to ſome of them, *Mark.* 14. 40. There is great hope, becauſe thou feeleſt it, thou ſhalt be cured of it. In Hectique fevers, 1. the diſeaſe at the firſt is hardly knowne, but ſoone cured. 2 It is eaſily knowne, but hardly cured. 3. It is eaſily knowne, but never cured. So hardneſſe of heart at the firſt is hardly knowne, and

if

if it be knowne it is ſoone cured. Secondly, if thou complaine of doubting, how oft obiected Chriſt that to his Diſciples? yet commended their faith, beleeving but *radicaliter*. If, of ſlowneſſe to beleeve? ſo obiected he that to them.

What ſinne ever was (except the ſinne againſt the holy Ghoſt) but there was a ſacrifice for it? for originall ſinne; for a ſinne of errour or infirmitie; and for a ſinne of ignorance. 2.

What ſinne is there but Chriſt prayed for it? for ſinnes of ignorance, *Lord forgive them; for they know not what they doe*: *Luk.* 23. 34. Againſt defection, *I have prayed for thee Peter, that thy faith ſhould not faile, Luke* 22.32. 3.

What Euchariſticall Sacrifice but had ſome imperfection with it? the Oyle which ſerved in the Candleſticke, *Exod.*27.2. was *Myrrha libera, Oleum contuſum*, beaten in a Morter; it had no dregges in it; but after they tooke the ſelfe-ſame Olives and put them in a Preſſe and preſſed out more oyle; this Oyle was not ſo pure as the firſt, but mixed with ſome dregges; this Oyle was uſed in Euchariſticall ſacrifices: which was to teach us, that Chriſt accepts of our Offerings, although there bee much infirmitie mixed with them. No expiatory Sacrifice might have leaven joyned with it; but Euchariſticall Sacrifices might have leaven joyned with them: this was for conſolation of the Saints, and to teach them that God accepts of their Sacrifices, although much infirmitie and doubting bee joyned with them. 4.

But why leaves the Lord ſuch ſinnes in his Saints, ſo long as they are in this life? *Object.*

That his grace may be perfitted through our weakneſſe: It was the ſecond Temple that Ieſus Chriſt came to reſtore, though many wants were in it: the *Anſw.*

first Tables which God writ upon, were broaken, the ſecond Tables were thoſe which were reſerved in the Arke.

Secondly, God leaves ſinnes in the Saints to humble them, and to keepe them from preſumption; as the dregges are kept with the Wine, that it ſhould not corrupt.

Canon. The Saints are iudged, *in foro nova obedientiæ, non ſtricti iuris.*

Illuſt. *In foro novæ obedientiæ.* 1. Hee accepts the will for the deed. 2. Hee accepts the perſon firſt, and then his Sacrifice, for he looked firſt upon *Abel*, and then upon his Sacrifice. 3. *In foro novæ obedientiæ*, hee accepts the end, although the meanes oftentimes bee defective; remember the patience of *Iob.* 4. *In foro novæ obedientiæ*, Chriſt is both the Advocate and the Iudge.

2 *In foro novæ obedientiæ.* God abſolving a ſinner, ſayes, *Seeſt thou not the righteouſneſſe of my ſervant Iob? Iob.* 1.8. *David was a man according to the heart of God*, 2. *Sam.* 15.4, *but in the matter of Vriah: Zachary and Elizabeth walked vprightly before the Lord, Luke* 1.6.

They are not cenſured *in foro ſtricti iuris*, where firſt the worke is tryed, and then the perſon, where a man muſt anſwer *ad ultimum quadrantem, to the vttermoſt farthing*; *Mat.* 18.34. where God ſits as a ſevere Iudge, where Chriſt is not as mediator; where they muſt anſwere for every Idle word; which *David* deſires to be free of, when he ſayes, *Enter not into iudgement with thy ſervant, O Lord, Pſal.* 143.2.

Canon. To the Saints, *Omnia ſunt Euangelica, All are glad tidings.*

Illuſt. *Doe this: and thou ſhalt live, Rom.* 10.5. this is Legall. The Priviledge of the Saints is this; doe this, either by thy ſelfe or by another, to wit, Chriſt; but to the wicked it is Legall, doe this by thy ſelfe.

CHAP.

CHAP. V.

The comfort that a Christian hath, who is stained with some great sinne.

THe foyled Christian is he who hath fallen into some greate sinne. *Canon.*

The consolation to him is, that he hath not fallen quite away. In the incestuous *Corinthian*, there was flesh and spirit, even when he was given over to Satan and excommunicate. *Eutychus*, *Acts* 20. 10. when he fell dead from an upper loft, all who beheld him thought he was dead: *Paul* imbraces him in his armes, and sayes, *He is not dead*, his life is yet in him; The Saints of GOD will get great falls, and in the iudgements of men seeme to be dead; yet the Lord imbraces them in the armes of his mercy, and sayes, they are not dead, there is yet life in them. *Comfort.*

Some things are of the Spirit, but not with the Spirit; as the gifts of common illumination. Secondly, some with the Spirit, but not of the Spirit; as the sinnes of ignorance and infirmitie in the Saints. Thirdly, some both with the Spirit, and of the Spirit, as the saving graces of the Elect. Fourthly, some neither of the Spirit, nor with the Spirit; as the sinnes of malice, and reigning sinnes in the wicked. The foyled Christian comes never to this degree. *Nota*

The Church of *Rome* are miserable comforters to sinners, sundry wayes, *Canon.*

First they hold, that they have the same power which Christ hath to remit sinne; because they make the bodie of Christ (as they speake) in the Sacrament: we and they differ in this point. *Illust.*

To conceive this the better, wee must consider, in the forgivenesse of sinnes, that there is a threefold power,

1. the firſt is *authoritatis*, the ſecond is *poteſtatis*, the third is *miniſterij*. *Authoritatis* is that, which one hath principally of himſelfe, and not of another, ſo God onely pardons ſinnes: the ſecond *Poteſtatis*; or *excellentia*, which one exerciſes, delegate from another, but by way of excellencie, and ſo Chriſt as Mediator, pardons ſinne: thirdly, *Miniſterij*, when onely by intimation in the name and authoritie of the ſoveraigne Lord he proclaimes it: and ſo Miniſters pardon ſinnes; God pardons ἐξουσιαστικῶς, the Miniſter onely but ἀξιωματικῶς.

2 There is *totum poteſtativum*, and *totum contractum*; *totum poteſtativum*, is the power which is in the King; *totum contractum*, is the power which is in an inferiour Magiſtrate: *totum poteſtativum*, is the power of ſeeing in the ſoule; *totum contractum*, is the power of ſeeing in the eye: Chriſt hath the whole power; but his Miniſters have it not as *totum contractum*, as inferiour Magiſtrates have power; but onely as Heralds or Purſevants, who make intimation of the Magiſtrates decrees; but have no power at all in their owne perſons, but cloathed with the authoritie of the Superiour.

II. Secondly, in the manner of the confeſſion, they are miſerable comforters.

1 Wee hold that confeſſion is neceſſary: for, as under the Law, hee who held any uncleane thing in his hand, although he waſhed himſelfe never ſo often, he was ſtill uncleane; ſo he who repents of his ſinnes, and keepes one ſtill, is ſtill uncleane.

2 Seeondly, wee hold, that for greater ſinnes, greater confeſſion is requiſite. *Peter* thrice denyed Chriſt; hee got three admonitions by the Cocke: Chriſt asked him three times, *Loveſt thou me Peter? &c. Iohn* 21. 7. So hee muſt confeſſe three times, becauſe his ſinne was ſo great.

Navar. Inſtr. ad Conf. They hold, that in Confeſſion there muſt be all theſe circum-

circumstances; who sinned, when he sinned, how hee sinned, how often hee sinned; and they will have the whole sinne *circumstantiatum*, to bee confessed: this Confession, (they say) it merits. This particular Confession of all sinnes (for to make a pick-locke of it, and to learne out the secrets of the world) is iniurious to the estate of the common-wealth: but to thinke to merit by it, is iniurious to the merits of Christ.

III. Thirdly, in the sin confessed, they are miserable Comforters, in which we and they differ.

They hold, that sinne is *veniale ex causa, veniale ex forma, & veniale ex eventu*, they set up * a false Glasse which represents not the shape of the sinne to the people.

ἑτεροσχημων

I *Ex causa*, that which comes of ignorance; as first, *ex metu, of feare*: secondly, *ex non advertentia, by not taking heede*; thirdly, *ex defectu iudicij, by defect of understanding*: these they hold to be sinnes pardonable *ex causa*; but before God they extenuate sinne onely, and excuse it not altogether. *Paul* confesseth his sinne of ignorance; and there was a Sacrifice under the Law for the sins of ignorance. *Heb.9.7.*

II. Secondly, they hold, that there is a sinne, *veniale ex forma*, which is so little in it selfe, even *Peccadillo*, so that it merits not death; whenas the Apostle sayes, that *The wages of sinne is death*; *Rom* 6.23. but sinne hath both a potentiall and an actuall guilt in the wicked; yet there is possibility of pardon, if they had grace to seeke it; but otherwise it is damnation in them. Secondly, sinne hath a potentiall guilt, but not an actuall guilt, as the sinnes of the godly: Here is *reatus concupiscentiæ, sed non personæ*: *The guilt of lust, but not of the person*: Here is *damnabilitas*, but not *damnatio*. Thirdly, sinne hath both the potentiall, and actuall guilt, which cannot be pardoned; as the sinne against the Holy Ghost. But wee deny that there are sinnes so small, which have neither

I. 2.

1. neither the potentiall nor the actuall guilt. The sinnes of the wicked, are like the Serpent, which hath power to sting, and doth actually sting; but yet might be charmed, *Num.* 21.6. The sinnes in the children of God that are pardoned, are like the Serpent that hath no power to sting, although it have a sting in it selfe; as the Viper upon *Pauls* hand, *Act.* 28.5. The sins of those who commit the sinne against the Holy Ghost, are like the Serpent which cannot be charmed at al, *Psal.* 58.4. But that there is a Serpent which hath no venome at all in it, or a sting to hurt, that we deny.

2.

3.

III. *Veniale ex eventu*, through the mercy of God, we grant that sinne is pardonable; but not through the smallnesse of the sinne it selfe.

IIII. Fourthly, in the medicine they are miserable comforters: 1. They propound onely the outside of Christs suffering to sinners; as his whipping, scourging, and the paines of his body: but they never set before them the inward part of his suffering, the torments which he suffered in his soule.

1.

2. Secondly, they mixe the merites of the Saints, with the merits of Christ for consolation; like the Iewes at the first, when they were to execute malefactors, they gave them wine to comfort them, alledging that place of the *Proverbs* 31.6. *Give wine to him who is of a sad heart*: but afterward they found out this; to mingle Myrrhe, and to give it them in their drinke, for to make their heads giddy, that they might feele no paine; but they were miserable comforters in this; and Christ refuses this kinde of drinke. So at the first, the Church of God presented to the sad-hearted, and miserable sinners, in their death, only the blood of Christ; but the Church of *Rome*, as miserable comforters, began to mixe sinne (like *bitter Myrrhe*) as mens merits, and the milke of the Virgin *Mary*, and such like trash, with the body of

This is *Poculum tremoris*, Psal. 60.

our

our Lord: but as the Lord refuſed that wine mixed with Myrrhe; ſo ſhould all Chriſtians in their death, refuſe this mixed drinke, which will intoxicate their braines; and take them onely to the blood of Chriſt. The *Amphibium* playes now in the water; and now upon the land; but when ſhee is once wounded, then ſhee is glad to retyre to the land. So Papiſts, although now they play like *Amphibia*, betwixt Chriſts merit, and mans merit; yet in their death they are glad onely to take themſelves to the merit of Chriſt. *Bellarmine, Tutius eſt in ſola morte Chriſti acquieſcere: It is more ſure to reſt in the onely death of Chriſt.*

CHAP. VI.

Of the manner how the Prieſts under the Law bleſſed the people.

Canon.

WHen they bleſſed the people, they lifted up their hands.

Conf. *Lift up your hands in the Sanctuary, and bleſſe. Pſal.* 134.

1. The Prieſts lifted up both their hands, when they were to bleſſe the people: becauſe they could not lay their hands upon all the people, they lifted them up. They uſed ordinarily, when they bleſſed, to lay on their hands; but becauſe they could not doe this to all, they lifted them up onely.

Illuſt.

2. Secondly they lifted up their hands, *ad ſcapulas, to their ſhoulders points*, when they bleſſed.

3. Thirdly, they bleſſed in the holy tongue.

4. Fourthly, with a high voyce.

5. Fiftly, face to face.

Sixtly,

6. Sixtly, in the name of * *Iehovah*. If they had met a man out of the Temple, they would have said, *We bleſſe thee in the name of Adonai*; but not of *Iehovah*.

* *Leſhem Iehovah.*

7. Laſtly, they thrice repeated this, *Numb.* 6. *Iehovah bleſſe thee, &c.* to ſignifie that they bleſſed in the name of the Trinity, Father, Sonne and holy Ghoſt. So *Iohn*, Revel. 1.4.5. wiſheth *peace from him which was, is, and is to come*; (that is) God the Father, and from the ſeven Spirits which are before the Throne, (that is) the Holy Spirit, and from Ieſus Chriſt.

Cataſtrophe.

I Conclude this Booke, with that phraſe of the Talmud, לילמיר ע"ם ללמר *Diſcendum propter docendum, diſcendum nobis eſt eo fine, ut aliquando alios doceamus: We muſt learne for to teach:* (that is) *we muſt learne that ſometimes we may teach others.*

Lelammed lilmod. עלמנח

FINIS.

THE PORTRAITVRE OF THE IMAGE OF GOD IN MAN.

In his three eſtates, of { Creation. / Reſtauration. / Glorification.

Digeſted into two parts.

The firſt containing, the Image of GOD both in the Body and Soule of Man, and Immortality of both: with a deſcription of the ſeverall members of the Body, and the two principall faculties of the ſoule, the underſtanding and the Will; in which conſiſteth his knowledge, and liberty of his will.

The ſecond containing, the paſſions of man in the concupiſcible and iraſcible part of the ſoule: his dominion over the creatures; alſo a deſcription of his active and contemplative life; with his conjunct or married eſtate.

Whereunto is annexed an explication of ſundry naturall and morall Obſervations for the clearing of divers Scriptures.

All ſet downe by way of collation, and cleared by ſundry diſtinctions, both out of the Schoolemen, and moderne Writers.

The Third Edition, corrected and enlarged.

By *I. Weemſe*, of *Lathocker* in *Scotland*, Preacher of Chriſts Goſpel.

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TO

THE RIGHT VVORTHY, Sr. DAVID FOVVLES

Knight and Baronet, one of his majeſties Councell eſtabliſhed in the *North*.

THere were two pillars before *Salomons* Temple, (right worthy Sir) *Jachin*, that is, *God will eſtabliſh*; and *Bohaz*, that is, *ſtrength*. Theſe two pillars were ſet up, to uphold the porch of the Temple. So there are two pillars, which uphold the Church, and this world, *Religion* and *Juſtice*: true *Religion* upholds the Church, and *Iuſtice* the Common-wealth.

1 King. 7. 21.
2 Chron. 3. 17.

Of theſe two, *religion* ſtands upon the right hand to uphold, (as *Jachin* did,) and *Juſtice* upon the left hand (as *Bohaz* did.) *Religion*

hath the first place, and therefore the Iewes say well, that it is for *Jerusalems* cause the world stands; that is, the *Church*. All the tents were pitched about the Tabernacle, to teach us, that the world is but an Inne for the Church to lodge in for a while; and if the Saints were once gathered out of the world, the foure corners of the earth would soone clap together, *and the Heavens should goe away with a noyse.*

Numb. 2.

2 Pet. 3. 10.

The pillar which upholds the world upon the left hand is *Justice*; *it upholds the earth, and the Kings throne.* It is said, *Habak.* 1. 4. *Iam desluit Lex: the Law failes*: This is a speech borrowed from the pulse of a man; for as we discerne the estate of a man by his pulse; if it stirre not at all, then we know he is dead, if it stirre violently, then we take him to be in a Feaver; if it keepe an equall stroke, then wee know he is sound and hole. The pulse of the Common-wealth is *Justice.* If *Justice* bee violent and turned into wormewood, then the Common-wealth is in a bad estate; if it stirre not at all, then the Common-wealth is dead, and if it have an equall stroke, then it is sound and hole.

Prov. 16. 12.

Now Sir, these two pillars, *Religion* and *Justice*

ſtice, have beene your maine ſtudy how to uphold them in your place, and that theſe two, *might kiſſe one another*, as the *Pſalmiſt* ſpeakes; For *piety*, your care hath beene ſtill, *that theſe Foxes which ſpoyle the Vines*, ſhould bee catcht, (that is, theſe Locuſts and Seminaries, *which come out of the bottomleſſe pit*, and *goe about ſecretly to devoure Widowes houſes*, and ſubvert theſe tender young Vines, and weake ones, *under the colour of long prayers*,) your whole labour is to diſcover them; and that theſe parts where ye live may be receptacles for the earth. Secondly Sir, what your care is for Iuſtice, that ſhee may flouriſh, all the Country about you can witneſſe, from the higheſt to the loweſt. *Iethro* ſaid to *Moſes*, *Why ſit ye all the day long, from morning till night, judging the people?* Your care (I may ſay truely Sir) from morning to night, is to judge the people, and to give upright juſtice to his Majeſti s ſubjects.

Pſal. 85. 10.

Cant. 2. 15.

2 Tim. 3. 6.

Exod. 18. 14.

There are foure Iudges moſt remarkeable in the Scripture, *Moſes* for his mildneſſe; *Salomon* for his wiſedome, *Iob* for his pity, and *Samuel* for his equity: with the mildneſſe of *Moſes* ye can moderate in diſcretion your cenſures; and with *Salomon*, wiſely Iudge what belongeth to every one; *ye are*, as *Iob* ſpeakes,

Numb. 12. 3.
2 King. 4 29.
Iob. 29.
1 Sam. 12. 3.

The bleſsing of him that is ready to periſh; yee are an eye to the blind, and a foot to the lame; ye ſee none periſh for want of cloathing, nor the poore without a covering: ſo that the loynes of thoſe that are warmed by you, bleſſe you; and yet in all this you may ſay with *Samuel, Whoſe Oxe have I taken? or whoſe Aſſe have I taken? or whom have I defrauded? whom have I oppreſſed? or of whom have I received any bribe to blinde mine eyes therewith?* ſo that the people where you dwell, may bleſſe God who hath ſeated you amongſt them for their good. Theſe my travels therefore Sir I offer to your Patrocinie, as to one moſt Worthy, and who hath greateſt intereſt in them, if there were any thing in them anſwerable to your goodneſſe; for ſtill (Sir) yee have beene my greateſt incourager, to ſet me forward in my ſtudies. Yee have Iudgement to diſcerne, what is ſaid to the purpoſe here, and what ſeemes to be ſaid amiſſe, to conſtrue it to the beſt ſenſe; and to defend it againſt the criticke cenſures of ſome not ſo wel affected. Now for all your care both for *Religion* and *Iuſtice*, the God of Mercy mete you againe. *Jonadab*, for his obedience to his Father *Rechab*, had a promiſe made to him, *that he ſhould not want a man to ſtand before the Lord for ever.* So Sir, for your obedi-

obedience and care, that ye have to doe ſer=vice to your King and Country, I pray God that ye want not a man to ſtand before the Lord, to ſucceede you, and to continue your family to all poſterity. Thus craving Gods bleſſing to bee alwaies upon you, and your moſt Religious and Noble Lady and children, I bid you all farewell.

IOHN WEEMES,

Preacher of the Goſpel.

An Advertiſement to the Reader for the right uſing of School-divinitie.

IT is a queſtion that hath beene much exagitated in the Schools, how farre *Philoſophy* ſhould have place in the Church of God and in *Divinity*. Some have gone ſo farre upon the one extremitie, that they have advanced her in the Church, above *Divinity* it ſelfe, and they have framed the whole platforme of their religion as *Philoſophy* hath taught them; others againe bending the ſprig other way, would altogether have *Philoſophy* baniſhed out of the Church. But wee are here to follow a middle courſe, neither to ſeclude her out of the Church, neither to ſuffer her to advance her ſelfe above *Divinity*; ſhee is but the handmaid to her miſtreſſe *Divinitie*: therefore ſhee muſt not take upon her to rule in the houſe, and to over-rule her miſtreſſe, as *Hagar* would have uſurped above *Sara*: if ſhe have any charge, it muſt be over thoſe who are under her; ſhe muſt then ſubmit herſelfe as a dutifull handmaid to her miſtreſſe.

There is in a man *ſenſe*, *imagination*, *reaſon* and *faith*: *ſenſe* corrects *imagination*; as when the Diſciples ſaw Chriſt they thought he had beene a ſpirit? But Chriſt corrects this wrong *imagination* by ſenſe, ſaying, *Touch me, for a ſpirit hath not fleſh and bones, as you ſee me have*. When *ſenſe* is deceived, *reaſon* corrects it; When one puts a ſtaffe in the water, to his ſight the ſtaffe ſeemes to be broken: but yet *reaſon* corrects his ſight, and teacheth him that the water cannot breake

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the ſtaffe; ſo when a man is in a feaver, ſweete things ſeeme bitter to his taſte, yet this reaſon teacheth him that the fault is in his taſte, and that the things are ſweete in themſelves.

When reaſon erres, ſhee cannot cure her ſelfe, but her miſtris *Divinitie* muſt come in and teach her. *Sara*, when ſhe was old the Lord promiſed that ſhee ſhould have a childe, ſhe did laugh at it, her *reaſon* thought it impoſſible, that a woman ſtricken in yeares ſhould have a child: but her miſtreſſe *faith* corrected it, and ſhee beleeved by *faith*, that which her *reaſon* could not take up. Philoſophy is but a hand-maide to Divinity, therefore ſhee muſt bee ἐμμένουσα *and* ὁρίοις αὐτῆς, that is, ſhe muſt hold herſelfe within her owne bounds and not tranſcend them. *Nicodemus* reaſoning againſt regeneration failed in this point when he reaſoned thus; He that is borne againe muſt enter into his mothers wombe againe. But no man can enter into his mothers wombe againe: This principle is wrong applyed by him in Divinity, for wee are borne againe as Chriſt teacheth, *Iohn* 3. *by the water and the Spirit*; and not by entring into our mothers wombe againe. This vaine exceſſe of reaſon and fleſhly wiſedom, is that which the Apoſtle condemnes, 2 *Cor.* 10. 5. 1 *Cor.* 3. 19.

Againe, when by *naturall reaſon* and *Philoſophy*, we take up a thing; and by *faith* wee beleeve the ſelfe ſame thing, if *reaſon* claime the firſt place here, then ſhe is not a dutifull hand-maid.

There are ſome things in Divinity which are *mixtly divine*: there are other things *meerely divine*: theſe things which are *mixtly divine*, in ſuch reaſon may ſerve but onely in the ſecond place; *primo creduntur, & poſtea intelliguntur*: as a man beleeves the immortality of the ſoule: then he begins to take up the ſame by *reaſon*; muſt reaſon here advance her ſelfe as farre as faith? or muſt *reaſon* come here before faith? God forbid: for that which I beleeve, I beleeve it, *ex authoritate dicentis*, relying upon the truth of him that ſaith it, and al the evidence which I get by *reaſon* is nothing to this certitude: if *reaſon* ſhould goe before like an uſher to make way to *faith*, we ſhould never beleeve. The *Schoolmen* ſay well, *Rationes præcedentes minuunt fidem*; *ſed rationes ſubſequentes augent fidem*. Reaſons going before faith weaken faith, but reaſons comming after faith ſtrengthen it: *reaſon* makes not the matter more ſure, *ex parte veritatis dicentis, ſed ex parte intellectus aſſentientis*: in reſpect of God the ſpeaker, but in reſpect of the weakeneſſe of our underſtanding, for by this acceſſe of fur-

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ner knowledge it is more confirmed. A gardiner when hee is a-
out to plant a tree, firſt hee digs the earth and makes an empty
oome in the boſom thereof for the planting of the tree: then
fter he takes the ſame earth (which if it had not beene digged up,
ad ſtayed the planting of the tree) and caſts it about the roote of
he tree againe, for the faſtning of it: hee takes alſo the ſtones
which he had digged up with the earth, and kills the mole which
would have beene hurtfull to the tree: ſo, firſt the Lord empties
our ſoule of all *naturall reaſon*; and this heavenly gardiner makes
a roome, wherein hee plants this ſupernaturall grace of *faith*
by his owne hand; but when he hath planted this heavenly
plant faith in the ſoule, *reaſon* will ſerve for two uſes; firſt, for
the confirmation and eſtabliſhing of our *faith* new planted: ano-
ther for killing of all contrary hereſies beſides which might hurt
our faith: But in things which are meerely divine, *& quæ cadunt
ſolùm ſub fide*, and fall directly under faith, as the myſterie of the
Trinitie and the incarnation; what can *reaſon* or *Philoſophy* doe
here; but admire theſe hid myſteries which ſhe can never reach
unto? if *reaſon* the hand-maid have alwaies her eyes towards her
miſtreſſe, then we may make good uſe of her in the Church.

The *Vine-tree* of it ſelfe bringeth forth the moſt comfortable
grape for our nourishment, and chearing of our hearts; but yet if
we ſet a *Mandrake* by it, and then drinke of that wine, that wine
will make us ſleepe the better. The knowledg of Divinity is the on-
ly comfortable knowledg, but yet *Philoſophy* as the *Mandrak* being
ſet by it, may have the profitable uſe alſo. Schoole divinity hath
moſt incroched upon the truth and obſcured it; framing all religion
according to the platforme of Philoſophie. There was one *Demo-
nides* a Schoolemaſter in *Athens* having crooked feete, hee had his
ſhooes made according to his feete: one ſtole his ſhooes from him;
but he wiſht that the feete of thoſe who had ſtolē his ſhooes might
become like unto the ſhooes. This was a fooliſh wiſh to deſire the
ſtraight foot, to be made conforme to the crooked ſhooe, whereas
the ſhooe ſhould be made conforme to the ſtraight foote. What is
Schoole divinity, but a crooked ſhooe? therefore to conforme *divinity*
to it, where to conforme the ſtraight foot to the crooked ſhooe?
Divinity muſt be the ſquare to correct that which is not ſtraight.

Although this ſchoole divinity hath beene mightily abuſed, yet
the abuſe takes not away the uſe. For the right uſing of the ſchool-
men wee muſt remember, that there is a threefold judgement,

1. the

1. the judgement of *verity*, the second is the judgement of *prudency*, the third is the judgement of *charity*.

The judgement of *verity* is onely to be found in the Scriptures, and all other writings should bee tryed by them, as the canon and touchstone: but the church of *Rome* would have the Scriptures to be tryed by the Fathers and Schoolemen.

Secondly, the judgement of *prudencie* is requisite in reading of them; men should not dote upon them: for this is generally the fault of most of them, that yee shall finde little pietie or matter of holinesse in all their writings. *Bucer* said well, that there is more holinesse to be found in Seneca than in most of them: if men converse too much with them, they shall finde but little sanctification by them, but having their mindes inlightened by the holy Scriptures, and their affections sanctified, they may make use of them. Some of them we may reade distinctly and judiciously; some of them we are to reade cursorily; and some of them we are but to looke upon here and there: some meates we eat first, then we chew them, then we digest them; other meates we swallow them; and other meates wee taste onely of them. So wee should use these Schoolemen: some of them we should reade distinctly: others of them we should swallow as it were, and run over lightly: and others of them wee should tast and looke but upon them here and there.

Againe, *prudency* should teach us, what wee should observe as impertinent in them, and what to reject; their questions for the most part are idle and curious, as the most of their hypothetical propositions, and the manner of their disputations; for oftentimes they dispute *ex alienis principijs*, out of the grounds of other sciences: they confound *Divinity* and *Philosophy*: and the *Media* which they use oftentimes are impertinent. They bring innumerable arguments and disputations oftentimes probable on both sides, and they trust too much to the testimonie of men; they goe very rashly many of them, and speake not soberly enough of the great mystery of the Trinity, and Incarnation; bringing in philosophicall reasons: whereas these mysteries should rather be adored than searched after: and herein *Athanasius* sayd well, *Etiam vera de Deo loqui est periculosum.*

And last of al, they distinguish where the law distinguisheth not.

The third judgement is the judgement of *charity*; when wee reade them and finde many grosse errours in them: wee are not

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for that to reject them, for we ſhall finde ſometimes points notably well cleared in them. The Iewes have a proverbe, *Comede dactylos, & projice foras duritiem*; *Eate the Date, and caſt away the ſtone*; ſo ſhould wee in reading of them, take that which is good, and caſt away their errours. The *Toade*, although it bee a loathſome creature, yet we will take a ſtone out of the head of it, and uſe it: the *Muske-kat* is an il-favoured creature, and yet we will take the muske of it to perfume things with: The *Raven* was an uncleane creature under the Law, yet *Elias* was fed by it: ſo wee may get many profitable helpes by theſe Schoolemen, although they have great errours: but we muſt take heed, that we fawningly flatter them not.

The flatterers of *Dionyſius* were ſo groſſe, that they would licke up the ſpittle of *Dionyſius*, proteſting that it was ſweeter than *nectar*; we muſt not ſo doate upon them, as to licke up their excrements, but onely follow them in ſo farre as they follow Chriſt. We muſt not give to them glorious titles, for then as *Iob* ſaith, We muſt give titles to men, as *Jacobus de Voragine*, as though he had eaten up the whole Booke of God in reading it; and to *Thomas Aquinas*, *they gave the name doctor Seraphicus & angelicus*: to *Scotus*, *doctor ſubtilis*; to *Durandus*, *doctor irrefragabilis*; to another, *venerabilis inceptor*; to another, *doctor fundatiſsimus*; to another *illuminatus*; to another, *doctor reſolutus*: and a thouſand ſuch.

Among the Iewes, when the holy Ghoſt was not revealed unto them, then they tooke glorious titles upon them, as one was called אור העולם *lux mundi*, *R. Iude*, his title was, *Rabbonu* הקדש *doctor noſter ſanctus*; *Saddaas* was called, הנאו *illuſtris*; *Abenezra* was called, *lapis auxilij*; they were alſo called פתחים aperti, the men that ſaw; for they reckoned the people but blinde, *Rom.* 1. and the leaders of the blind: then they diſdained the people, *Joh.* 7. 49. *this people who know not the Law*: they called alſo the people *populus terræ*. So when theſe glorious titles were given to the Schoolemen, then the holy Ghoſt withdrew his preſence mightily from his Church.

Wee ſhould in charity judge their errors, for they lived in the houre of darkeneſſe, and few there were then to oppoſe againſt them, and what marvaile if they did oftentimes ſtumble: ſo that this was but infirmity in them, and not malice.

But if they could now behold from heaven the Church of *Rome* (who brags that ſhee ſucceeds to them) with her new plots, as her

equivo-

equivocations, mentall reſervations, allowing the *killing of Princes, abſolving ſubjects from loyaltie* towards their Prince; wives from their husbands, children from their parents; and giving to images not onely *cultum reſpectivum*, which the ſchoolemen granted to them, but alſo *cultum conjunctum*, or *coadoration*; would they not bee aſhamed of theſe their children, and bluſh if they could behold them?

A Cardinall upon a time cauſed a Painter to paint the twelve Apoſtles; the Painter painted them looking ſomewhat reddiſh; the Cardinall asked the Painter whether the Apoſtles looked ſo when they were here alive? no ſaid the Painter: why doſt thou then ſo paint them ſaid the Cardinall? the Painter replyed, They bluſh ſo now when they behold the corruptions of you who take upon you to bee leaders of the Church. If the Schoolemen could behold the groſſe and innumerable corruptions which are maintained now in the Church of *Rome*, which were not then, would they not bluſh and be aſhamed, and diſclaime them for their children?

When *Moſes* was upon the mount, hee brought a patterne of the whole frame of the tabernacle from the Lord, and erected it according to the patterne received, but the Church of *Rome* hath erected another patterne, framing religion by the mould of humane reaſon.

If ye will take a view of ſeverall points profeſſed in Poperie, ye may eaſily perceive whence they have taken the patterne of them, not from *Moſes* on the mount, but from ſcholaſticke ſpeculations.

Firſt, becauſe the Mathematickes conſider lines, figures, circles, points, abſtracted from bodies, therefore they gather, that accidents may be in the Sacrament without the ſubject.

Secondly, becauſe morall Phyloſophy eſtabliſheth neyther puniſhment nor reward, unleſſe the free will of man goe before; hence they inferre, that there is free will in man: againe, becauſe morall Philoſophy knoweth no vertues, but inherent habites and vertues; therefore it is that they ſet themſelves ſo againſt the imputed righteouſneſſe of Chriſt: the morall Philoſopher cals vice a voluntary evill, therefore they inferre, that concupiſcence is not ſin, becauſe it is not altogether voluntary.

Thirdly, from the Politickes, in policie, the beſt ſort of government is monarchicall, therefore the Popes government muſt bee monarchicall. Againe, in Princes Courts, men uſe mediators to goe

gce to their Prince, therefore they conclude, that we muſt uſe the interceſſion of the Saints to God. In policie, no lawes are given, but which the ſubjects may fulfill, therefore man is able to fulfill the law of God.

Fourthly, from the Phyſickes; Phyſicke teacheth us that the body turnes to corruption, and diſſolves; upon this they inferre, that man before his fall his body ſhould have dyed naturally, as it doth, if ſupernaturall righteouſneſſe had not kept backe corruption; ſo that they make God as well the author of death; as well as of nature, conſidering man here onely after the principles of nature, and not according to his firſt creation. Againe, Phyſicke teacheth us, that the blood alwaies followeth the body, therefore they have taken away the cup from the people in the Sacrament, becauſe (ſay they) if they get his fleſh, they get his blood, *per concomitantiam.*

Fiftly, the Metaphyſickes teach us, that every poſitive thing is good, therefore they define originall ſinne to be a meere privation.

Sixthly, the Platonickes were mightily deluded by the apparition of ſpirits, hence they have borrowed their apparition of ſpirits.

Seventhly, from the Poets fables they have taken their Purgatory.

Laſt, from the incantations of the Gentiles, they have borrowed their exorciſmes. Thus wee ſee that they have not taken their platforme from above in the mount with *Moſes*, but from below, from humane reaſon and Philoſophie: and here they ought to have remembred that of the Apoſtle, *Take heede that no man ſpoile you with Philoſophie.* Curteous Reader, if there bee any thing here that may ſerve for the good of the Church and your edification, give the glory to God, and reape you the fruits: if there bee any thing that ſeemeth not correſpondent to reaſon or the word of God, reprove me for it, and it ſhall be like a pretious balme unto my head. So recommending you to the grace of God, I reſt,

Your ever loving brother in Ieſus Chriſt,

IOHN WEEMSE.

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1. Cor. 15. 49.

As we have borne the image of the earthly Adam, *so shall wee beare the image of the heavenly* Adam.

THE PORTRAITVRE of the Image of GOD in MAN, in his Creation, Reſtauration, and glorification.

GOD, *who dwelleth in a Light inacceſsible*, 1. *Tim.* 6. 16. communicates his goodneſſe to his creatures freely.

Propoſition.

Every good thing communicates it ſelfe to another: the Sunne among the Planets communicates Heat and Light; it communicates Heat to all, and Light to many creatures, but yet the Heat is hurtfull to ſome. So juſtice amongſt vertues is the moſt excellent vertue, and communicates it ſelfe to all Societies, and no Societie could ſubſiſt without it, not robbers and Theeves, unleſſe ſome kinde of juſtice were amongſt them: for if one ſhould take all, the Societie would ſoone diſſolve. Iuſtice communicates not her ſelfe perfectly to this Society, for in this ſort of Society there is great injuſtice: but God communicates his goodneſſe

Illuſtration.

Duplex Bonitas imperfecta & perfecta.

Prov. 29. 28.

nesse to all his Creatures in a perfect measure, fit for their condition, and is hurtfull to none.

Prop. God communicates his goodnesse to his Creatures fundry waies; by divers degrees and perfections.

Illust. To some hee gives Being onely; to some hee gives Sense, and to some Reason; to some hee gives such a Matter and such a Forme, 1. *Cor.* 15. 39. *All flesh is not the same flesh, but there is one kind of flesh of men, another of beasts, and another of fishes, and another of birds: there are celestiall bodies, and terrestriall bodies.* A man when hee conceives a thing in his minde, he hath a simple conception of it, yet to make his hearers take it up the better, he utters it by sundry words. So that which is one in God is communicated diversly unto the creatures, as not being all capeable of a like goodnesse; although hee communicate not his goodnesse to all his creatures in a like degree, yet all are partakers of his goodnesse.

Duplex Bonitas, unita & dispersa.

Prop. God in communicating his goodnes with the creatures, intends onely his owne glory, and to shew his goodnes.

Illust. Other creatures, who worke but imperfectly, worke for their owne commoditie and profit, *Eccles.* 6. 7. *All the travile of a man, is for his mouth.* But God made all things not for his profit, but to shew his goodnesse to the creatures: therefore his goodnesse is specially and first seene in the creation, which is Gods first manifestation of himselfe.

Chap. I.

Of the Creation in Generall.

Prop. God by his goodnesse is the sole and onely cause of creation.

Illust. In all other of Gods workes hee useth meanes as in generation, corruption, dimunition: in these, hee is not the simple and sole cause; but in crea-

tion

ion hee is the onely cauſe, and uſeth no meanes. *Deus eſt cauſa ſimpliciter in creatione, at eſſendi in hoc in alijs: God is the onely ſimple cauſe in creation; but in his other workes, hee is onely the cauſe of beeing this or that.*

Duplex Cauſa, ſimpliciter & eſſendi in hoc.

God is the firſt cauſe, and being is the firſt effect; but nothing can intervene betwixt the firſt cauſe and the firſt effect; and therefore there can be no inſtrumentall cauſe in the creation; if any thing ſhould intervene betwixt the firſt cauſe and the firſt effect, it ſhould be *Non ens*, that which is nothing: but an inſtrument cannot be *Non ens*; therefore no inſtrument can intervene betweene the firſt cauſe and the firſt effect.

Illuſt. 2.

God is the onely cauſe of creation, therefore the Angels can bee no inſtrument in creation, farre leſſe can they create a thing, *Auguſtine* ſaith, *Dæmones non poſſunt quicquam creare, ſed creata ſpecie tenus mutare; The ſpirits can create nothing, but they may change in ſhew the things that are already created.* Secondly, the Angels may haſten the production of things, but not in an inſtant, as God made *Adam* a perfect man in an inſtant, and *Aarons Rod to budde and to bring forth almonds* in an inſtant, *Num.* 17. becauſe it was a Creation and a Miracle. Thirdly, as they can haſten nature, ſo they can bring accidents into nature: for if *Iacob* by laying peeled rods before the ſheepe, made them to conceive ſpeckled Lambs, *Gen.* 30. 37. much more can an Angel worke ſuch things in nature. *Auguſtine* in his booke called the *Citie of God*, giveth an example of this; the Oxe which they worſhipped in *Egypt* was marked with many divers ſpots; when hee dyed, how could they finde another marked after the ſame manner? *Auguſtine* anſwers, that the divell repreſented to the Cow ingendring, a Bull with the like markes, and ſo the Cow brought forth the like. And thus the Divell continued Idolatry in *Egypt*. Here we ſee how they can bring accidents

Inter primam Cauſam & primum Effectum nihil intervenit Thom. contra Gentiles.

Conſequence, 1.

dents into nature, but the Devils could not create the Oxe of *Egypt*.

Consequence. 2. God only creates: this distinguisheth him from the heathen God, and *the vanities of the Gentils*. *Ier.* 10.11. *So shalt thou say to them, Cursed be the gods that made not heaven and earth.* This verse is set downe in the Chaldee tongue, whereas all the rest of the prophecie is set downe in the Hebrew tongue: why did the Lord this? to this effect, that when the Iewes should goe into *Babylon*, and there should bee solicited to worship their Idols, they should have this verse ready in their owne language; *Cursed be your gods, for they made neither heaven nor earth.*

Prop. God created the world of nothing.

Illust. *Nothing* is taken sundry wayes in the Scriptures: first *privatively*, as 1 *Cor.* 8.4. an Idol is *nothing*, that is, it hath no divinity in it; it is *nothing privatively*, here, but not *negatively*, for it is of wood or stone. So 1. *Cor.* 7.9. *Circumcision is nothing*, that is, it hath no efficacy in it after the abolishing of it, yet it is not *simply nothing*, for it is the cutting of the fore-skin. Secondly, a thing is *nothing in comparison*, one thing being compared with another of greater excellencie. *Esai.* 48. *All the world is nothing before him*; that is, all the world is *nothing*, being compared with God. Thirdly, a thing is *nothing negatively* or *simply*, *Marke* 11.13. *There was no fruit upon the fig-tree.* When we say that God made the world of *nothing*, it is not meant of *nothing privatively* or *in comparison*, but of *nothing negatively* and *simply*. *Rom.* 4. *Hee calleth upon things that are not, as though they were.*

Nihil est negativum, comparativum, & privativum.

He proceeded in the *Creation* from the *negation* to the *habite*, when hee made the world of *nothing simply*; secondly, from a totall privation to the *habite*, when hee made *light to shine out of darkenesse*. 2. *Cor.* 4.6. thirdly, from a *partiall privation* to the *habit*; when he made the day to succeede to the night.

Deus in creatione processit a negatione ad habitum, a totali privatione ad habitum, & a partiali privatione ad habitum.

God

God hath ſundry royall prerogatives which onely belong to himſelfe. *Prop.*

Firſt God can create a thing of nothing; therefore the Magitians of *Egypt*, who in ſhew had many things, yet could not truely make the baſeſt *creeping things*, *Exod.* 8.18. Secondly, it is Gods prerogative to turne a thing to nothing; for there is as great a vaſtneſſe of motion from that which is, to that which is not, as is from that which is not, to that which is. A man may diſſolve a body into duſt by burning it, but he cannot ſimply turne it to nothing, for onely God by his power muſt doe this; *Annihilatio eſt ſubſtractio Divini influxus*, a thing is turned to nothing, when God withdrawes his influence from it. Thirdly, it is God that can in a moment without natural preparation turne one ſubſtance into another, *as water into wine*, *Iohn* 2. and *Lots wife into a piller of ſalt*, *Gen.* 19. therefore the Divell when hee would take a proofe of Chriſt whether he was God or not, bids him *change ſtones into bread*, *Mat.* 4. Fourthly, it is Gods prerogative, onely to adde formes to things, man cannot ſimply invent a forme, but compoſe, adde, or diminiſh from that which he hath ſeene already; a man can make a mountaine of gold, becauſe he hath ſeene both a mountaine and gold; ſo he can make *Dagon* halfe man, and halfe fiſh, becauſe he hath ſeene both fiſh and a man before, but hee cannot ſimply invent a forme. Fiftly, it is God that onely can put life into the creatures. Sixtly, to preſerve and guide them continually.

Illuſt.

Tanta eſt diſtantia ab ente ad non ens, ut à non ente ad ens.

Solus Dei eſt creare de nihilo, convertere in nihilum, transformare, addere formas rebus, vivificare, & conſervare.

Hee who needeth moſt helpes to his worke, is the moſt imperfect worker. There are three ſpeciall workers conſidered in their place and decree; *Art*, *Nature*, and *God*. *Art* needeth many helpes, *Nature* needeth few, but *God* none, for his working depends upon nothing, and he preſuppoſeth nothing to worke upon. The perfection of *art* is to imitate *nature*, the perfection of *nature*

Illuſt. 2.

Ars, Natura, Deus, operamur.
Eſt agens independens.

ture, is to imitate *God* in his first creation, when *Art* degenerates from *nature*; then shee is ashamed, and when *nature* degenerates from the first creation, shee bringeth forth but monsters.

Illust. 3. The tradesman when he worketh, hee must have matter to worke upon, and his patterne before him; our minde when it worketh, hath not neede of matter to worke upon, but of a forme; but God when he worketh needeth neither matter to worke upon, nor patterne to worke by.

God when hee made the world of nothing. First, hee made it *of nothing simply*. Secondly, of a subject that had *no hability to produce*, as when hee made the plants out of the earth, there was no more power in the earth at the first to produce these plants, then there was in the rocke to give water, *Exod.* 27. Thirdly, he created man out of a subject that had *no hability to produce the matter*, and of nothing simply, touching the forme, as hee made his body out of the earth, which had no disposition in it for making of the body; so he created the soule of nothing, which is the forme of the body, hee produced the soule of beasts, both in the body, and of the body

Ex inhabili subiecto.

Creatio in materia, sed non ex materia.

He made the world of nothing, EX, *hic non notat materiam sed ordinem.* OF. *signifieth not here any matter, but onder onely.*

Quest. How were the creatures with God before the creation.

Esse in sua causa, ideale, reale.

Answ. The creatures are said to bee three manner of waies. First in the cause, as the Rose in winter is in the roote, although it bee not spred. Secondly, when they are in the mind by representation. Thirdly, when they have a reall existence. The creatures were with God before their creation, as in the cause, so they were with God in his understanding before the creation: and of this sort of *being*, *David* speaketh, *Psal.* 139. 16. saying,

Thine

Thine eyes did ſee my ſubſtance yet being imperfect, and in thy booke all my members were written, which in continuance were faſhioned, when as yet there were none of them: but the creatures had not a reall exiſtence with God, as after when they were created. The creatures, *eminenter ſunt in Deo*, they are by way of excellency in God, but in themſelves they have a finite being.

Prop. God is the exemplar of all things.

Prop. The creatures are but as the ſhaddow to the body, or as the reflex of the glaſſe preſently vaniſheth when the face is turned away; So when God turneth away his face from the creatures, they periſh and turne to nothing *Pſal.* 104. 29. *They die and returne to their duſt.* God in the creation created ſome things *actually*, other things *potentially*, in their firſt principles; as Hony, Wine, Oyle, Balme, and ſuch.

The order of the Creation.

God in the creation kept this order; in the univerſe, he proceedeth from the imperfect, to the perfect, as the Elements were firſt created, and then the things made of the Elements; the things without life; before things with life; and of things with life, hee made man laſt, as moſt perfect; but in particular things, hee proceeded from the more perfect, to the more imperfect; as firſt he made the trees, and then hee made the ſeede; ſo hee made the Woman after the Man, as more imperfect and paſſive.

Progreſſus ab imperfectis ad perfecta in univerſi creatione, at in particularium creatione a perfectis ad minus perfecta.

Queſt. Whether could God have made the world better than he made it?

Anſw. The world is conſidered either in reſpect of the whole, or in reſpect of the parts. In reſpect of the whole, the world is perfect, both in reſpect of *degrees* and *parts*: but reſpecting the parts ſeverally, the world was not perfect in reſpect of *degrees*, for God by his power might have made particular things better than they were. This the Scripture ſheweth us, *Gen.* 1. when it ſaith, *That every*

Duplex perfectio graduum, & partium.

ry dayes worke was good, but when it speakes of all together, it sayes, *They were very good; Propter ordinum universi, & has est ultima & nobilissima perfectio in rebus; This is the last and most excellent perfection of the creatures*, and this could not be made better. In a Campe, there are Captaines, Souldiers, and a Generall, a Souldier considered by himselfe, might be in a better place than hee is in; for it were better for him that he were a Captaine, But consider him with the whole Campe, which consists as well of inferior members as superior, it is better for him to be a Souldier. So consider the severall workes of God by themselves, they might have beene made better; but consider them with the whole, they could not have been made better. Consider Christs humane by it nature selfe, it had beene better if it had not been passible; but consider it in order to our redemption, it was better that his body was made passible, and so could not have been made better, because it was better for the curing of our miserie, that his body should be mortall and passible. Secondly, it may be answered, God could have made these things which he made better *accidentally*, but not *essentially*, because hee could have made Man or Angel with more excellent gifts than hee made them with: but hee could not make them in essent better than they were. Thirdly, it is answered, by others: that God could not make the world with more wisedome, or after a better manner than he made it; but respecting the things which were made, he could have made them better, *Ad optimum non pertinet ut optima faciat, sed ut optimè & summa potentia & sapientia; It belongs not to the chiefe good, to make things good in the highest measure of goodnesse, but by his powre and wisedome onely to make them good.*

Thom. part. prim quest. 15. art. 6. Essentia cuiusque, rei consistit in indivisibile, Ergo *nihil potest addi vel detrahi. Vo. natura est intensa aut potentia inhibita non est creatio.*

Quest. Whether are Miracles a Creation or not.

Answ. Where Nature is onely enlarged or hindred; they are not called a Creation, but a Miracle: but where the

the things are ſuddenly brought foorth, or the Eſſentiall formes multiplyed, there is a Creation as well as a Miracle. Example of the firſt, when Nature is onely extended, it is not a Creation but a Miracle; as when the eye of *Stephen* ſaw to the third heaven, Chriſt ſtanding at the right hand of God, *Act.* 7. or when *Sara* that was barren conceived, *Gen.* 21. or when the Sunne went backe ten degrees, *Eſay* 38. or when it ſtandeth ſtill, *Ioſh.* 10. theſe are Miracles, but not a Creation. But when the Virgin *Mary* conceiveth, and beareth a Sonne, here is both a Miracle, and a Creation. It was a miracle becauſe a Virgin brought forth a Son, and yet remained ſtill a Virgin. It was a Creation, becauſe ſhee conceived a child without a naturall meanes, *Reſpectu cauſæ efficientis non materiæ, In reſpect of the efficient, and not of the materiall cauſe:* Shee knew no man, for the holy Ghoſt over-ſhadowed her, *Luk.* 1. Manna made for the ſuſtentation of the *Iſraelites*, is both a Miracle and a Creation, *Ex.* 16. 22. In reſpect of the place from whence it commeth (from Heaven) it is a Miracle; in reſpect of the quantitie that there fell ſo much to feede ſo many hundreth thouſand people, it was a Creation; In the taſte it was ſweet like honey, a Miracle; in the colour tranſparent, a Miracle; in a quality that the heate of the Sun melted it, and the heate of the fire bak't it, a Miracle; but that their fell double of it on the evening before the Sabbath, both a Creation and a Miracle: that it fell not upon the Sabbath day, a Miracle; that it corrupted when it was gathered contrary to the command of God, a Miracle; that it fell onely about the campe of *Iſrael*, and in no place elſe, a Miracle; that it laſted till they came to *Canaan* a Miracle; that it was preſerved for ſo many hundred yeares in the golden pot, a Miracle.

Queſt. Whether ſhall the Reſurrection of the Body be a Creation or not.

Baſil

In epist. ad cesarienses. Creatio ex nihilo, regenerationis et resurrectionis.

Basil answers, that it is a creation, & he shewes that there are three sorts of Creation, the first, when a thing is made of nothing, as in the first Creation. The second, when a thing of evill is made good; as in regeneration, *Psal.* 51. *Create in me a new heart.* The third, when the bodies shall be raised out of the dust, at the resurrection: the first is called γένεσις, and the resurrection is called παλιγγενεσία, or a new creation, *Matth.* 19. 3.

Chap. I.

Of the Creation of Man.

Doctrine.

Moses in the first of *Genesis* brings in God making man. Hence we learne a difference betwixt *Divinitie* and all other sciences: for although all other sciences be busied about man; as *Physick*, for the health of his body; *Ethickes*, for his civill conversation, &c. Yet none of them leads him to the conversation of his Maker, but Divinity, till *Moses* come in and shew this. The *Anatomist* will describe every member of his bodie, but never speake of his Maker. Here wee see the prophaneness of man, for hee maketh lesse account of this science than of any other; hee accounts more of the painter that paints him, or of the tayler that makes his cloathes, than of him that sheweth him who made him. *Laertius* writes of one *Crates* who bestowed his goods very foolishly, for he gave to his flatterer ten talents, to his whore a talent, to his cook ten Mna's, to his Physitian a Drachme, to his Philosopher three halfe penny's, to his Counsellor, *Fumum*, *Smoake*; in effect, men now count baselie st of the most worthiest sciences: but let men paint thee, dresse thee, cure thee, as they please; if *Moses* come not in and tell thee, that God made thee, they shall have all but shame of their handiworke. The Philosopher being asked, what was the cause that Philosophers

Differt theologia ab omnibus alijs scientijs.

loſophers attended at the gates of rich men, & rich men attended not at the gates of Philoſophers? he anſwer'd, becauſe the Philoſophers knew what they ſtood in need of, but the rich men knew not what need they had of Philoſophie. So if men knew how much they ſtood in need of Divinity, to leade them to their Creator, they would make more of them that leade them to this knowledge.

Cauſa materialis, formalis, efficiens, finalis.

Divinity paſſeth for the moſt part from the *materiall* and *formall cauſe*, and thinketh upon the *Efficient* and *finall*, the firſt and the laſt cauſe, and ſo while other ſciences are either plunged in the baſeneſſe of the matter, or curiouſly ſearching into the formes of things (which can hardly bee knowne) the Divine is carried backe to the contemplation of the firſt cauſe, to *eternitie*, and to the laſt cauſe in *eternity*, which are the onely comfortable meditations.

Chap. III.

Of Mans Body.

Prop.

THe body of man was created of the earth.

Illuſt. 1.

The Philoſophers ſay, in reſpect of the ſubſtance of the bodie, it conſiſts moſt of earth and water, but in reſpect of vertue and efficacie, it conſiſts more of moyſt and heate, than of cold and dry, that is, it conſiſts more of fire and ayre, than of earth and water, and ſo the body is kept in equall temperature, in the operation of the elementarie qualities.

Illuſt. 2.

God made all things in weight, number, and meaſure *Wiſ.* 11. 17. *In weight*, that the earth and water ſhould bee heavieſt in ſubſtance, and that the ayre and fire ſhould be lighteſt. *In number* that a little fire ſhould have a great efficacie and power, as a great quantitie of earth. *In meaſure* that they might keepe a proportion amongſt themſelves, if this harmonie bee broken, it bringeth deſtruction of the body, as if the heat prevaile then it bringeth

Omnia operatus eſt Dominus in pondere, numero et menſura.

eth fevers, if the cold prevaile then it bringeth lethargies: if the moyſt prevaile then it bringeth Hydropſies: ſo that the extreame qualities (according to the ſituation of the Elements) heat and cold, muſt bee temperate by the middle qualities of the middle Elements, moyſt and dry.

It is to bee marked, how God hath ſhowen his wiſedome in creation: Firſt in placing man here below upon earth who had an earthly body. Secondly his power, when he ſhall place the ſame body, (when it ſhall bee made a *ſpirituall Body*, in the heavens to dwell there. 1. Cor. 14. Thirdly, his juſtice in thruſting the bad angels, who are ſpirits, downe to the lower hells, who were created to enjoy the Heavens if they had ſtood in innocencie.

God created the Body of man of the duſt of the earth, that it might be matter to humble him.

Prop.
Illuſt.

When *Herod* gave not glory to God, *Act.* 12. 23. The Text ſaith, that he *was eaten with vermine*; in the *Syriack* it is, *He was made a ſtable for wormes.* Since the fall, the body is nothing but a ſtable for wormes, and food for them: and the *Hebrewes* marke, that the fleſh of man is called, *Lecham, Bread, Ioh.* 20. 23, Becauſe now it is indeed bread and food for the wormes.

Abenezra. R. Salomon.

Prop.
Illuſt. 1.

Out of a baſe matter God made an excellent ſhape of man.

Rukkamie, metaphora ab acupictoribus.

Pſal. 139. 15. *How wonderfully haſt thou made me below in my mothers womb:* a ſpeech borrowed from thoſe who worke, *Opus Phrygionicum, Phrygian or Arras work.* The body of man is a peece of curious Tapeſtry or Arras worke, conſiſting of skin, bones, muſcles, and ſinewes.

2

The excellency of the body of man when he was firſt created, may bee ſhewen by the excellent gifts which have been found in the bodies of men ſince the fal; as one finding the length of *Hercules* foote, gathered by it, the proportion of his whole body; So may wee by the reliques

reliques found in ſinfull man, gather what a goodly thing the body of man had beene before the fall. As the complexion of *David*, 1. *Sam.* 16. 12. The ſwiftneſſe of *Hazael* who was ſwift as a roe, 2. *Sam* 2. The beauty of *Abſalon*, in whom there was not a blemiſh from top to toe, 2. *Sam.* 14. All which being joyned together would make a moſt rare man: and if the miraculous wine changed by Chriſt, *Iob.* 2. at the marriage in *Cana* of *Galile* exceeded farre the naturall Wine; how much more did the body of man in the firſt creation exceede our bodies now.

3. The members of the body of man, are applyed to other creatures, as *the Head of ſpices*, *Can.* 4. *Renes tritici*, the *Kidneys of the wheate*, *Devt.* 32. the *Heart of the earth*, *Matth.* 12. 40. the *Lippe of the ſea*, *Heb.* 11. 12. the *mouth of the ſword*, 11. 34. and ſuch like; all which ſhew the excellencie of mans body.

4. The meaſures of every thing are taken from the body of man; as the *Inch*, the *Foot*, the *Palme* and the *Cubit*.

5. There are ſundry members in the body of man which God aſcribes to himſelfe: as the *Head*, the *Heart*, the *Eares*, the *Feete*, to expreſſe his attributes to us.

6. God hath made the body of man a Temple for himſelfe to dwell in, and the Sonne of God hath aſſumed the body of man in one perſon to his God-head; a dignitie which the Angels are not called unto, and after the making of man he left nothing, but to make himſelfe man.

Prop. Illuſt. 1. God hath placed wiſely the members in the body.

Membra radicalia. There are ſome members that are called *Radicall members*, as the *liver*, the *heart*, and the *braine*; & in theſe, the Lord hath placed the *Naturall*, *vitall*, and *animall ſpirits*; theſe ſpirits are carried by the *Veines*, *Arteries*, & *Nerves*: the *Veines* carry the *vitall ſpirits* from the *Liver*; the *Arteries* carry the *naturall ſpirits* from the *Heart*: and the *Nerves* carry the *animall ſpirits* from the *Braine*.

Officialia.

There

There are other members, which are ſerving members; as the *hands*, *feete*, and ſuch.

2. The members of the body helpe one another, the ſuperiour rule the inferiour; as the eyes, the whole body: againe, the inferiour ſupport and uphold the ſuperiour; as the *feete*, the *legges*, and *thighes* ſupport the whole body.

3. The middle members of the body defend the body, and provide things neceſſary for it; as wee ſee in the *hands* and *armes*.

4. The *Sympathie* amongſt the members; if one bee in paine, the whole are grieved: againe, when one member is deficient, another ſupplyeth the defect of it; as when a man wants feete, hee walkes upon his hands; ſo when the head is in danger, the hand caſts it ſelfe up to ſave it. Laſtly, great griefe in one member, makes the paine of the other member ſeeme the leſſe; which all ſhew the *ſympathy* amongſt the members.

5. The variety of the members of the body ſheweth alſo this wiſedome of God: *If all were an eye, where were the ſeeing*, 1 *Cor.* 12. 15.

Of the ſeverall outward members of the Body.

Of the Head.

THe *Head* is the moſt excellent part of the body. Firſt, we uncover the *Head* when we doe homage to a man; to ſignifie, that our moſt excellent part, (wherein our reaſon and underſtanding dwells) reverenceth and acknowledgeth him. Secondly, becauſe the *Head* is the moſt excellent thing; therefore the chiefeſt part of any thing is called the *head*, *Deut.* 28. 24. *Thou ſhalt be*

be the head and not the tayle. So Chriſt is called the *Head* of the Church, *Epheſ.* 5.23. and the husband is called, *the head of the wife*, 1 *Cor.* 11.23. So the excelleteſt ſpices are called, *the head of ſpices*, *Exod.* 30.25.

All the ſenſes are placed in the *Head*, except the touch, which is ſpread thorow the whole body. Secondly, the *Head* is ſupereminent above the reſt of the body. Thirdly, the *Head* giveth influence to the reſt of body. Fourthly, there is a conformitie betwixt the *Head* and the reſt of the body. Chriſt, the *Head* of his Church, he hath graces above the reſt of his members; he giveth influence and grace to them, and hee is like to them. So the man is the womans *Head*, hee hath more gifts than the woman, he ſhould inſtruct and teach her, ſhe is of the ſame nature that he is, *Bone of his bone, and fleſh of his fleſh*, *Gen.* 2.23.

Of the Eye.

FIrſt, the *Eye* is *ſpeculum artis*, for men have learned by the *Eye* to make Looking glaſſes: if the Chriſtaline humour were not backt with a blacke humour, the *Eye* would give no reflex: ſo if glaſſes were not backt with ſteele, the glaſſe would give no reflex. Secondly, although a man have two eyes in his head, yet hee receiveth but one ſight at once, becauſe his optick nerves meet in one. So although hee have two eares, yet hee heares but one ſound at once; becauſe his acouſticke nerves both meete in one. So although there bee many members in the myſticall body; yet all ſhould bee of one minde, becauſe *there is but one ſpirit*, 1 *Cor.* 12. 4. Thirdly, the eye in it ſelfe hath no colour; for if it had any proper colour in it ſelfe, then the object ſhould ever appeare in that colour which the *Eye* hath; as it is evident in *Hæteriacis*, in thoſe whoſe eyes are ſo vitiate, that all

Viſu & oculo videmus, ſed viſu effective & formaliter. oculo inſtrumentaliter.

all colours ſeeme alike to them, and in thoſe who have the yellow Iaundiſe, becauſe the eye is vitiate with yellowneſſe, all things appeare yellow unto them. So when the minde of man is preoccupied with dangerous error. When Chriſt told his Diſciples that hee muſt be whipt, crucified, and riſe the third day; the Text ſaith, *They underſtood none of theſe things, beeing hid from them, Luk.* 18. 33, 34. Becauſe they had drunke in a falſe principle before; that Chriſt behoved to be a worldly King, *Act.* 1. 6. and this is the reaſon why the Iewes interpreted the places concerning Chriſts Kingdome, literally, and not ſpiritually; of an earthly Kingdome, and not of a ſpirituall. Fourthly, there are five tunicles in the *Eye* to keepe it from any hurt; the firſt is called *aranea tunica*, like a ſpiders webbe; the ſecond, *retiformis*, woven like a net: the third, *uvea*, like a berry: the fourth, *Cornea*, like horne: the fift, *adnata tunica*, the cover of the eye, or the eye-lids. *David* to expreſſe the ſpeciall care that God hath over his Saints, ſaith, *Thou keepeſt me as the apple of thine eye, Pſal.* 17. 8. That is, thou haſt a ſpeciall care over me, thou guardeſt me many wayes, as the apple of the *Eye* is guarded with theſe five tunicles.

A Collation betwixt the Innocent and old *Adam.*

The *Eye* before the fall, was the window to let in good inſtructions to the ſoule; but ſince the fall, it is *proxeneta peccati*, the broaker that goeth betwixt the heart and the object, to make up a ſinfull bargaine; it is now *pronubus ejus, cujus tactus eſt miniſter*, the ſpokeſman of the wedding with ſinne, and touch is his ſervant, and becauſe it is now the moſt ſinfull ſence, God hath placed teares in it, which are the tokens of repentance.

The *eye* now is an *adulterous eye*, 2. *Pet.* 2. 14. the eye now is *oculus nequam, an evill eye, Matth.* 20. 15. it is now a *covetous eye, Eccleſ.* 37. 7. *Give the Lord his honour with a good eye, and diminiſh not his firſt fruites.* Here hee alludes to the cuſtome of the Iewes: for hee who had a

good

good eye, paid one of forty, when he payd his first fruits; he who was of a *mydle sort of eye* paid one of fiftie; but he who had a *coveteous eye*, paid one of sixtie; and they used to say, *There goeth the man with a good eye*, meaning the liberall; and, *There goeth the man with the evill eye*, *meaning the* covetous.

There was a contention upon a time, betwixt the *heart* and the *eye*, which of these two were the cause of sinne; which was decided by reason after this sort:

Cordi causam imputans,
occasionem Oculo:

The cause of sinne is in the heart, but the eye is the occasion.

Of the Eare.

The *Eare* is first and honourable part of the body; therefore of old they did hang Eare-rings and Iewels in their Eares, as a signe of honour, *Gen.* 24. so when men were discharged, their *Eare* was bored in token of infamie. *Exod.* 22. 1.

Secondly, the *Eare* is an honorable part for instruction: the Philosophers call it *sensum disciplinæ*, *the sense for instruction.* 2.

Thirdly for delight, the *Eare*, is the most excellent sense; therefore *Salomon* calles the *Eares*, *the daughters of Musicke*, *Eccles.* 12. 3.

Fourthly, the *Eare* is the most excellent member for grace; for faith commeth by hearing, *Rom.* 10. 17. The Apostle when he cited that verse of the 40. *Psalme* in the *9. of the Hebrewes* he citeth it thus, *Thou hast fitted a body for me*; but *David* hath it thus, *Thou hast bored mine eare*; why? becaus his *eare* was one of the principall members whereby hee gave obedience to God his Father. 4.

5. Fiftly, there is not a member in the body that God takes ſuch paines about, as hee doth upon the eare; for firſt, *revelat aurem*, he uncovers the *eare*, or takes a veile off it. 2 *Sam.* 20. Secondly, *perforat aurem*, hee bores the *eare*, *Pſal.* 40. as maſters of old bored their ſervants eare, that they might dwel with them for ever, *Exo.* 22. The firſt was *ad intelligentiam*, for underſtanding; the ſecond was *ad obedientiam*, for obedience. Thirdly, he circumciſes the *eare*, *Rom.* 2. 29. which includes both the former.

6. Sixtly, there is not a member the Divell envieth more than the *eare*, becauſe it is *Ianua vitæ*, *the gate of life*, as we ſee in the man poſſeſſed with a *deafe Devill*, *Marke* 9. 25. he poſſeſſed that *ſence* as the moſt excellent, to hinder him from hearing.

A collation betwixt the innocent & old Adam. Before the fall, the *eare* was the gate of life; but ſince the fall, in the corrupt man, it is the gate of deſtruction, *Evill ſpeeches corrupt good manners.* 2 *Cor.* 15. and now hee is like vnto the deafe adder, *hee ſtoppes his eare and will not be enchanted*, *Pſal.* 58.

Of the Mouth.

A collation betwixt the innocent & old Adam. Eccl. 6. 7. *All that a man laboureth, is for his mouth; the mouth*, a little and a ſtrait hole, is ſoone filled.

Man before his fall was content with little, but ſince hee laboureth not to fill a mouth, but a gulfe, as it were the mouth of the Leviathan.

Of the Tongue.

11. The *Tongue* of man is a moſt honorable member; wherefore it is called *mans honour and his glory*, *Gen.* 49. 6. *Pſal.* 16, 9. *My glory rejoyceth*, becauſe it is the inſtrument for to glorifie God.

Secondly,

Secondly, a man hath two eares, and but one *Tongue*, to teach him to bee ſwift to heare and ſlow to ſpeake, *Iam.* 1. 19. 2

Thirdly, there is but one *Tongue* in man, to teach him not to be *bilinguis*, of a double *Tongue*. God will not have *a heart and a heart in a man*, *Pſal.* 12. ſo hee will not have a *Tongue and a Tongue* in him, *Pro.* 8. 13, that is, a double *Tongue*. 3.

Before the fall, the *Tongue* of man was like *the pen of a ſwift writer*, *Pſal.* 45. 1, and uttered thoſe things which his heart indited: but ſince the fall, it is a world of iniquity, and defileth the whole bodie, and ſetteth on fire the courſe of nature, and *is ſet on fire of hell. Iam.* 3. 6. now *it is an unruly evill, and filled with deadly poyſon*, *Iam.* 3. 8. A collation betwixt the innocent and old Adam

Before the fall, he ſpake but with one *Tongue*; but ſince the fall, he is *bilinguis*, hee ſpeakes with a *double tongue*, *Prov.* 8. 13. and ſometimes *trilinguis*, *Eccleſ.* 33. *Lingua tertia commovit multos*, a third *tongue* hath troubled many. The *Chalde paraphraſe* calleth a backbiter, a man with a three fold *Tongue*, or a *Tongue* which hath three ſtings. The Iewes give an example of it in *Doeg*, who killed three at once with his evill report; *Saul*, to whom hee made the evill report; the *Prieſts*, of whom he made the evill report: and *Himſelfe*, who made the evill report. *Coll.* 2.

The Heathen in the dedication of the ſeverall parts of mans body, gave the eares to *Minerva*, the tongue to *Mercurie*, the armes to *Neptune*, and the eye to *Cupid*, *&c.*

Of the Womans Dugge.

God hath placed the *Womans Dugge* in her breſt, and not in her belly, as in beaſts; and that for two cauſes: the firſt is a *Phyſicall* cauſe, the ſecond is a *Morall* cauſe. *Duplex eſt cauſa phyſica & moralis.*

The *Physicall* cause, God hath placed them so neere the liver, that the milke might be the better concocted, and the more wholsome for the child: The *Morall* cause, that the woman might impart her affection and love more to her child, by giving it sucke with her *Dugge*, which is so neere the heart. The giving of *Sucke* was one of the greatest bonds of obligation of old, betwixt the mother and the children: when they intreated any thing of their children, they would say, *By these Dugges which gave thee sucke, I request thee doe this.* Virgil.

Of the Hand.

By the Hand we promise, and threaten: it is the *right hand of fellowship*, *Gal.* 2. 9. We reckon by it, *Wisdome commeth with length of dayes upon her right hand*, *Prov.* 3. 16. The ancients reckoned upon their *left hand*, untill they came to an hundred yeeres, and then they began to reckon upon their *right hand*. So the meaning of *Salomon* is, that wisedome should make them to live a long age, even to a hundred yeeres. As wee reckon with the *hand*, so wee worship with the *hand*: *Iob* protests, that hee *blessed not his hand when hee saw the new Moone*, *Iob* 31. 27. The Idolaters they used to kisse their Idols, *Ose* 13. 2. But because they could not reach to the Moone to kisse her, they kissed their *hand* in homage before the Moone: and *Iob* purged himselfe of this kinde of Idolatry. And the speciall providence of God is to bee marked in the hand of man, that hee hath made him to take his meate with his *hand*, and hath not left him to gather his meate with his lipps, as the beasts doe; for if man did so, his lippes, should become so thick, that he should not speake distinctly; wee see by experience, that those who have thicke lippes, speake not distinctly.

Of

Of the internall members of Mans Bodie.

Of the Heart.

All the passions are seated in the *heart*, we see in *Feare*, such as are transported therewith, call backe the blood to the *heart*, as to the place where feare exerciseth her tyrannie, therewith to defend themselves; and therefore it is that those creatures, that have the greatest and largest *hearts*, are most fearefull, because the heat is more largely dispersed within their *Heart*: and consequently, they are lesse able to resist the assaults of feare. 1.

Object. But it might seeme, that our anger is seated in the *Gall*, love in the *Liver*, and melancholy in the *Splene*, and so the rest; therefore the affections have not their seat in the *Heart*.

Answ. These foure humors, seated in the *Gall*, *Liver*, and *Splene*, are not the seate of the passions; but they are the occasion, whereby the passions are stirred up; as the abundance of blood in the *Liver*, stirreth up the passion of our love which is seated in the *heart*.

The *heart* is the first mover of all the actions of man; for as the first mover carryeth all the spheres of the Heaven with it, so doth the *heart* of man carry all the members of the body with it. In naturall generation, the *heart* is first framed; and in spirituall regeneration, it is first reformed. 2

The *heart* liveth first, and dyeth last. So in the spirituall life, the life of Grace begins in the *heart* first, and is last left there: hence it is, that *Michael* the Archangell and the Devill, *Iud.* 9. strove no faster about the body of *Moses*, than they doe about the *heart* of man: there- 3.

fore the Lord ſaith, *Sonne give me thy heart*, *Prov.* 23.

The Iewes compared the *heart* of Man for the excellency of it, to three things. Firſt, to the holieſt of all, where the Lord gave his anſwers. So the Lord gives his anſwers, Firſt out of the *heart*: Secondly, they compare it to *Salomons* throne, as the ſtatelieſt place where the King ſits; So the Lord dwels in the *heart* of man, as in the throne. Thirdly, to *Moſes* Tables, in which he wrote his Law. *Prov.* 3. 3. *Write Wiſedome upon the Tables of the heart.*

A collation betwixt the innocent and old Adam.

God dwelt in the *heart* of Man before the fall; but ſince the fall there is a great change in the *heart*; for out of the *heart*, proceed *Murther*, *Adultery*, *evill ſpeakings*, and ſuch, *Math.* 15. It was a great curſe which the Prophet denounced againſt the houſe of *Ahab*, 2. *King.* 10. 27. That it ſhould bee turned into a Iakes; but a farre greater change now unto the *heart* of a man, being now a receptacle of all uncleanneſſe.

Coll. 2.

The *heart* of man before the fall was a wiſe *heart*, and placed in his right ſide, *Eccleſ.* 10. 2. But the *heart* of a foole is now in the left ſide, *Eccleſ.* 10. 2. The Anatomiſts marke when the *heart* inclineth more to the right ſide; the ſpirits of theſe men are more lively, and are more apt for contemplation; the right hand is the ſtronger hand, becauſe more heate proceeds from the *heart* to the right hand, then to the left: But when the heate equally diſperſeth it ſelfe to both the hands, then a man is *Ambidexter*, hee hath the uſe of both the hands equally alike. By the right hand wee doe things more eaſily, becauſe motion proceeds firſt from the *heart* to it The meaning then of *Salomon* is, that the *heart* of the wiſe man, is a ſtrong *heart*, a courgious *heart*, apt to doe good, and a moſt honorable part, wherein the Lord hath ſet his reſidence; but the *heart* of man ſince the fall, is a weake *heart*, a faint *heart*,

flow,

ſlow to doe any good, as a baſe and ignorant *heart*.

of the Liver.

The *Liver* in incloſed by a net called *Reticulum*, the ſeventy tranſlate it ἀσκὸς as yee would ſay an huske; for even as the huske incloſeth the Corne, ſo doth this net compaſſe the *Liver*; and it is to be marked, that God hath fenced his nobleſt parts, as the braine, with *Pia mater*, and *Dura mater*; the Heart with *Pericardia*, and the *Liver* with *Reticulum*.

Of the Lungs.

The *Lungs*, the bellowes of the voyce, are ſeated ſo neere the heart, to teach us that ſpeech is but the interpreter of the heart, againſt thoſe who thinke one thing and ſpeake another. To make a man ſpeake truth, three things are neceſſary; firſt, there muſt bee veritie in the matter; ſecondly, in the conception of him who ſpeaketh: thirdly in his ſpeech. The firſt muſt be *in ſignato*, the ſecond *in conceptu*, the third *in ſigno*. If the matter be not true, then the conception is falſe; if the conception bee falſe, then the ſpeech is falſe. If a man ſhould ſet the kings armes aright; firſt, there muſt bee ſuch a thing as a Lyon: ſecondly, the Lyon muſt bee ſet right upon the ſeale: thirdly, the ſeale muſt be ſet right in the waxe: if any of theſe three be wanting, the Kings armes are not rightly ſet. So the matter which we ſpeake of, muſt firſt be true in it ſelfe: ſecondly, we muſt conceive it rightly, & thirdly, we muſt utter it rightly. But in *Logicall* verity it is otherwaies: for if there be an agreement betwixt the matter onely and the *Tongue*, it ſufficeth, although it bee not rightly taken up by the minde. As when I ſay there are *Antipodes*; whether I beleeve this to bee true, or not, it

Veritas eſt in re ut in cauſa, in enunciatione ut ſymbolo: in mente ut in ſubiecto; hæc dicitur complexa veritas.

Veritas, theologica, logica.

makes not much; it is a *Logicall* truth, becaufe there is an agreement betwixt the matter it ſelfe and the *Tongue*. But a *theologicall* truth will have an agreement in all the three.

Conſequence.

Auguſtines notation then of a lie is not perfit: *mentiri eſt contra mentem ire*; to lie, is to ſpeake contrary to the minde; for it expreſſeth not fully the nature of a lye; for a man may lye, ſpeaking an untruth, taking it to bee truth; therefore *Iohn* maketh an untruth a lye, 1 *Iohn* 2. 4. He that ſaith *I know him, and keepeth not his Commandements, is a lyer, and the truth is not in him*; For if the matter be not true in it ſelfe, although hee take it to bee truth, and do utter it; yet it is a lye: it is a materiall lie, and an untruth, although it be not a formall lie. So Heretickes broaching their errors, which they take to bee truth, teach lyes.

Mendacium materiale, formale.

A collation betwixt the Innocent & old Adam.

Before the fall, man ſpake as he thought; but ſince the fall, he hath found out equivocations, and mentall reſervations, and ſpeaketh oftentimes contrary to that which he meanes.

Of the Ribbes.

There are two ſorts of *Ribbes* in the body of man: the firſt, called by the *Anatomiſts*, *Coſta legitima*; whereof there are ſeven, theſe defend the vitall parts: the ſecond *Coſta ſpuria*, whereof there are five lying to the belly.

Queſt. When *Abner* ſtroke *Hazael* at the fift *Ribbe*, and *Ioab*, *Amaza*; which of the *Ribbes* is it meant of here?

Anſw. It is meant of the inferiour *Ribbes*, which wee call the ſhort *Ribbes*; and any of theſe five *Ribbes* is called the fift *Ribbe*. When *Abner* ſtrucke *Hazael* at the fift *Rib*, he ſtrucke him on the right ſide, becauſe he was behinde him; but when *Ioab* ſtrucke *Amaza*, hee ſtrucke him

on

on the left side, because hee was embracing him. The stroke of *Abner* was deadly, because he strucke him through the liver; and the stroke of *Ioab* was deadly, because he strucke him in at the *Pericardia*, that compasseth the heart round with water to refrigerate it; for the nether part of the heart reacheth down to the fift *Ribbe*. When the Souldier pierced Christs side, *Iohn* 19. 34. it is said, *Hee pierced his side, and there came forth water and blood*: the *Syriacke Paraphrast* saith, *Hee pierced his Ribbe*: that is, *the fift Ribbe*, where the *Pericardia* lay.

Of the Intrailes.

The *Intrailes* are called by the Hebrewes, *Rechamim*, and by the Greekes σπλαγχνα, the bowels of compassion, *Luke* 1. 78. When a woman seeth her child in any danger, her bowels earne within her; which is attributed to Christ himselfe, when he saw the people scattered in the Wildernesse, *Marke* 6. 34. ἐσπλαγχνισθη. *He had compassion upon them*: in the Greeke it is, *His bowels did earne within him*; he is *a pitifull high Priest, who is touched with our infirmities*, Heb. 4. 15.

Of the Intrailes called Iejunum inteſtinum.

When the meate is out of the stomacke, and the *Hungry gut*, called *Iejunum inteſtinum*, emptie; then man begins to be hungry; this gut by the Greekes is called νηστις, and from it comes the Greeke word νηστευω, to *fast*.

Of the Kidneyes.

The *Kidneyes* lie in a hid and secret part of the body; therefore *David* when hee would declare how God knoweth

knoweth hid and secret things, he saith, *Thou triest my Reynes, Psal.* 139. that is, *my secretest cogitations*; for although the affections be seated in the heart, as the cause; yet they are ascribed to the *Reines*, as the occasion: the cause of sinne is in the heart, the occasion in the Eye, *Ier.* 12. 2. *Thou art neere in their mouth, and farre from their Reines.*

A collation betwixt the innocent and old Adam

Before the fall, all the members of mans body, were the weapons of righteousnesse; but since the fall, they are the weapons of sinne, *Rom.* 6. 13. *His throat is an open sepulchre*, Psal. 5. 9. *His feete swift to shed blood*, Esay 59. 7. *His right hand, a hand of falsehood, Psal.* 26. 10. In a Sheepe every thing is good; his wooll and his skinne to cloath us, his flesh to feede us, his dung to dung the land, his small guts to be Lute-strings; but in a man since the fall, every member is hurtfull. In the sacrifices under the Law, the caule and the fat about it, was commanded to bee taken from the heart, the liver, and the kidneyes, *Exod.* 29. 13. *Levit.* 3. 3, 4. *Esay* 6. 10. It was to be taken from the *heart*, to signifie that the seate of our understanding (which is the heart) is corrupted; from the *Liver*, to signifie that our anger is corrupted; from the *Kidneyes*, to signifie that the seate of our concupiscence is corrupted.

Coll. 2.

Man before the fall had a beautifull body answerable to the holinesse of his soule, but since the fall, *Beauty in a woman without grace, is like a ring in a swines snowt, Prov.* 11. 22. The Philosopher gave this counsell to his schollers, every morning to looke in a glasse, and finding their faces beautifull, they should labour to beautifie their minde accordingly. The ancients said, that beauty was the flower of goodnesse: that is, bodily beauty was the image of the soules goodnesse. But the Proverbe now goeth, *The properest man at the Gallowes and the fairest woman in the Stewes*, those who

who belie their owne *Phyſiognomy*, are rather to bee puniſhed than others; becauſe they belie that good promiſe which God hath placed in the face. *Antiochus Epiphanes* by *Daniel* is called *Antiochus Hardface*, *Dan.* 8. 23. The impudent countenance of him, ſhewed his perverſe minde. *Socrates* confeſſed, that the deformity of his body, did juſtly accauſe the naturall deformitie of his ſoule; but that by induſtry and learning hee had corrected that perverſitie of his minde. One looking upon his deformed body: ſayd unto him, *O excellens anima, quam deforme hoſpitium nacta es; O excellent ſoule, how baſely art thou lodged in ſuch a body.* The Schollers of *Hippocrates* carried upon a time, the picture of their maſter to one *Philomenes*, who was exquiſite in Phyſiognomie, deſiring his judgement what he thought of their maſter: who ſaid, that hee was one much given to lechery. But the Schollers found fault with *Philomenes*, that he ſhould ſo have judged of their maſter *Hippocrates*, and this they told their maſter; who confeſſed, that *Philomenes* had judged aright: but hee ſaid, the love of Philoſophie, and honeſty, had overcome the corruption of his heart, and hee had gotten that by ſtudy which nature had denied him.

Of the five ſenſes.

The ſpring and originall of the *five ſenſes*, is in the common ſenſe ſeated in the fore-part of the head: this *ſenſe* differeth from the reſt of the *ſenſes*, as the roote from the branches, and as a line drawne from the point; the objects of the *ſenſes* are laid up here as in a ſtore-houſe, it judgeth of all the objects: but the particular *ſenſe* conſidereth onely of the object, as it is preſent; this *ſenſe* conſidereth the object, as abſent. As all the *ſenſes* have their beginning from this *ſenſe*; ſo all the

ſenſes

Senſes, *Terminantur in hoc ſenſu*; *they end in this ſenſe.*

All the *ſenſes* agree in this; firſt, that their power is paſſive, by receiving in, and not by giving out; *Recipiunt ſenſilia per immiſſionem, ſed diſcernunt ſenſilia per emiſſionem*; *They receive the objects by immiſſion, but they diſcerne them by emiſſion, and looking on them*: As the ſight which wee have is not by emiſſion, but by immiſſion, receiving in the light. Secondly, all the *ſenſes* agree in this; that all receive ſingular things, and not univerſall. Thirdly, unto every *ſenſe* there is required a double nerve; the firſt to take up the object without; the ſecond workes according as the minde workes, and directs the intention of the minde to the outward organ: as in ſeeing there are two Nerves, one whereof makes the eye looke from without, to the object: the ſecond Nerve is ruled according to the minde, and directs the intention of the minde to the organ. Fourthly, in every *ſenſe* there muſt be a proportion betwixt the object and the *ſenſe*, *Quia in mediis delectantur, & in extremis corrumpuntur*, *They are delighted in objects proportionable, but extremities corrupt them*; as if the object bee too little, wee cannot behold it, or if the ſound bee too vehement, it ſpoyles us of hearing. Fiftly, to perceive a thing by *ſenſe*, theſe things are requiſite, the object muſt bee preſent, but neither too farre, nor too neere. Secondly, there muſt bee a middle to carry the object to the *ſenſe*. Thirdly, the organ muſt bee ſound and whole. Fourthly, the mind muſt be actually intended to the object.

Differunt ſenſus, obiectis & mediis.

As the *ſenſes* agree in many things, ſo they differ in many things. Firſt, in their objects, for every one hath a ſeverall object. Secondly, in their *Media*, *middles*, becauſe the taſte and the touch have no inward mids; but ſeeing and hearing have an outward mids; as the light

light, and the ayre. Thirdly, in their utilitie, for the taſte is moſt profitable, *Ad conſervationem individui*, for the preſervation of our perſons; the touch againe diſcerneth heate and cold, and other elementarie qualities: that the creature may eſchew things hurtfull; and ſo it ſerveth alſo, *Ad conſervationem ſpeciei*, *For the continuance of our kind*; but ſeeing and hearing ſerve for our inſtructions. Fourthly, they differ in generality, becauſe the touch is not determinate to one organ, (but is ſeated in all the members of the body) as the reſt of the ſenſes are. Fiftly, they differ in retaining of their impreſſions, for the groſſeſt ſenſes retaine moſt ſtrongly.

Utilitate.

Generalitate.

Retentione.

If wee conſider ſimply our *Being*, the touch is the moſt excellent ſenſe, it includeth all the reſt in it, and the privation of it, muſt bee moſt hurtfull to us; but if we conſider our *Well-being*, and comfortable life, then other ſenſes are more deare to us, as our ſeeing and hearing.

The *touch* in the beaſt, is the moſt excellent ſenſe; for when a Dog ſenteth after a Hart, it is onely for the *Touch*, hee delights not in the ſmell for it ſelfe, as we do; to a naturall man, *Seeing* is a more excellent ſenſe than the *Hearing*, it ſerveth more to invention than *Hearing*, it taketh up the object farther off, than the reſt of the ſenſes doe; it takes up the object preſently, which hearing doth not ſo ſoone. The *Midales* whereby the eye ſeeth, are farre purer than the mids, by which wee heare; the eye more reſembleth the underſtanding than the hearing doth, *Math.* 6.23. *If the eye be darke, how great is the darkeneſſe of the body?* Here is meant the blindneſſe of the minde, as well as the darkeneſſe of the body: the eye mooves the imagination more than the hearing doth, therefore to the naturall man it muſt be the moſt excellent ſenſe; but to the child of God, hearing is the moſt excellent ſenſe;

For

For Faith commeth by hearing, Rome. 10. 17.

A collation betwixt the innocent and old Adam

The ſenſes of man before the fall were ſervants to reaſon, and to the affections. But ſince the fall they labour to pervert the affections, and to draw them from God: there is a fit allegorie, wherein reaſon is compared to a prudent mother; the affections to a young daughter, fit for marriage; and the five ſenſes to five Sutors, the ſight is compared to a Painter; the hearing to a Muſitian; the ſmell to an Apothecary; the taſte to a Cooke; and the touch to a Bawde: and every one of thoſe five Sutors come by courſe to this young maide (the affections,) who gave her conſent, and ſo did her wiſer mother reaſon alſo: till a King (who was God the Father) ſent Embaſſadors (his Miniſters) to ſpeake for his Sonne Chriſt, with whom at laſt the marriage is perfitted.

Chap. IIII.

Of the immortality of the Body.

Prop. MAns body before the fall was immortall.

Illuſt. 1. A thing is ſaid to bee immortall. Firſt, *ἀσῶς, Eſſentially*, thus God is onely immortall, 1 *Tim.* 6. 16. Secondly, *Ex dono creationis, by creation*, as the Angels and the ſoule of man. Thirdly, *Ex hypotheſi, by condition*, as *Adams* body had beene immortall, if hee had ſtood in Innocencie. Fourthly, *Ex dono novæ creationis, by the reſurrection*, as our bodies and the new Heavens ſhall laſt perpetually after the reſurrection.

Immortale multiplex, ἀσῶς, ex dono creationis, ex hypotheſi, ex dono novæ creationis.

Illuſt. 2. The Phyſitians obſerved three eſtates in man. Firſt, *ἀνπκμὴ, Cum plus accedit quam decedit*, when more nouriſhment remaines with the body, than goeth from the body: this ſhould have beene in *Adams* poſterity, if hee

hee had not fallen. The ſecond eſtate is ἀκμαία, *Cum quantum decedit per pugnam, nutritio tantum apponit*; When as much nouriſhment remaines as decayeth. The third eſtate is ὑπέρκμος, *Declinans ætas, ubi accedit minus quam deficit*, this is the decaying eſtate of man, when leſſe nouriſhment remaineth than decayeth; and this was not in *Adam* before his fall.

Cibos aſſumimus, ut corruptio quæ poſſet accedere ex conſumptione naturali humidi evitetur.

When wee put water into wine, at the firſt the wine converts the water into it; but put often water to it, then all turnes to water. The body of man before the fall ſhould not have turned to corruption, but ſtill ſhould have turned the nouriſhment to wholſome food. It is true, there was ſome contrariety here; for otherwaies hee could not have beene nouriſhed, but this was without the hurt of the whole, which remained whole and perfit; ſo that his body ſhould have beene *æquivalenter incorruptibile, licet non videretur eadem numero materia.* It ſhould ſtill have remained that ſelfe-ſame body, although in it there was ſome alteration: for even as *Theſeus* Shippe, (after that he had ſcoured the Sea from Pirats by her) they hung her up as a memoriall to the poſterity; and the *Athenians*, when any planke or board decayed in her, they put a new planke or board in place of it; ſo that ſhe was ſtill *eadem numero navis*, that ſelfe-ſame Shippe ſhee was before. So ſhould the body of man have beene ſtill the ſame body, by ſupplying new and equall ſtrength for that which failed.

Plutarchi Moral.

The Church of *Rome* holds, that the body of man before the fall was mortall of it ſelfe, and that the immortality of it, came onely from without, from that ſupernaturall righteouſneſſe which God cloathed *Adam* with, and that death is onely but by accident from ſinne, becauſe it removeth the bridle, *originall righteouſneſſe*, which held backe death: and (they ſay) that the ſoule required

The tenet of the Church of Rome, concerning the immortality of the body.

quired a fit body to exercise her functions; but it could not have such a body, except made of contrary humours: hence it received a body joyned to it, by accident mortall; which defect (they say) is supplied by that supernaturall righteousnesse.

Bellarm. de grait. primi hominis, cap. 9.

Againe, they hold, that this necessity of death which was in nature before the fall, is now turned since the fall into a punishment of sinne. It was naturall before the fall (say they) for a woman to beare children, but after the fall it was painefull, and a punishment of sinne. It was naturall before the fall for the Serpent to glide upon her belly, but after the fall, she was to glide with paine upon her belly, this was the punishment of sin. So (say they) death was naturall to man before the fall in his *Pure naturals*, but now it is turned to him unto punishment of sinne: and as the beasts which sinne not, yet die; so should man in his *Pure naturals*, have died, although he had not sinned, if supernaturall righteousnes had not restrained his death.

In sensu seniunctio non poterat mori, sed in sensu diviso poterat mori.

But wee hold, that *Adams* body in his innocent estate, was naturally incorruptible *ex hypothesi*; that is, so long as hee stood in holinesse, there was such a harmony amongst the qualities of his body, that they could breed no distemperature, or bring death to him; his body before the fall might have died, but this power should never have beene reduced into act, so long as he obeyed his maker: but it is otherwise mortall now, for now of necessity hee must die; then it was in *potentia remotissima*, in a most remote power to death, now it is in *potentia propinqua*, in a most neere power: *Angeli non poterant mori, neque necesse erat eis mori: Adam poterat mori, sed non necesse erat ei mori, sed Adam corrupt, necesse est ei mori*; The Angels could not die, neither was it necessary that they should die: Adam might die, but it was not necessary that hee should die: but

Adam

Adam being corrupted it is neceſſary that he ſhould die.

Our reaſons to prove the immortalitie of *Adams* bodie before the fall, are theſe.

Our reaſons to prove that the body was naturally immortall, and not ſupernaturally.

Reaſon, 1.

Firſt, the ſoule deſireth naturally alwayes to be in the body, therefore naturally it might attaine to this end; (for naturall deſires before the fall were not fruſtrate) ſo that it behoved the body naturally to be immortall, and not ſupernaturally (as they hold) for the further clearing of this, we muſt conſider the ſoule, either in the ſeparation from the body, or as it exiſts after the ſeparation: In the ſeparation from the body, it is contrary to the deſire of the ſoule to be ſeparate from the body: therefore the naturall deſire of it is to remaine in the body. Againe, when the ſoule exiſts out of the body, *eſt præter naturam ejus*, it is beſide the nature of the ſoule, although it be not contrary to it, therefore it muſt naturally long to be in the body againe. They anſwer, that the underſtanding creature deſires naturally ſome things which it cannot attaine to but by ſupernaturall meanes; as the ſoules of the bleſſed naturally deſire to be joyned to their bodies againe, yet they cannot attaine to this, but by a ſupernaturall power, to wit, by the reſurrection. So (ſay they) the ſoule naturally deſires the eternitie of the body, although by nature it cannot attaine to it; but there muſt be ſome ſupernaturall righteouſneſſe, to cauſe it attaine to this. *Anſwer*, The caſe is not alike, after hee hath ſinned, and before; for after hee had ſinned, and the ſoule ſeparate from the body, naturally it cannot be joyned to it againe, but by the ſupernaturall power of God; but before the fall, the ſoule ſhould naturally have attained to that deſire, to have enjoyed an immortall body, for it had no deſire in it before the fall, which it ſhould ſhun and flee, as repugnant to the nature of it, to remaine a little while in the body,

Aliquid eſt contra, aliquid præter naturam animæ.

Eſth. lib. 2. diſt. 19.

and afterward to remaine ſtill without the bodie.

Secondly, *Leſius* the Ieſuite anſwers after this manner, that there are three faculties in the ſoule; the vegetative, ſenſitive, and underſtanding facultie; he ſaith, that the ſoule ſhould have had an inclination and deſire to the body naturally, according to the vegetative and ſenſitive faculties, but not according to the underſtanding or ſupreme which required a ſupernaturall power to worke this deſire. The ſoule (ſaith hee) being ſatisfied in her naturall deſires, in her vegetative and ſenſitive faculties, cannot long for thoſe againe, by a ſupernaturall deſire; for it longeth now, *to be like the Angels of God; neither marrying, nor giving in marriage*, Matth. 22. 30. But ſupernaturally in the eſtate of bleſſednes ſhee deſireth ſuch a body, which ſhall not hinder the body to attaine to her ſupreme and laſt end. *Anſwer.* It is true, that after the fall, the vegetative and ſenſitive faculties hinder the intellectuall facultie to attaine to the ſupreme end, God; but before the fall, and in the conjunction of the ſoule with the body againe, theſe inferiour faculties were ſubordinate, and ſhall be ſubordinate to the ſuperior facultie, and did no wayes, hinder or ſhall hinder the ſuperior facultie; therefore the ſoule naturally before the fall deſired, according to all thoſe faculties, the conjunction with the body, and ſo it ſhall in the reſurrection. Theſe be *Leſſius* words, *Non abhorret a corpore niſi tale ſit, quod libertati & functioni intelligentiæ officiat; It abhorres not a body, but ſuch a body which hindereth the libertie and function of the underſtanding.* But ſo it was, that the body of man was ſuch before the fall; therefore the ſoule deſireth naturally the conjunction with the body, in the eſtate, and likewiſe ſhall doe in the life to come.

De ſummo bono, lib. 1. ſect. 68.
Secundum vegetativam & ſenſitivam facultatem habuit actum naturalem, ſed ſecundum ſuperiorem facultatem, habuit actum ſupernaturalem.

Conſequence.

Hence wee may gather, that the ſoule after the reſur-

rection

rection shall enjoy a greater measure of blessednesse, and joy, then it did before, and that the body shall not be a hinderence to it, as it is now; for now when it begins to thinke of God and spirituall things, it must be abstract from the senses, as the Prophets had their heavenly visions intellectuall, and not by sense; but after the resurrection, the senses shall not be a hinderance, but a furtherance to the soule.

Adam after his fall lived 930. yeares, *Gen. Methuselah* 960. yeares, wanting this supernaturall, righteousnesse, what made this? nothing but the reliques of that naturall immortalitie, which was in man before the fall; Therefore it was not supernaturall righteousnesse that made him immortall. *Reason.* 2.

God made the *Israelits* cloathes *last forty yeares in the Wildernesse, Deut.* 29.5. And *Manna* in the golden pot, *Heb.* 9.4. corruptible in it selfe, yet to last so many hundred yeares. And if *Ioseph's* bones lasted 215. yeares, *Ios.* 24.31. And if the *Egyptians* could embalme bodies artificially, that they could continue without corruption, for so many hundred yeares; how much more could God make *Adams* body to have continued without corruption naturally, if hee had stood in innocencie? *Reason.* 3.

The fourth reason is taken from the cause of death, which is sinne; there was no sinne in his naturall body, and therefore no death. There are three things which follow sinne. First, *Dominium peccati*, the dominion of sinne. Secondly, *Sensus peccati*, the sense of sinne. Thirdly, *Vltimum consequens peccati*, the last consequent of sinne upon his body, when it is turned to dust. The dominion of sinne, is taken away by regeneration; the sense of sinne is taken away by death; the last consequent of sinne, when the body is turned to ashes (the body all this time being neither *Purum* nor *impurum* *Reason.* 4.

and afterward to remaine ſtill without the bodie

Secondly, *Leſſius* the Ieſuite anſwers after this manner, that there are three faculties in the ſoule; the vegetative, ſenſitive, and underſtanding facultie; he ſaith that the ſoule ſhould have had an inclination and deſire to the body naturally, according to the vegetative and ſenſitive faculties, but not according to the underſtanding or ſupreme which required a ſupernaturall power to worke this deſire. The ſoule (ſaith hee) being ſatisfied in her naturall deſires, in her vegetative and ſenſitive faculties, cannot long for thoſe againe, by a ſupernaturall deſire; for it longeth now, *to be like the Angels of God; neither marrying, nor giving in marriage*, *Matth.* 22. 30. But ſupernaturally in the eſtate of bleſſednеſſe ſhee deſireth ſuch a body, which ſhall not hinder the body to attaine to her ſupreme and laſt end. *Anſwer.* It is true, that after the fall, the vegetative and ſenſitive faculties hinder the intellectuall facultie to attaine to the ſupreme end, God; but before the fall, and in the conjunction of the ſoule with the body againe, theſe inferiour faculties were ſubordinate, and ſhall be ſubordinate to the ſuperior facultie, and did no wayes, hinder or ſhall hinder the ſuperior facultie; therefore the ſoule naturally before the fall deſired, according to all thoſe faculties, the conjunction with the body, and ſo it ſhall in the reſurrection. Theſe be *Leſſius* words, *Non abhorret a corpore niſi tale ſit, quod libertati & functioni intelligentiæ officiat; It abhorres not a body, but ſuch a body which hindereth the libertie and function of the underſtanding.* But ſo it was, that the body of man was ſuch before the fall; therefore the ſoule deſireth naturally the conjunction with the body, in the eſtate, and likewiſe ſhall doe in the life to come.

De ſummo bono, lib. 1. ſect. 68. Secundum vegetativam & ſenſitivam facultatem habuit actum naturalem, ſed ſecundum ſuperiorem facultatem, habuit actum ſupernaturalem.

Conſequence.

Hence wee may gather, that the ſoule after the reſur-

rection ſhall enjoy a greater meaſure of bleſſednesſe, and joy, then it did before, and that the body ſhall not be a hinderence to it, as it is now; for now when it begins to thinke of God and ſpirituall things, it muſt be abſtract from the ſenſes, as the Prophets had their heavenly viſions intellectuall, and not by ſenſe; but after the reſurrection, the ſenſes ſhall not be a hinderance, but a furtherance to the ſoule.

Reaſon. 2. *Adam* after his fall lived 930. yeares, *Gen. Methuſalem* 960. yeares, wanting this ſupernaturall, 1 righteouſneſſe, what made this? nothing but the reliques of that naturall immortalitie, which was in man before the fall; Therefore it was not ſupernaturall righteouſneſſe that made him immortall.

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Reaſon. 4. The fourth reaſon is taken from the cauſe of death, which is ſinne; there was no ſinne in his naturall body, and therefore no death. There are three things which follow ſinne. Firſt, *Dominium peccati*, the dominion of ſinne. Secondly, *Senſus peccati*, the ſenſe of ſinne. Thirdly, *Vltimum conſequens peccati*, the laſt conſequent of ſinne upon his body, when it is turned to duſt. The dominion of ſinne, is taken away by regeneration; the ſenſe of ſinne is taken away by death; the laſt conſequent of ſinne, when the body is turned to aſhes (the body all this time being neither *Purum* nor *impurum*

Corpus conſideratur ut eſt purum, impurum, non purum.

but *non purum*) this is taken away by the reſurrection. There was no dominion of ſinne in *Adam* before the fall, therefore hee had no need of regeneration; there was no ſenſe of ſinne in him, therefore hee could not naturally die; the laſt conſequent of ſinne was not in him, therefore his body ſtood not in neede of the reſurrection.

A collation betwixt the innocent and old *Adam*.

Man before the fall, his body was immortall naturally; Chriſt the ſecond *Adam* his body was mortall willingly, but not neceſſarily, for *he tooke our infirmities upon him*, *Eſa.* 53. *Ioh.* 10. therefore *Auguſtine* ſaith well, *Traxit quidem mortalitatem ſed non contraxit, & non fuit neceſſitas in Chriſto reſpectu peccati, ſed reſpectu pœnæ. Hee tooke our mortalitie upon him, but hee contracted it not by ſinne: there was no neceſſitie whereby Chriſt ſhould die in reſpect of ſinne, but in reſpect of the puniſhment.* But man now neceſſarily dieth, *It is appointed for all men to die*, *Eſt illata neceſſitas Adamo, eſt innata neceſſitas nobis, & eſt aſſumpta neceſſitas in Chriſto: Neceſſitie of death was layd upon Adam for his ſinne; neceſſitie of death is inbred in us; but death was willingly aſſumed by Chriſt.* But yet when he had once willingly taken upon him our nature and infirmities; hee muſt die; for it is appointed for all who have taken our naturall infirmities, to die. A man gives his word willingly for ſuch a ſumme for his friend, but when hee hath willingly given it, a neceſſitie is laid upon him to pay it. So Chriſt willingly tooke this debt upon him, and now muſt of neceſſitie pay it.

Triplex neceſſitas, illata, innata, aſſumpta.

A collation betwixt the innocent, old, and glorified *Adam*.

The firſt *Adam* before his fall, his body was immortall, *Ex hypotheſi*, that is, if hee had ſtood in obedience to God, there ſhould have beene no contrarietie betwixt the humors of his body to have bred corruption, there ſhould have beene no deformity or defect in his bodie. But ſince the fall, the body is a mortall body,

a deformed body, and corruptible. But in the life to come, the ſoule ſhall be ſatisfied in all her deſires, and all evill ſhall be removed from it, both actuall and potentiall; there ſhall be no actuall evill, becauſe grace being conſummate in them, it excludes all ſinne; there ſhall be no potentiall evill in them, becauſe they being confirmed in goodneſſe, they cannot ſinne. Now the body in the life to come, ſhall be fully ſubject to the ſoule, not onely in reſpect of the being of it, but alſo in reſpect of the actions and paſſions, the motions, and corporall qualities of it; and then it ſhall be free from corruption both actuall and potentiall: it ſhall be free from actuall corruption, becauſe there ſhall be no deformitie or defect in it, and from potentiall corruption, becauſe then they can ſuffer nothing, that can be hurtfull to them; therefore they ſhall be impaſſible; When we ſay the bodies ſhall be impaſſible, we meane of the hurtfull paſſions that may hurt the body, but other wayes the ſenſes ſhall have their comfortable paſſions from the objects; *Paßio ſenſus eſt perfectiva, paßio naturæ eſt afflictiva vel corruptiva; The paſſion of the ſenſe, perfits the ſenſe,* (as Muſicke doth our hearing) *but the paſſions of the nature corrupts and afflicts nature,* as ſickneſſes. We ſhall have ſmall uſe of the ſenſe of touch in the life to come, which onely ſerves for the continuation of our kind and perſons; this ſenſe is common with the beaſts; but the ſeeing and hearing being more excellent ſenſes, are more ſpirituall, receiving more immaterially their objects: theſe ſenſes ſhall remaine, in the life to come, and ſuffer by their objects, 1 *Cor. Chap.* 15. *verſe* 42. *The body is ſowne in corruption, and is raiſed in incorruption.*

Dos.
1 *Immortalitatis ſive impaſſibilitas.*
Duplex malum, actuale, & potentiale.

Adams body before the fall was a glorious body, and beautifull; but the body of man ſince the fall hath loſt that glorious beauty, and hath many blemiſhes in it.

Dos.
2 *Claritatis ſive gloria.*

it. But the body in glory ſhall be moſt beautifull, having the glory of the ſoule tranſparent in it: as wee ſee the colour of the Wine in a glaſſe; ſo the glory of the ſoule ſhall be ſeene in the body; this glory in the body ſhall be a corporall glory, for this maxime holdeth, *Omne receptum in recipiente, eſt ſecundum modum recipientis & non recepti*; *Every thing received, is in the thing receiving, according to the nature of the thing receiving, and not of the thing received.* So the body being a corporall thing, receiveth the glory from the ſoule after a corporall manner. A body may be ſaid to be beautifull three manner of wayes. Firſt, becauſe of the comely proportionable colour of it; as *Abſolon* was beautifull, this is a naturall beauty. Secondly, when the light from without doth ſhine upon a cleare object, as the Sunne upon a Looking glaſſe, doth caſt a reflex. The third ariſeth from an internall light, as the light which is in the Sunne or Starres; The beauty which was in *Adam* before the fall, was that naturall beauty ariſing from the comlineſſe and proportion of his body, wherein hee exceeded all the ſonnes of men; The beauty in *Moſes* and *Stephens* face, was like the beautie of the beames of the Sunne reflex't backe upon the glaſſe. But the beauty of the glorified bodies ſhall be like the beauty of the Sunne and the Starres, not from without, as the light of the glaſſe, but from the owne inward light: this is the light that is ſpoken of *Matth.*13. *The juſt ſhall ſhine as the Sunne in the Kingdome of my Father.* Chriſts glorious transfiguration, was a forerunner of that glory that wee ſhall have in heaven: *Wee ſhall be made conformable to his glorious body*, 1 *Ioh.*3.2. This glory in Chriſts transfiguration, in reſpect of the Eſſence, was all one with the glory in the life to come, but it differeth in meaſure from that meaſure which hee hath in heaven, becauſe it was not per-

Triplex ſuch'itudo, externa forma, procedens ab extrinſeco, procedens ab intrinſeco.

permanent, but onely for a time, as the Sunne inlightens the Ayre. Againe, in the transfiguration it was onely in his face, but in glory it is through his whole body, therefore the Apostle calls it *His glorious body.* 1 *Cor.* 15. Thirdly, in the transfiguration his cloathes were made white; but in glory his body is not cloathed, 1 *Cor. Chap.* 15. *ver.* 43. *It is sowen in dishonour, and riseth in glory.*

Dos. 3 *Agilitatis.*

Adams body before the fall, was a nimble body and agile fit for the discharge of the functions of his soule; for if *Asahel* was swift as a Roe, 2 *Sam.* 2. much more was *Adams* body. Man since the fall, hath a heavy and a lumpish body, unapt to execute the functions of the soule; neither can it performe those actions which the soule requires of it. But in glory, the soule having attained to the fulnesse of the desires of it; the desires of the soule moving the body, the body must be most nimble to obey. In the first *Adam* there was no resistance in the body to the soule, but in the glorified *Adam* the soule shall communicate to the body such power, that it shall be most ready to obey it. Besides the glory that shall redound from the soule to the body, the soule and body both shall be repleniſhed with the Spirit of God, which shall make the bodies nimble and agile, and not heavy and dull as they are now. One Egge before it is hatcht, is heavy and sinketh downe; but when it is hatcht, and full of spirits, then it fleeth: So these bodies which are heavy and dull now, being then repleniſhed with the Spirit of God, shall be agile and nimble; therefore the Apostle saith, *We shall be taken up to meete Christ,* 1 *Cor.* 15. Our bodies then being agile, we shall shall meete Christ in the Ayre, 1 *Cor.* 15. 43. *It is sowen in weaknesse, and raised in power.*

Dos. 4 *Subtilitatis, sive spiritualitatis.*

The first *Adams* body was a naturall body, and was to be entertained by food as our bodies to preserve

ſerve it from corruption. The old *Adams* body, although it be entertained by food, yet cannot be preſerved from corruption. But the ſoule of the glorified *Adam* enjoying God, adheres to him perfectly; therefore the body enjoying the ſoule, ſhall be perfectly ſubject to the ſoule, and ſhall be participant of the ſoules properties, ſo farre as poſſible it can, having the vegetative and ſenſitive facultie fully ſubject to the reaſonable ſoule, *Then the meate and drinke of the ſoule ſhall be, to doe the will of the Father. Ioh.* 4.34. And to live upon *that hid Manna, Rev.* 2. The nature of every thing is more perfect, the more it is ſubject to the forme; but then the body ſhall be moſt perfect, and therefore then moſt ſubject to the ſoule, 1 *Cor.* 15.44. *It is ſowen a naturall body, and riſeth a ſpirituall body*; It is called a ſpirituall body, not that it is turned into a Spirit, but becauſe it ſhall be altogether ruled by the Spirit.

Chap. V.

Of the perfection of Mans Body.

MAn was created a middle, betwixt the ſuperiour and inferior creatures.

Prop. Inſt. 1. There is life in Angel and Man, but more excellently in the Angell than Man; ſo there is life in man and in the Beaſt, but more excellently in Man than in the Beaſt, and in this, Man may rejoyce, that there is no creature which diſdaines to ſerve him; yea, *The Angels are miniſtring ſpirits for his good*, Pſal. 104. 4. And no marvell that hee is beloved of all theſe, ſeeing all of theſe, in ſome ſort, and every one of them, both earthly and heavenly things doe like him, becauſe hee is a middle in which both agree; and as the

the Iewes ſaid, 2 *Sam.* 19.43. *Have wee not all a part in David the King?* So all the creatures ſay, *Have we not all a part in Man?*

Illuſt. 2. *Quadruplex mundus, elementarit, cæleſtis, ſupermundanus, & microcoſmus.*

There are three worlds, and man is the fourth. Firſt, the elementary world. Secondly, the celeſtiall world. Thirdly, the angelicall or ſuperceleſtiall. Fourthly, the little world, Man. And thoſe things which are found in the inferior worlds, are likewiſe found in the ſuperior; we have here below the elementary fire, here it is, *ignis urens*, burning fire: This ſame fire is in the heavens, and there it is *ignis fovens & vivificans*, it quickeneth and nouriſheth all things. There is fire above in the celeſtiall ſpirits, and there it is, *ignis ardens & amor Seraphicus*, burning in love; Man the fourth world hath all theſe three ſorts of fire in him. Firſt, the elementary fire, in the compoſition of his body of the foure elements. Secondly, the celeſtiall fire, the influence of the Planets in him. Thirdly, the ſuperceleſtiall fire, the love of God heating and burning within him, *Luk* 24. *Did not our hearts burne within us.*

Illuſt. 3.

God hath joyned all things in the world, *per media*, by middles; as firſt, he coupled the *earth* and the *water* by *ſlime*; ſo the *ayre* and the *water* by *vapours*; the *exhalations* are a middle betwixt the *ayre* and the *fire*; *argilla*, or *marle*, a middle betwixt *ſlime* and *ſtones*; So the *chriſtall* betwixt *water* and the *diamond*; *Mercury* or *Quickſilver*, betwixt *water* and *metals*; *Pyrrhites* the *fireſtone* or *marcaſie*, betwixt *ſtones* and *metals*; the *corall* betwixt *roots* and *ſtones*, which hath both a roote and branches; *Zoophita*, or plants reſembling living creatures (as the *Mandrake* reſembling a man, the hearbe called the *ſcythyan lambe*; reſembling a lambe) or a middle betwixt *animals* and *plants*; So *amphibia*; as the Seale and ſuch) betwixt the *beaſts* living on earth, and in the Sea; ſo

so *Struthiocamelus*, the *Ostrich* betwixt *fowles* and *beasts*; So the *fleeing fishes* are a middle betwixt the *fowles* and the *fishes*; the *batt* betwixt *creeping things* and the *fowles*; the *hermaphrodite* betwixt *man* and *woman*; the *Ape* betwixt a *man* and a *beast*, and man betwixt the *beast* and *Angels*.

A collation of man between the three states of his life,

A collation betwixt the child in his mothers belly, and when he lives here after he is borne, and when he lived under the ceremoniall Law.

1. In the mothers belly, the first seaven dayes it is seede onely, and then there is feare onely of effluctions, but if the mother retaine the seede the first seven dayes then there is hope that it will be *embryo*, this an imperfect child in the mothers belly; after the seventh day till the fortieth day, then there is danger that she is abhort; if shee part not with this before the fortieth day, then it is *fœtus vivens* a living child, till the birth.

2. When the child is borne, if hee live till the seventh yeare, then there is hope that he shall be lively, and if he live till the fortieth yeare, that then he usually comes to his perfection and wisedome.

3. Answerable to these under the ceremoniall law, were the children passing the first seven dayes, who were circumcised the eight, and the fortieth day were to be presented before the Lord. *Levit.* 12. 6.

Chap. VI.

Of the soule of Man.

Prop. Illust. 1. THe soule of man is an immortall substance.

That the lives of beasts are mortall.

1. *Reason.* The opposition betwixt the life of the beast and the soule of man, sheweth that the soule of man is immortall. First, the life of the beast is mortall, and perisheth with the body, because there is no opera-

operation in the ſenſitive facultie without the organs of the body, but in the beaſt there is no operation found above the ſenſitive faculty, for they neither underſtand nor reaſon, *Pſal* 32.9. *Be not like the horſe or mule, in whom there is neither underſtanding nor reaſon.* That the beaſts neither can underſtand nor reaſon, it is manifeſt thus, becauſe all beaſts and fowles of the ſame kinde worke alwayes alike, (being moved onely by nature, and not by art) as all the Swallowes make their neſts alike, and all the Spiders weave their webs alike; therefore the beaſt can worke nothing without the organs of the body: whereupon it followeth, that when the body of the beaſt periſheth, the life periſheth alſo.

2. *Reaſon.* In every thing which may attaine to any perfection, there is found a naturall deſire to that perfection: that is good which every thing deſireth; but every thing deſireth the owne proper goodneſſe; in beaſts there is no deſire found, but in their preſervation of their kinde by generation; they have this deſire *hic & nunc* at this time, and in this place; but their deſire reacheth not to perpetuitie, for the beaſt is not capable of perpetuitie, therefore the life of the beaſt is mortall.

3. *Reaſon.* Delights perfect the operation, and as ſawces give a good reliſh to the meate, ſo are delights to our workes: when any thing hath attained the owne proper end, it breeds delight: but all the delight in beaſts, is onely for the preſervation of their bodies; for they delight not in ſounds, ſmels, or in colours; but ſo farre, as they ſerve onely to ſtirre up their appetite to meate or to provoke them to luſt, as when the Elephant beholds red colours, it moves him not to fight, but ſtirres him up to luſt; and being thus enflamed he fights, but ſimply his luſt is ſtirred up by it; therefore the beaſts have no delight but in bodily and ſenſuall things, and doe nothing but by the body: therefore, *Levit.* 17. 11.

The

The life of the beast is said to be in the blood, which is not to be found so in the soule of man.

Reason.4. If the sense received things without a bodily organ, then any of the senses should receive in them both colours, sounds smels, and tastes, because an immortall substance doth apprehend all the formes alike; as wee see in the understanding using no bodily organ, it understands all sensible things alike. Therefore the sensitive facultie is still bound to the organs of the body.

Reason. 5. The sense is corrupted by a vehement object, as the sight is dazled, and the eares are dulled, by too vehement objects of seeing and hearing: but the understanding, the more it apprehends, the more it is perfected; because it useth no bodily organ as the sense doth.

Object. But it may be objected against this out of *Act.26.24. Too much learning hath made thee madde*; then it may seeme that the understanding is dulled by learning, and not perfected.

Answ. when a man becomes madde through learning, it is not the understanding simply that is madde, but the distraction is in the sensitive part arising from the ill constitution of the body.

Consequence. The soules of beasts are mortall, therefore *Plato* and *Pythagoras* erred, who held that they were immortall.

Chap. VII.

Of the Immortalitie of the Soule.

Reason. 1. That the Soule of man is immortall, it is proved by these reasons.

First, the Soule when it understandeth any thing, it

it abſtracts from the things which it underſtands, all quantity, qualitie, place and time, changing it into a more immateriall and intelligible nature; which is univerſalitie, and loſeth the particular and individuall nature: as our ſtomackes when they receive meate; change and alter the outward accidents of the nouriſhment to the owne nature, whereby it becomes fleſh and bloud. So the Soule when it conceiveth of a thing, it ſeparateth all theſe dregges of particular circumſtances from the body, and conceives it univerſally in the minde. When a man looketh upon a horſe, hee ſeeth him of ſuch quantitie, of ſuch a colour, and in ſuch a place; but when hee is conceived in the minde, then it is an univerſall notion agreeing to all horſes. As the thing conceived in the minde is not viſible, becauſe it hath no colours, it is not audible, becauſe it hath no ſound, it hath no quantitie, as bigge or little: So the ſoule it ſelfe muſt be of this nature, without all theſe; quantity, quality, time, and place; and therefore cannot be corruptible.

If the Soule were mortall, then it ſhould follow, that the naturall deſires ſhould be fruſtrate, but the naturall deſires (which are not ſinfull in the Soule) cannot be fruſtrate, *Natura nihil facit fruſtra, Nature doth nothing in vaine*; it ſhould be in vaine, if there were not ſomething to content it, which being not found upon earth, muſt be ſought for in heaven; therefore the ſoule is immortall. A ſinfull deſire cannot be fulfilled: as if one ſhould deſire to be an Angell; but naturall deſires, (as the deſire to be happy and to be free of miſery) cannot be fulfilled in this life; therefore it muſt be fulfilled in the life to come: naturally every man deſires to have a being after his body is diſſolved; hence is that deſire which men have to leave a good name behind them, and ſo the deſire that they have that their poſterity be well,

Reaſon. 2.

well, and that their friends agree, and ſuch: and from this natural deſire, come theſe ambitious deſires in men who are deſirous to erect monuments and ſepulchers after their death, and, *to call their lands after their name*, *Pſal.* 49.12. So *Abſolon* for a memoriall of himſelfe, ſet up a pillar in the Kings dale, 2 *Sam.* 18.18. And the pooreſt tradeſman hath his deſire when he can reach no higher, hee will have a ſtone laid upon him, whith his marke and name upon it; this very ambitious deſire in man is a teſtimony in his minde that hee acknowledgeth the immortalitie of the Soule.

Diſt. 44.9 2. *Queſt. Scotus* moves the queſtion here, how ſhall wee know that theſe naturall deſires are agreeable to reaſon, and that they muſt be fulfilled becauſe they are naturall.

Anſw. He anſwers, that this deſire of the immortalitie of the Soule is naturall, becauſe it longeth to have man ā perfect man; for man is not a perfect man, while he hath a Soule and a Body joyned together after they are ſeparate, ſo that this deſire cannot be a ſinfull deſire, becauſe it is from the God of nature. ¶ Things without life ſeeke their preſervation, *ſecundum numerum*, in their owne particular being, and reſiſt thoſe things which labour to diſſolve them; beaſts againe deſire the continuance of their kinde *ut nunc*, onely for the preſent, they deſire not the continuance of their kinde perpetually; but man naturally deſireth *eſſe abſolutum ſuum*, his perpetuall being, included within no bounds.

Reaſon. 3. The Soule is no bodily thing, therefore it is not corruptible; if it be a body, it muſt be finite, and conſequently cannot have an infinite power; but the power of the Soule is in a manner infinite in underſtanding, comprehending not onely ſingular things, but the kindes of all things, and univerſalitie; therefore the underſtanding

ſtanding cannot be a Body, and conſequently mortall.

Obiect. But it may ſeeme, that the Sunne and fire which are bodies, may multiply things to an infinite number; and therefore bodily things may have power in infinite things, as well as intellectuall.

Anſw. The fire may conſume ſingular things, by adding continuall fewell to it; it cannot *conſumere ſpecies rerum*, the kinds of things. But this is the perfection of the underſtanding, that it conceiveth not onely ſingular things, but alſo all kinds of things, and univerſall things, (that in a manner are infinite) and ſo where the underſtanding receiveth theſe things, it is not corrupted by them, neither corrupts them, but is perfected by them.

Reaſon. 4. Every corruptible thing is ſubject to time and motion; but the Soule is neither ſubject to time nor motion; therefore the Soule is not corruptible: that the Soule is not ſubject to motion, it is cleared thus; motion hindereth the Soule to attaine to the owne perfection, the ſoule being free from motion and perturbation is moſt perfect, and then it is moſt fit to underſtand things; as the water the more cleare it is, it receives the ſimilitude of the face more clearely. Therefore it was that *Eliſha* when he was to receive the illumination of prophecie, he called for a Minſtrell, 2 *King.* 3. 14. to play ſad muſicke to ſettle his affections.

Reaſon. 5. Theſe things that are true, have no neede of a lye to further them; but to uſe the immortalitie of the Soule as a middle to further us, to the duties which wee are bound to doe, were to uſe a lie, if the Soule were not immortall; for many religious duties which wee are bound to performe, require the contempt of this life, as the reſtraining of pleaſures, which a man could not doe if hee had not hope of immortalitie, in which he

he findeth the recompence of his losses. This perswasion of immortalitie, made the heathen undergo death for the safetie of their countrey; and if our last end were onely in this life, then all that we doe should be for this last end, to ayme at it, to procure it, and never to crosse it: it were great madnesse in men, to undergoe so many hard things as they doe, if they had not a perswasion in their hearts of this immortalitie, if we hope onely in this life, *Then of all men wee are most miserable*, 1 *Cor.* 15. and if the Soule were not immortall, Christ would never have commended him, who hated his owne Soule in this world, that he may gaine it in the life to come. *Marke* 8.35.

Reason.6. The Soule is immortall becauſe God is juſt; for God being the Iudge of all, *Gen.* 18.23. it behooveth him to punish the wicked, and to reward the just; but if God did not this in another life, he should never doe it; for in this life, *the wicked flourish, and the just are afflicted*, *Psal.* 37. therefore as God is just, there remaines another life; wherein the soules of the godly are rewarded for wel-doing: the Prophet saith, *Ier.* 12. concerning every mans reward, *O Lord thou art just when I plead with thee, yet let me talke with thee of thy judgements, why doth the way of the wicked prosper, and why goeth it well with them that doe wickedly.* To the which objection he answereth; (that he may defend the justice of God) *Gather them together as a flocke to the sacrifice*; whereby hee signifieth that after this life, they shall smarte in the life to come, howsoever they have escaped in this life. So Christ in the parable, *Luk* 16. bringeth in *Abraham* defending the justice of God against the *rich glutton*, *Reason.7.* *Matth. Chap.* 22. *Vers.* 32. 33. *God is the God of the living and not the God of the dead.* As Christs proves out of this place, the resurrection of the body; so hence is clearely proved the immortalitie of the Soule

Soule: for when God makes a covenant with his owne, it is a perpetuall covenant, therefore it is called a covenant of ſalt, to note the perpetuity of it, *Num.* 18.19. If theſe with whom God makes his covenant exiſte not, then the covenant muſt of neceſſity ceaſe; but the covenant of God indures for ever; therefore theſe with whom he makes the covenant muſt live for ever. God calling himſelfe the God of the Patriarches after their death, *Exod.* 3.6. then the ſoules muſt be immortall after the ſeparation from the body.

Reaſon. 8. It is ſaid of *Joſias*, although he was ſlaine in the battle, yet, *Hee was gathered in peace to his fathers*, then hee muſt be gathered to the ſpirits of his fathers who enjoy peace, for he was not gathered in peace in his body; *For hee was ſlaine*, 2 *Chron.* 35. it is ſaid of *Abraham* onely that he was gathered to the body of *Sarah*, *Gen.* 25. 10. but of the reſt ſimply it is ſaid, they were gathered to their fathers; that is, their Soules *were bound up in the bundle of life*, 2 *Sam.* 25. 29. Which being well marked, is a good argument for the ſoules immortality, and that it was knowne under the old Teſtament; by *the fathers* here, are meant, *the ſpirits of the juſt men made perfect*, *Heb.* 12.23.

Reaſon. 9. *Queſt.* 1. *Tuſc.* The heathen moſt of them were perſwaded of the immortalitie of the Soule. *Cicero* cited out of *Socrates*, that the Swanne was dedicated to *Apollo*, becauſe ſhee ſang ſweetly before her death, like the children of God, who ſing ſweetly before they dye; being perſwaded of this immortality, die pleaſantly, ſinging their laſt moſt joyfull ſong. And the *Romans* when their great men died, and when their bodies were burnt to aſhes, they cauſed an Eagle flee and mount on high, to ſignifie that the ſoule was immortall, and periſhed not with the body.

Obiect. If the ſoule be immortall, how is it ſaid to die?

Anſw. The ſoule of man hath a twofold life, one *abſolute*, another *relative*. The *abſolute* or *eſſentiall* life of the ſoule is never looſed, for the eſſence of the ſoule is *Metaphyſicall*, having a beginning but no end, having no corruption within it; the ſecond ſort of life which the ſoule hath is *relative*, having relation to God, and getting grace from him, this life may be loſt, for it is not of the eſſence of the ſoule; this laſt ſort of life in the ſoule, which to us is *relative*, to Chriſt is *perſonall* and cannot bee loſt. Some perhaps may thinke that this diſtinction may be more ſhortly expreſſed, and more plainely by the life of nature, and the life of grace: but they are miſtaken, for both theſe ſorts of lives, as well *eſſentiall* as *relative*, were naturall to *Adam* before his fall.

Duplex vita, abſoluta & χαριτὸν ſeu relativa.

Conſequence.

Our ſoules are immortall ſubſtances, as the *Chaldeans* ſay, *in eodem cretere temperatas eſſe animas noſtras cum cæleſtibus*, *our ſoules are tempered in the ſame mortar with the heavenly ſpirits*; therefore wee ſhould be their ſervants, neither ſhould wee meaſure our condition by our weake bodies; but remember that we have ſpirits onely ſubject to him, *who is the Lord of our Spirits*, *Revel.* 22. 6.

A collation betwixt the firſt *Adam*, and old *Adam*.

The ſoule is immortall; the *Sadduces* held, that *the Soule was mortall*, *Act.* 23. 8. and they ſayd, *Let us eate*, *let us drinke*, *to morrow we ſhall die*; and the Apoſtle, 1 *Cor.* 18, 23. hath it in the preſent tenſe, *morimur*, *we die*, to note the beaſtlineſſe of theſe wretches, who thought they ſhould be quite extinguiſhed, both in ſoule and body preſently, like beaſts knockt on the head, and if any man aske them, why then ſtudy you to keepe the Commandements of God, ſeeing yee beleeve not the immortality of the Soule? they anſwered, that it might goe well with them in this life; but men

now

now, who profeſſe the immortality of the ſoule, yet ſtudy not to keepe Gods Commandements, that it may goe well with them in the life to come. *Auguſtine* profeſſed, if he were perſwaded, that the ſoule were mortall, then of all ſects hee would make choyſe to bee an *Epicurean.*

Chap. VIII.

Of the conjunction of the Soule with the Body.

Prop. Illuſt. 1.

THe Soule is joyned to the Body immediatly.

The forme is joyned to the matter without any middle, but the Soule is the forme to the Body: therefore the Soule is joyned to the Body without any middle.

Conſequence.

The Soule is joyned to the body; hence wee may gather that there are intellectuall Spirits or Angels which have no bodies; for if two things be joyned together, the one perfect, the other more imperfect; if the more imperfect be found alone, much more is the more perfect: wee ſee that there are bodies without ſpirits; therefore there muſt be ſpirits without bodies. Secondly, thoſe things that are inſeparable, the one cannot bee found without the other, but thoſe things that are accidentally joyned together, the one may bee found without the other, as whiteneſſe and ſweeteneſſe are but accidentally found in Sugar, for whiteneſſe may be found, where there is no ſweetnes; as in Snow; ſo ſweetneſſe may be found where there is no whiteneſſe, as in a Figge: therefore ſweetneſſe and whiteneſſe are but accidentally joyned together in the Sugar; ſo the body & the Spirit are but accidentally joyned together; there-

Duplex inſeparabilitas, logica & phyſica.

Inſeparabile logicum quod cogitatione poteſt ſeparari tantum ut riſibilitas in homine. Inſeparabile phyſicum cum unum non dependeat ab alio neceſſario ut a gredo in corvo.

fore there are ſpirits that ſubſiſt by themſelves without bodies.

Obiect. But how is the Soule joyned accidentally to the body, ſeeing the ſoule is the eſſentiall forme to the body which animates it?

Anſw. The ſoule, as the ſoule, is the eſſentiall forme to the body, and ſo it is inſeparable, but the Soule as it is an intellectuall Spirit is accidentally joyned to the body, and may be ſeparate from it.

Obiect. But it might ſeeme that the Apoſtle puts the Spirit betwixt the ſoule and body, as a middle to joyne them together, therefore the ſoule and body are not joyned immediatly. 1 *Theſſ.* 5.23. He prayes, *that God would ſanctifie them in their Spirits, Soule, and Bodies.*

Anſw. By the *Spirit* is not meant here a third thing, which joynes the ſoule and body together; but by the *Spirit* hee meanes the gift of ſanctification, which is through the whole man both in Soule and body oppoſite to the *Old man, Rom.* 7.

Conſeq. The ſoule is joyned immediately to the body, therefore *Averrois* erred, who held that the phantaſies or imaginations were a middle to joyne the ſoule and the body together. So theſe who held that the ſoule was joyned to the Body, by corporall Spirits: and ſo theſe who held that they were joyned together by light.

Prop. The ſoule being one, yet hath three diſtinct *Faculties*, the *Vegetative*, *Senſitive*, and *Reaſonable faculties*.

Illuſt. In the conception the *Vegetative* and *Senſitive faculties* are vertually in the ſeede, untill the fortieth day, and after the fortieth day the reaſonable ſoule is infuſed, they give place, and it anima es the body. *Exod.* 21. 22. *If two ſtrive together, if one of them ſtrike a woman with child, that ſhe part with her child, and there bee no hurt, neither to the mother nor to the child, then the ſtriker*

Anima vegetativa & ſenſitiva, eſt virtus ſemi nis, præparans materiam ad recipiendam formam intellectualem.

ſhall

shall not die; but if there follow death of either of them, then the striker shall die. If shee part with the child before it bee quicke in her belly, then shee shall not die; but if it bee a quicke child, and shee part with it, then hee shall die. *Physitians* and *Canonists* hold, that before the forty dayes it is not a living child; it is then called *Golem, Psal. 139. vers. 16. Massa rudis, corpus imperfectum* before the members bee fashioned in it; The *seventie* reade these words, *Exod. 21. verse. 22.* ἀκατέργαστον, *Non signatum*; which they referre to the imperfect child when the woman abhorts, and the *Rabins* call it *Asiman*, which word they borrowed from the *Greeks*, as money not sealed or stamped; therefore the Law saith, *Si exierint joladebha, nati ejus, her sonnes* the Law then meaneth of a perfect and a formed infant, when a reasonable soule quickens it; Why should one give life for life, when as yet the life is not perfect? *Adams* body perfectly fashioned, saith *Augustine*, received life and not before. So infants bodies perfectly fashioned receive the reasonable soule.

The soule is joyned to the body to make up one person. *Prop.*

The soule is not in the body, as a man dwelling in his house, or a Sayler in the shippe; for a house will stand without the man, but the body decayeth without the soule; shee is not in the body as the Spider in her web, as *Chalcidius* held, determinate to one part of the body, and from thence giving vertue and influence to the whole body; as the spider dwelling in the middle of her Cob-web, feeles the least touch in the webbe, either within or without. Neither dwels the soule in the body as water into a vessell, or as one liquor into another: or as the heate in the fire; but as the morning light imparts the beames here and there, and in an instant doth unite her selfe to the transparent ayre, in all and every part thereof, still resting whole when the ayre is divi- *Illust.*

ded, abiding pure when the ayre is corrupted. So the ſoule filleth the body, beeing all in all, and all in every part; and as the Sunne bringeth light from above, although we behold it in the ayre; ſo the ſoule ſprings from eternall light, although ſhee ſhew her powers in the body; and as the Sunne in diverſe places worketh diverſe effects, here Harveſt, there Spring; here Evening, there Morning: ſo doth the ſoule in our little world worke diverſely, upon diverſe objects, here ſhee attracts, there ſhee decocts, here ſhee quickens, there ſhee makes to grow; the light ſhines by it ſelfe, without the ayre, but not the ayre without the light: ſo the ſoule lives by it ſelfe, but the body cannot live without the ſoule. But as in all compariſons there is ſome diſſimilitude, ſo it is here; for the light is but a qualitie, but the Soule is a ſubſtance, the light comes from the ſubſtance of the Sunne, but the Soule is not of the Eſſence of God. This conjunction betwixt the ſoule and the body is ſo neere, that it makes up one Perſon, and this is the reaſon, why *the ſoules long for the bodies. Revel. 6.10. to bee joyned againe to them in the reſurrection.*

Conſequence. The ſoule was joyned to the body to make up one Perſon, and to dwell perpetually in the body, but ſince the fall, the ſoule is from home in the body, *and abſent from the Lord, 2. Cor. 6.*

Prop. The Soule is appointed onely to animate one Body.

Illuſt. *Anima non eſt unibilis omni corpori ſed organico, & naturali ad ſuſceptionem corporis apto.* The body of a flee muſt onely have the life of a flee in it, the Soule of a man cannot animate the body of another Man, or an Elephant, *Materiæ individuales ejuſdem ſpeciei ſunt ita determinatæ; ut nullam aliam formam ejuſdem ſpeciei recipere poſſunt*, that is, *Every body of that ſame kinde is ſo determinate, that it cannot receive any other forme of the ſame kind, but the owne.*

The

The ſoule can animate no body but the owne body of it: therefore they erre who thinke that the Soule of Man may enter into the body of a beaſt and animate it, 2. The *Pythagareans* and the *Iewes* erre, who held that the ſoules went from one body to another. *Marke* 6.16. *Conſequence.*

The ſoule was placed in the body, to animate and to rule it. *Prop.*

There are two things required in a forme. Firſt, that it give a being to the matter. Secondly; that the forme and matter make up one thing; ſo doth the Soule of man give being to the body, and makes up one Perſon with the body. *Illuſt.* 1.

Obiect. But ſeeing the ſoule is a ſpirituall thing, and the body corporall of two different natures, how can they make up one perſon?

Anſw. The more excellent that the forme is, the more nearely it is joyned to the matter; and makes the neerer conjunction with it. So the ſoule of man joyned with his body makes a more ſtricter conjunction then the life of the beaſt joyned with his body. But if the body were of the ſame nature with the ſoule, it ſhould not make up one perſon, as the life of the beaſt joyned with the body makes not up one Perſon, becauſe of the baſeneſſe of the forme which is onely drawne out of the matter.

Wee beleeve that Chriſt tooke upon him the nature of Man, and therefore a ſoule: which would not follow, if the ſoule were not an eſſentiall part of man, but onely a ruler of the body. Chriſts Divinity might have ruled his humanity; But *Apollinaris* was condemned for taking away of Chriſts Soule, and putting onely his Divinity in place of a ſoule to rule the body. *Illuſt.* 2.

There are ſome formes which rule onely the body,

but doe not animate them, as the Angels, when they tooke bodies upon them; *Angelorum operationes in corporibus non fuerunt vitales, Those things which the Angels did in the Bodies were not vitall*; They ruled the bodies, but they informed them not; and they onely moved the bodies. Secondly, there are some formes that informe things, but doe not rule them, as the formes of things without life. Thirdly, there are formes which informe and rule, as the Soule of man in the body.

Object. It is said that the Angels did eate and drinke, *Gen.* 18. Therefore they have exercised these vitall functions in the body.

Answ. Theodoret answers, *Metaphoricè non propriè dicuntur edere*: They are said to eate by way of metaphor, but not properly, because of the manner of the true eating: and the Philosopher saith, that, *Vox est actus animati corporis*, The voyce is the act of the living creature: but when a Lute giveth a sound, it is but metaphorically a voyce (saith hee:) So the eating of the Angels was but metaphorically a eating, for they eate not to digest, or to nourish their bodies.

Aristot. 2. de anim.

Consequence.

In this that the Soule is joyned to the body as the forme, wee may admire the mervailous worke of God, for if *David* wondered at the mervailous fashioning of the body in his mothers wombe, *Psal.* 139. much more may wee admire the mervailous conjunction of the Soule with the body, for we may observe that the highest of the lowest kind, is joyned alwaies to the lowest of the highest kind, as the lowest of living creatures (which have life) is the shell-fish; as the Oyster differeth little from the life of the plant, is comes nearer in order to the beast then the plant doth, because it feeles; therefore it is well said by one, *Sapientia Dei conjungit fines superiorum principijs inferiorum*; *the wisedom of God hath conjoyned the ends of the superiour with the beginning*

Tho. Aquin. contra gent.

ning of the inferiour; as the ſhel-fiſh to bee the baſeſt amongſt the ſenſitive, and more noble then the vegetative. So the body of man is the moſt excellent and higheſt in degree of the inferiour creatures; the ſoule (againe) of man is the loweſt of intellectual Spirits; marke thē how theſe two are joyned together. Therfore fitly the ſoule of man hath beene compared by ſome to the horizon for as the horizon ſeparates the upper parts of the world from the nether, to our ſight, and yet the ſphere is one; ſo doth the ſoule ſeparate the intellectuall ſubſtances from the earthly bodies: and yet is one with them both And as *Hercules* was ſaid to be *Partim apud ſuperos, partim apud inferos*; ſo is the Soule, partly with the Spirits above, and partly with the bodies below.

The body joyned to the ſoule, maketh the ſoule a compleate ſpirit. *Prop.*

The Angels without bodies are *ſpiritus completi*; but our ſoules without the bodies are incompleate ſpirits. The Angels when they aſſumed bodies, it was not to their perfection, but for their miniſtery, *Non quibus juventur, ſed quibus juvent*: Not that they were helped by theſe bodies, but that they might helpe us. They have a double action, one of contemplation, another of miniſtery; for contemplation, to behold the face of God continually, *Matth.* 18. 10. They tooke not bodies upon them; but onely for the miniſtry to us; but the ſoule of man is an incompleate Spirit, without the bodie. *Illuſt.*

The ſoule was joyned to the body, to goe upward to God, and not to be depreſſed by the body. *Prop.*

When water and oyle are put together, the oyle being more aeriall goeth above, and the water being heavie goeth under; ſo the ſoule being more celeſtiall went upward, and was not drawne by the body, when man ſtood in innocency. *Illuſt.*

The

Prop. The Soule hath ſundry operations in the body.

Illuſt. When it groweth; it is called *anima*; when it contomplates, it is called *a ſpirit*; when it ſeeth and heareth, it is called *ſenſe*; when it is wiſe, it is called *animus*; when it diſcernes, it is called *reaſon*; when it remembers, it is called *memory*; when it aſſents lightly, it is called *opinion*: when he defineth a truth by certaine principles, then it is called *judgement*.

Anima eſt ſimplex in eſſentia & multiplex in potentia.

Prop. God hath wiſely placed the faculties of the Soule and the Body.

Illuſt. Hee hath placed the *intellectuall faculties* in the *Braine*, as higheſt: the *affections* in the *Heart*, the *naturall part* in the *Liver* and *Stomacke*: hee hath placed the *underſtanding* in the *Head*, as in the throane; in the *Heart* as in the chamber: but the reſt of the *inferior faculties* hee hath placed below, as it were in the Kitchen: and as it were an unſeemely thing for a Prince to be ſitting in the Kitchen, and never to minde matters of eſtate: ſo it is a baſe thing for the ſoule to have minde of nothing but of eating and drinking, and to chooſe *Martha* her part, but never *Maries*, *Luke* 10. 42.

A collation betwixt the innocent and old Adam

Man before his fall lived the life of God, but ſince the fall hee lives onely the naturall life, and few live the life of grace. There is ſo little life in the ſhell-fiſh, that wee cannot tell whether they live the life of the plant or the ſenſitive life. So the life of God is ſo weake in many men, that we cannot tell whether it be the naturall life or the ſpirituall life which they live. *Zeuxes* the Painter painted grapes ſo lively, that hee deceived the birds, and made them come fleeing to them. *Dedalus* made *ἀυτόματα*, images mooving by themſelves, hee made men beleeve that they were living; but *Pygmaleon* made an image ſo lively, that he fell in love with it himſelfe. So hypocrites which live onely the life of Nature, they will ſo counterfeit the actions of the faithfull,

full, that they make men beleeve indeed that they live the life of God; and ſome times they deceive themſelves, thinking that they are living when they indeede are dead: the quickning power of the ſoule deſires onely *being*, and ſo it reſts: the ſenſe would not onely *bee*, but alſo *bee well*: but the underſtanding aſpires above all theſe to eternall bliſſe: theſe three powers make three ſorts of men, for ſome like plants doe fill their veines onely, ſome againe doe take their ſenſes pleaſure like beaſts onely, and ſome doe contemplate like Angels: therefore the Poets in their fables doe faine, that ſome were turned into flowers, others into beaſts, and others, into gods.

Chap. IIII.

of the end of Mans Creation.

Man was created to ſerve God.

Prol. Illuſt. 1.

Duplex eſt motus, rectus & circularis.

A circle is more perfect than a line, for a circle returnes backe to the point whence it began: but a line is more imperfect, never returning to the place from whence it began. Man and Angels returne backe to God who made them, like a circle, but the beaſts are like a line going ſtraite forward, never looking backe to God againe, who made them. It is true, ſome make the circle of a ſmall circumference, and returne to God ſoone after they came forth from him; others againe make it as large as the world, and run through all things, ſeeking bleſſednesſe, but finding none, after a large and wearisome compaſſe, they returne to their maker at laſt, as *Salomon* did when he had proved all vanities. But the moſt part are like the beaſts, comming from God as a ſtreight

ſtreight line, but never returne backe to him againe, and therefore are miſerable eternally. The beaſts content themſelves with their owne proper objects, never looking to God.

Conſequence. Therefore when beaſts in the Scriptures are brought in praiſing God, *Pſal* 148. It is onely to ſtirre up man that he may praiſe God.

Illuſt. 2. All the creatures in ſome ſort returne to God, in ſo farre as they reſemble him in their being, but becauſe God is a moſt wiſe and underſtanding Spirit, it was neceſſary that a viſible Creature ſhould bee made like to him in underſtanding, who ſhould turne about againe, to praiſe and honour him: and not onely to bee an occaſion of his praiſe (as the beaſts are,) but ſhould directly praiſe him.

A collation betwixt the innocent and old Adam

Man before his fall was directly carried to the right end; but ſince the fall other viſible creatures are carried to their proper ends: but man now neglecteth his proper end, wherefore hee was created, and is led forward by the inventions of his owne heart.

So much of the Soule and body of man, and their threefold eſtate, in Creation, Fall, and Reſtauration: wee come to the Image of God, by which hee comes to be participant of the nature of God.

Chap. X.

Of the Image of God in Man.

Prop. MAn in his Creation was made in holineſſe, to the *Image* of God, and to beare rule over the reſt of the viſible creatures.

Illuſt. 1. God hath an *eſſentiall Image*, and a *perſonall Image*; his *eſſentiall Image* is holineſſe and righteouſnes, common to all the three perſons; his *perſonall Image*, is Ieſus Chriſt: When

When Man is ſaid to be made to the *Image* of God, hee is to be underſtood to be made according to the *eſſentiall Image*, and not to his *Perſonall Image*: for if it were meant of his *Perſonall Image*, then as *Auguſtine* markes well, he would have ſaid, *Let us make Man to my Image and not to our Image*; But Man being reſtored to the Image of God againe, is reſtored both to the eſſentiall Image, and is confirmed to the Image of his Sonne Chriſt Ieſus, *Rom.* 8. *Thoſe whom he foreknew, he predeſtinated to be made like to the Image of his Sonne.*

Duplex imago, eſſentialis, & perſonalis.

The ſimilitude of one thing is found in another two manner of wayes. Firſt, when one thing is like to another in nature; as when the fire burnes the wood, the heate in the wood is like in eſſence with the heate in the fire. Secondly, one thing is like to another in knowledge and underſtanding, as when we feele or ſee the fire burning. Now the goodnes of God is communicated to his creatures, not onely by the giving them *being*, but alſo in giving them *holy knowledge* in ſome meaſure like unto himſelfe, & in this principally conſiſts the image of God.

Illuſt. 2.
Duplex eſt ſimilitudo, ſecundum naturam & in cognitione.

There is a twofold *ſimilitude*; the firſt is *naturall*, the ſecond by *repreſentation*; the *naturall ſimilitude* is when one thing is like to another by nature, as one egge is like another: and this is twofold; eyther *perfect* or *imperfect*; *perfect* as betwixt theſe things that are of the ſame kind, as the Sonne is the perfect Image of the Father, 2 *Cor.* 4. 4. *Imperfect* is that which is ſomewhat like in nature, & by way of *Analogie* to that which is *perfect*, as created wiſedome in Man hath ſome *Analogie* with the increated wiſedome in God, *Coloſſ.* 3. 10. A *ſimilitude* by *repreſentation*, is when things are repreſented to the minde, and this *repreſentation* is eyther *objective* or *formall*. *Objective* when one maketh a ſimilitude, according to the patterne which he hath before his eyes; and this is ſeene in artificiall things,

Illuſt. 3.
Duplex eſt ſimilitudo, naturalis & repræſentativa.
Duplex eſt ſimilitudo naturalis perfecta aut imperfecta ſeu analogica.

Duplex ſimilitudo, repræſentativa, objectiva, & formalis.

things, as when *Ahaz*, 2 *King.* 16. made an Altar, according to the patterne of the Altar which hee ſaw at *Damaſcus*. *A formall repreſentation* of a *ſimilitude* is, when the minde formes the *ſimilitude* of a thing; and this kinde of *ſimilitude* in the minde, is more abſtractive and perfect then the former; and the *objective* dependeth upon this, for every externall *repreſentation*, proceeds from a formall and inward repreſentation in the minde, as when they made the golden Calfe, *Exod.* 32. Firſt, they carried the *formall repreſentation* of this Calfe with them out of *Egypt*; and they made the *objective ſimilitude* of it in the wilderneſſe. So when *Moſes* received the patterne of the Tabernacle from God on the mount hee kept the *formall repreſentation* of it in his minde: but when hee erected it and ſet it up according to the patterne, *Exod.* 39. 42. this was the *objective repreſentation*. Now when it is ſayd, *that man was made according to the Image of God*, *Gen.* 2. It is not to bee underſtood that hee was made according to the *perfect Image* of God, for Chriſt is onely the *perfect naturall Image of the Father*, *Heb.* 1. but he was made to his Image by way of *Analogie*, not expreſſing his *Image* fully and naturally. Man was not made to the Image of God *objective*, becauſe God had no patterne without himſelfe to make him by; he was made to the *Image* of God *formally*, when hee was made to the *exemplar* that was in the minde of God.

Prop. Illuſt. 1.

A *ſimilitude* differeth much from an *Image*.

An egge is like to another egge, yet it is not the image of another egge; for the one is not of the other, neither can wee know in particular this egge from that egge: for that which is the *Image* of a thing; firſt, it muſt bee like it; ſecondly, it muſt bee from it, either *naturally*, as the reflex of the countenance in the glaſſe; or *artificially*, as the ſeale in the waxe from the ſeale it ſelfe.

Vt aliquid ſit imago rei tria requiruntur, 1. ut ſit ſimile, 2. ut procedat inde aut naturaliter aut artificialiter.

When

When it is the image of a thing made by *Art*, it repreſenteth not the thing *artificially*, but *naturally*; for the image of *Cæſar* is not *ex inſtituto*, the image of *Cæſar*, at the appointment or pleaſure of the Painter; for then any ſigne which the Painter ſhould make; ſhould bee the image of *Cæſar*; but *Art* muſt imitate *nature* as neare as ſhee can: ſo that the image is the image in ſo farre, as it naturally repreſents. Thirdly, it muſt repreſent in particular the thing it ſelfe.

3. *ut illud ipſum ad vivum repreſentet. In imagine ſunt exemplar & exemplatum, 2. naturaliter repreſentat, 3. particulariter.*

Illuſt. 2.

Quatuor modis, deum cognoſcimus, 1 in veſtigio 2. in umbra, 3. in ſpeculo, 4. in filio.

There are foure wayes to take up the Image of God in man. Firſt, we know a man *in veſtigio*, by the print of his foote; Secondly, we know him, *in umbra*, by his ſhadow; Thirdly, wee know, *in ſpeculo*, in a glaſſe; Fourthly, wee know him, *in filio*, in his Sonne. Wee know a man *in veſtigio*, by the print of his foote, *Speciem hic cognoſcimus ſed non individuum.* Wee know that a man hath beene there and not a beaſt, but wee know not this or that man by the print of the foote. Wee know a man, *in umbra*, by his ſhadow; here we take up ſomewhat more of man then hee did by the print of his foote, as wee know it is the ſhadow of a man, and beſides this, his qualitie how tall hee is, but wee know not in particular by the ſhadow this or that man. The creatures they are but the ſhadow of God, they demonſtrate to us that there is a God, and they ſhew to us his greatneſſe and power but no more. Wee know a man *in ſpeculo*, in a glaſſe, when wee ſee the image of his face in a glaſſe, here wee diſcerne and know him more particularly. Man in his firſt Creation was like to this image: When wee ſee a mans ſonne that is begotten of his Father, that is the moſt lively repreſentation of a man, when he preſents his perſon, manners and all, and ſo Chriſt is the perſonall and naturall image of the Father: and man renewed, is the image of Chriſt.

Man

Conſeq. 1. *Epith. hæreſ.* 70.

Man was made in holineſſe to the Image of God; therefore the *Anthropomorphitæ* (who thought man was made to the Image of God according to his Body, thinking that God had had alſo a Body) were in a groſſe error; for when as in the Scripture there are feete, hands, and eyes, attributed to God, it is but by way of metaphore or borrowed ſpeech; otherwayes as *Theodoret* marketh well, we ſhould bee forced to aſcribe a monſtrous body to God becauſe hee is ſaid to have wings, to have pennes, *Pſal.* 18. and *to have ſeaven eyes, Zach.* 4.

Conſeq. 2. *Hieron. Oleaſter. in Gen.* 1.

The Image of God is not properly in the body but by reflex, therefore theſe alſo are miſtaken who thinke that God in the Creation tooke upon him the viſible ſhape of a Man, and according to that ſhape made Man, for man was made according to the image of God in the Soule, and not according to the ſhape of his Body.

Conſeq. 3.

Theſe who thinke that man was made to the image of God (that is, according to the humane nature of Chriſt which he was to aſſume of the *Virgin Mary*) erre alſo, for God ſaith not, *Let us make man to thy Image*, but, *to our Image*. Secondly the Sonne of God according to his humane nature, is ſaid rather to be made according to the likeneſſe of other men, *Phil.* 2. 7. It is true that by grace *theſe whom he foreknew he predeſtinate to be like the Image of his Sonne, Rom.* 8.

A collation betwixt the innocent, old, and renued *Adam*.

Adam when hee was made to the Image of God in his firſt Creation, was like to the Moone in the full; Man fallen, before regeneration is like the Moone in the conjunction, altogether obſcured by the Sunne, the Image of God then is defaced and blotted out in man by ſinne: the image of God in Man reſtored, is like the Moone waxing and growing by degrees till ſhee come to her perfection. But as in every ſimilitude there is ſome diſſimilitude, ſo it is here, for when the Moone is in the con-

conjunction ſhee is neareſt to the Sunne, her light and life, and is more illuminate by his beames, than in the oppoſition, although it ſeeme not ſo to us; and therefore the Church is well compared in her perfection, to the Moone in her conjunction. Againe, the diſſimilitude would be marked, becauſe the Moone in her fulneſſe is in oppoſition, furtheſt from the Sunne; but the Church in her *Plenilunio* of grace, ſhee is neareſt the Sunne of righteouſneſſe. The Moone in her conjunction is neareſt to the Sunne; but the Church in her conjunction being darkened by ſinne, is fartheſt from her Spouſe the Sonne of righteouſneſſe.

A collation betwixt the Innocent and ſecond *Adam*.

The firſt Adam was made a living Soule, but the ſecond Adam was made a quickning ſpirit, 1 *Cor.* 15. that is, the *firſt Adam* in his Creation could have begotten children to his owne image, in holineſſe and righteouſneſſe; but could not have given them perſeverance, and continuance in grace; but the *ſecond Adam, that quickning ſpirit*; as hee begets children to his owne image, ſo he gives them perſeverance in grace, that they fall not away againe.

Conſequence.

Of this we may gather, if *Adam* had not ſinned, his children might have ſinned; for his poſterity by generation, could have gotten nothing from him, but that which hee had himſelfe: but *Adam* had not this gift of confirmation to continue; therefore he could not propagate this to his children, *Effectus non poteſt eſſe perfectior cauſa*, For the effect cannot be more perfect than the cauſe.

Prop.

The Image of God conſiſted in perfect holineſſe and knowledge.

Illuſt.

Man was not to grow in holineſſe, as he was to grow in knowledge; for hee was fully holy, and had all the perfection of it, which was requiſite in a Man.

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hee had not the gift of confirmation in holineſſe, to make him continue to the end. Ieſus Chriſt the ſecond *Adam* was holy ὁλῶς & ὁλοτελῶς, hee was full of grace and holineſſe, and could not fall from his holineſſe: but the renewed *Adam* is holy, ὁλοκληρῶς & ὁλοτελῶς, hee is but renewed in holineſſe in part, and through Chriſt hee cannot fall from his holineſſe.

Chap. XI.

Of the knowledge of Adam in his firſt creation.

Prop. THis Image of God made *Adam* to have perfect knowledge both of God and his creatures.

Illuſt. 1. There is a perfection in parts, and a perfection in degrees: hee had all perfection in parts of knowledge before his fall, but hee had not then attained to the perfection of degrees in his knowledge, becauſe he was not confirmed in grace.

Illuſt. 2. His knowledge was obſcure, comparing it with the light which ſhould afterward have beene revealed to him; for theſe principles of knowledge which he had; were both common and imperfect: if they had beene ſingular, they had not beene principles but concluſions; if they had beene cleare, they had not beene principles but meanes.

The Image of God in *Adam* was either inward or outward, his inward Image was either in his underſtanding, will, and affections or paſſions. His outward Image was in his dominion over the creatures (ſpoken of in the ſecond part.) In his underſtanding conſiſted his knowledge.

Adam had knowledge both of God, and of his creatures; his knowledge of God was either his inbred know-

knowledge which was naturall, or his acquired knowledge, by the creature; or his revealed knowledge, either of God or of his creatures: of every one of these in order, and first of *Adams* inbred knowledge.

Chap. XII.

Of Adams inbred knowledge of God.

Prop. MAn before his fall, had an inbred knowledge of God, before he knew him by his creatures, or any other teacher.

Illust. 1. As light is the first object of the eye, and not the light of the Sunne or Candle. So God is the first object of the mind, but not this or that way revealed, by his creatures, or by his word.

Principia de deo vel sunt per se nota vel secundum nos. The principles of things, are either manifest in themselves onely, or, they are manifest to us; that *there is a God*, is a principle manifest in it selfe, because there is no neede of a middle to proove it. But it is not a principle knowne in it selfe to us, because we must use middles, that this principles may be stirred up in us.

Illust. 2. The first principles which we have of God, are naturally inbred within us; but the first principles of other sciences arise without from the senses. *Principia de Deo, & principia scientiarum ex opposito differunt; cognoscimus deum per extromissionem, cognoscimus scientias per intromissionem.* The knowledge of God wee have it by extromission; but the knowledge of the first principles wee have by intermission. The understanding at the first is voide of all formes, yet it is capable of all formes; as the eye being void of all colours, yet is capable of all colours; the way how the understanding receives these formes into it is thus, the

Duplex est intellectus, agens, & possibilis.

ſenſe lets in the particular objects to the imagination where they are more refined, than they were in the ſenſe; and by the light of the intellectuall agent, the poſſible faculty now actually underſtands. As the woman in the Goſpel who loſt her groat, could not have found it againe untill the candle was lighted: ſo this poſſible power in the underſtanding, could receive no objects from the imagination, unleſſe this light intervened, and thus the firſt principles of ſciences are bred in the minde; For if I had never ſeene with my eyes, *totum, the whole*, I could never lay up this firſt principle in my minde, that, *the whole is more than the parts*. So that all this knowledge comes from the ſenſe firſt, and that maxime holds true, *Quicquid eſt in intellectu, prius fuerat in ſenſu*.

κοινὰι ἔννοιαι.

Obiect. If all our knowlege comes from the ſenſes, how are theſe principles ſaid to be naturally in man.

Anſw. They are ſaid to be naturally in him, becauſe they are framed in the minde, without any reaſoning or diſcourſe; but the concluſions drawne from theſe, are made up by diſcourſe, and are not alike amongſt all men, as the firſt principles are.

Ob. If all our knowledge of things come by the ſenſe, how is it then that the man in the Goſpel, who was borne blind, when he began to ſee, ſaid that, *he ſaw men walking a farre off like trees*, *Matth.* 8. 24. If hee had not had ſome notion of trees in his minde without helpe of the ſenſes, how could hee compare men to trees?

Anſw. This notion which he had of trees was by other ſenſes, as by feeling and hearing; but if hee had beene both deafe and blind, &c. He could have had no notion of trees, as no blind man can judge of colours.

Conſequence. The principles of ſciences, are not naturally inbred in us, therefore *Plato*, *Origen*, and *Averrois*, erred who held

held that the ſoules were from eternall, and the principles of all ſciences, were from all eternitie, inbred with them; and *to learne* was onely *to remember*, and an actuall knowledge of thoſe imprinted notions. This compariſon then, cleares not the purpoſe well, if a maſter were to ſeeke his fugitive ſervant in a multitude, it were in vaine for him to ſeeke him, unleſſe he had ſome pre-notions of him, in his ſhape and favour; or carried ſome picture drawne by others. So unleſſe ſomething were drawne within us, wee could never take up thoſe things without; but there is no ſuch principles drawen in our minde at the firſt, untill they be formed out of the imagination, and laid up in the minde; and by theſe we may enquire, after that which we underſtand not.

Conſeq. 2. Wee underſtand nothing by intromiſſion through the ſenſes to the underſtanding; then *Adams* knowledge which he had of all the creatures when he awaked out of his ſleepe, was an extraordinary infuſed knowledge, and was not naturall to him: But the firſt knowledge of God, is inbred with us, and is inlightened with that firſt light, *which enlightens all men comming in to the world, Joh.* 1.9.

A collation betwixt the innocent and old *Adam.* This inbred knowledge, which man had of God before the fall, is moſt obſcure now ſince the fall; as hee who writes with the juyce of an onyon, the letters can not be read at the firſt, unleſſe the paper be holden to the fire to dry the letters, and then they appeare legible. So this is written with the point of a diamont (as it were) in the hearts of all men, that (*there is God*) although they cannot reade it at the firſt, untill they begin to conſider the creatures more nearely, and to waken that which is lurking within them; The Poets ſay, that *Oedipus* knew that hee had a father, but hee knew not, that *Laius* was his father; So man by nature know-

Rom. 1. 20. *deum negarunt, non ex habitu naturæ, ſed ex affectu malitiæ.*

knoweth that there is a God, but he knoweth not the true God.

Queſt. Whether is this imbred knowledge which we have of God; or the knowledge which he have of him by the creatures more cleare?

Duplex eſt univerſale, confuſum & abſtractum

Anſw. This inbred knowledge is more obſcure, than the knowledge which wee get by creatures. The firſt ſort of knowledge which we have of God now, is *univerſale confuſum. Example,* when we behold a man a farre off: firſt, we take him up to be a creature, then wee take him up to be a living creature, and then to be a man, and at laſt to be *Peter* or *Iohn*: here wee proceed, from the univerſall to the particular, from that which is confuſed, to that which is more cleare and diſtinct. So the firſt ſight, which our minde doth get of God now, is but an obſcure and confuſed ſight, as that which the *Athenians had of God, Act.*17. *When they worſhipped the unknowne God*; ſo that of the *Samaritans*, *Ioh.*4. *They worſhipped they knew not what.* Then we are led by the creatures ſome what more clearely to take them up, which is called *univerſale abſtractum.* So firſt we learne particular things by ſenſe, and then univerſall things by our underſtanding; The Philoſophers found out a ſort of reaſoning by induction, aſcending from the particulars to the generall, as *Socrates* is a living creature; therefore all men are living creatures; *Plato* is a living creature, therefore all men are living creatures. Here we goe from the particular to the generall, and ſo we proceede thus from the creatures to take up what God is. There is a twofold order in diſcipline; firſt, the *order of invention*, as thoſe who finde out Arts, begin at thoſe things that are moſt knowne to our ſenſe, and moſt familiar to them; the ſecond is the *order of hearing*, as when a maſter proceeds in teaching his ſchollers from the cauſe to

Cognoſcimus particularia per ſenſum, ut univerſalia per intellectum.

Duplex ordo, inventionis, & auſcultationis.

Fonſeca. lib 2 q 2 S. 8.

to the effect. In the first, wee proceed from the *compounds* to the *simple*, from the *particulars* to the *generall*; but in the last, we proceede from the *simple* to the *compound*, and from the universall to the particular; in the first wee compound, in the second we divide. When we learne by the creatures to take up God, it is *ordo inventionis*; but when God teacheth us in his schoole, and instructs us by the eare, this is a more perfect kinde of learning, this is called *ordo auscultationis*.

Ordo compositionis & resolutionis, seu ab universali, ad particulare, & contra.

Man by nature, hath sought out and polished all other sorts of Arts and Sciences since the fall; but the knowledge of God, they have detained captive, and more and more obscured it, *Rom.* 1.18.

Prop.

First, they found out *Physicke*, and *necessitie* bred this; then they found out *morall Philosophy*, *civilitie* bred this; then they found out *Mythologie* or fabulous theologie, and *delight* bred this. This *Mythologie* againe, they divided three manner of wayes, first, *Physically*, as *Homer* brings in the gods fighting, thereby hee meant the fighting of the Elements, winds and raine. Secondly, morally when they placed, *Virgo Iustitia* the daughter of *Iupiter* betwixt *Leo* and *libra*; they signified that Iustice had a hand both in fortitude and equitie. Thirdly, *Theologically*, as *Iupiter* begat *Venus* upon the froth of the Sea; whereby they signified, when the gods begat any good motions in the hearts of men, there is nothing but vacuitie and froth in them, no preparation nor disposition to goodnesse; but the knowledge of God is more and more obscured in Man since the fall.

Illust. 1.

Necessitas peperit Physicam, civilitas, moralem philosophiam; delectatio, mythologiam. Triplex mythologia, physica, moralis, & theologica.

Chap. XIII

Of Adams acquired knowledge of God by the creatures.

Prop. Illuſt. 2.
Tribus modis pervenitur ad cognitionem Dei. 1. per viam negationis.

MAn before his fall, knew God by the creatures. We are led to take up God ſundry wayes. Firſt, *Per viam negationis*, as God is not this, nor this; therefore he is this; the Scriptures proceede thus in diſcribing God, as, *God cannot denie himſelfe*, 2 *Tim.* 2. 13. *God dwels not in houſes made with hands*, *Act.* 17. *God neither ſleepes nor ſlumbers*, *Pſa.* 121. 4. Here we proceede as the carver of an image doth, he cuts off this and this, to make it thus: and for this purpoſe they apply that of *Seneca*, *Deus eſt id quod vides, & quod non vides*; *God is that which thou ſeeſt, and which thou ſeeſt not*; by affirmation we know what a thing is, and how it is diſtinguiſhed from other things; but when we proceed by way of deniall, we diſtinguiſh a thing from other things, but know not what it is. *Anſelmus* ſheweth this way of negation very excellently; *Circumſpicit anima mea, & non videt pulchritudinem tuam; auſcultat & non audit harmoniam tuam; olfacit & non percipit odorem tuum, palpat & non ſentit levitatem tuam, habes enim hæc in te domine Deus modo ineffabili*: that is, *My ſoule looketh round about and ſeeth not thy beauty, it hearkneth, and heares not thy harmony, it ſmels but ſmels not thy ſavour, it feeles but feeles not thy lightneſſe, for thou haſt theſe things in thee O Lord after an inſpeakeable manner.*

But here wee muſt marke that wee muſt not ſtill proceede in deniall, for then our mindes would evaniſh to nothing; but at laſt wee muſt reſt in ſome poſitive thing, which carrieth ſome reſemblance of God; he is not a body, becauſe a body is compoſed, hee is not like to other Spirits mutable: but

a Spirit. immutable, moſt ſimple, and of himſelfe.

Secondly, we proceed, *per viam eminentiæ*, good and evill are ſaid to be comparatively with that which is beſt; amongſt the creatures a Body is good, a Spirit is better, which notwithſtanding hath not his goodneſſe of himſelfe; therefore hee muſt have it of him, who is abſolutely good; The Scriptures teach us how to take up God thus, the excellent things, it calles them Gods things or belonging to God; as high mountaines it calls them *Gods mountaines*, *Num.* 10. 33. tall Cedars it calles them, *Gods Cedars*, *Pſal.* 80. 11. great wreſtlings it calls them *Gods wreſtlings*, *Gen.* 30. 8. So it is ſaid, *Ninive was great to God*, that is, very great. *Ionas* 3. 3. So, *Moſes was faire to God*; that is, very faire, *Act.* 7. 20. So when the Scripture will expreſſe great things, it compounds them with the name of God, *Iah*, ſo with the name of God, *El*, 2 *Sam.* 23. 20. *Arriel*, that is, as yee would ſay, *A very ſtrong Lyon*, to teach us that when we ſee any excellent thing in the creatures, wee ſhould elevate our mindes to the infinite beauty and greatneſſe which is in God, *Gen.* 33. 10. therefore *Iacob* when hee ſaw *Eſaus* loving countenance, it was as though he had ſeene the face of God.

2. *per viam eminentiæ.*

When the beames of the Sunne ſtrike upon a watry cloude, the beames are reflected backe againe to the Sunne, and leave behind them in appearance to our ſight imaginary colours, which is the Rainebow. All the creatures ſhould be reflexed backe againe to God; the beauty in the creatures is but a ſhadow, untill we come backe to the beauty in God; and as we count little children fooliſh, who come to catch the Rainbow by the two ends, ſo are they fooliſh who are bewitched with the beauty in the creatures, and aſcend not to the beauty in God.

Cant. 8. 6. *Flamma Iah.*

Thirdly,

3. Per viam cauſationis.

Thirdly, we proceede to take up God, *Per viam cauſationis*, from the effects to take up the cauſe; as firſt, to that firſt matter, which the Philoſophers call *Materia prima*, or that *Tohu vabohu*, voide of all forme, *Gen.* 1. Secondly to the Elements; thirdly, to that which is compoſed of two of the Elements, as the vapours of Water and Ayre, the exhalations of Aire and Fire. Fourthly, to thoſe that are made of three Elements, as the meteors. Fiftly, to thoſe that are made of all the Elements, as the inferior creatures. Sixtly, to thoſe that have vegetative life onely, as Plants and Hearbs. Seventhly, to thoſe that have ſenſe, as the Beaſts. Eightly, to thoſe who have reaſon, as men. Ninthly, to thoſe that are intellectuall Spirits, as the Angels. Laſtly, to God himſelfe. Thus we proceed from the lower ſteppe of *Iacobs* ladder, *Gen.* 28. 12. and aſcend up to God himſelfe.

Illuſt. 2.
Triplex cauſa, particularis, univerſalis, & ſupereminens.

There are three ſorts of cauſes, the particular cauſe, the univerſall cauſe, and the ſupereminent cauſe. *Adam* could not be led by the effect, to take up the particular cauſe; as here is an Image; therefore *Polycletus* made it; here is a Picture; therefore *Apelles* painted it. Secondly, from the effect, he could not be led, to take up the univerſall cauſe alone; as, here is a man, therefore the Sunne hath begotten him; but this, here is a man, therefore the Sunne hath furthered his generation; *Nam ſol & homo generant hominem; the Sunne and a Man beget a Man*; But from the effect he was led to take up the ſupereminent cauſe, as here is a world, therefore God hath made it.

A collation betwixt the Innocent and old *Adam*.

Man before the fall, could clearely make up this concluſion; here is a world, therefore God hath made it, but ſince the fall he maketh not this concluſion clearely, for the greateſt Philoſophers thought the world to be eternall with God, and here they ſtucke as mice in pitch.

There

There is a twofold diſpoſition of the cauſes of all things in their operations; *Series cauſarum*, an order of cauſes, and *circulus cauſarum*, a circle of cauſes, *Hoſ.* 2.21. *I will heare the Heavens, and the heavens ſhall heare the earth, and the earth ſhall heare the corne and the wine, and they ſhall heare Iſrael*, this is *ſeries cauſarum*. Secondly, this is the circle of cauſes, as dew breeds cloudes, cloudes breedes raine, raine breeds deaw, and ſo about againe, 2 *Pet.* 4. 4. *This yeare as the laſt yeare, all things continue alike ſince the beginning*: from the effects here we may be led to take up the firſt cauſe, and ſo aſcend to God.

Duplex proceſſus cauſarum, inſerie, & in circulo.

Man before the fall went by the order of cauſes, either from the cauſe to the effect, or from the effect to the cauſe. From the cauſe to the effect; God muſt heare the Heavens, that the Heavens may heare the Earth, and the Earth muſt heare the Corne and Wine, that they may heare *Iſrael*. From the effects to the cauſe, as the Wine and the Corne heare *Iſrael*, therefore the Earth hath heard the Corne and Wine, and the Heavens have heard the Earth, and God hath heard the Heavens. But Man after his fall goeth like a blind horſe in the milne, round about in the circle of ſecond cauſes, *Pſal.* 12.9. *Impij ambulant in circuitu*, and never elevate their minde to the firſt cauſe God.

A collation betwixt the innocent and old *Adam*.

Duplex ordo in cogitatione rerum ſynthetikos & analytikos.

Adam before his fall, ſaw God clearely in the creatures as in a glaſſe.

Prop.

We ſee three wayes. Firſt, εὐθυλικῶς, ſtreight out thirty or forty miles. Secondly, when we ſee ἀνατυλικῶς ſtreight up, then we ſee ſo many thouſand miles up to the Stars. Thirdly, if we looke κατατυλικῶς, downeward, then we ſee but hard before us.

Illuſt.

Man before the fall ſaw ſtreight out, beholding God; but now hee lookes downeward onely; now hee is μύωψ, 2 *Pet. Chap.* 1. *Verſ.* 9. *A pur-blind Man* ſeeth

A collation betwixt the innocent and old *Adam*.

3. Per viam cauſationis.

Thirdly, we proceede to take up God, *Per viam cauſationis*, from the effects to take up the cauſe; as firſt, to that firſt matter, which the Philoſophers call *Materia prima*, or that *Tohu vabohu*, voide of all forme, *Gen.* 1. Secondly to the Elements; thirdly, to that which is compoſed of two of the Elements, as the vapours of Water and Ayre, the exhalations of Aire and Fire. Fourthly, to thoſe that are made of three Elements, as the meteors. Fiftly, to thoſe that are made of all the Elements, as the inferior creatures. Sixtly, to thoſe that have vegetative life onely, as Plants and Hearbs. Seventhly, to thoſe that have ſenſe, as the Beaſts. Eightly, to thoſe who have reaſon, as men. Ninthly, to thoſe that are intellectuall Spirits, as the Angels. Laſtly, to God himſelfe. Thus we proceed from the lower ſteppe of *Iacobs* ladder, *Gen.* 28. 12. and aſcend up to God himſelfe.

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A collation betwixt the innocent and old *Adam*.

Duplex ordo in cogitatione τετραμοιρδετικὸς & ἀναλυτικὸς.

Adam before his fall, ſaw God clearely in the creatures as in a glaſſe.

Prop.

We ſee three wayes. Firſt, εὐθυλικῶς, ſtreight out thirty or forty miles. Secondly, when we ſee ἀνακλικῶς ſtreight up, then we ſee ſo many thouſand miles up to the Stars. Thirdly, if we looke κατακλικῶς, downeward, then we ſee but hard before us.

Illuſt.

Man before the fall ſaw ſtreight out, beholding God; but now hee lookes downeward onely; now hee is μύωψ, 2 *Pet. Chap.* 1. *Verſ.* 9. *A pur-blind Man* ſeeth

A collation betwixt the innocent and old *Adam*.

ſeeth nothing but that which is hard before him.

Object. The effects cannot demonſtrate the cauſe, unleſſe they be proportioned to the cauſe, but there is no proportion betwixt the creatures and God; therefore no creature can ſhew that there is a God.

Anſw. We may demonſtrate that there is a God by his creatures, although we cannot have a perfect knowledge of him by them.

Prop. Wee aſcend by degrees to the knowledge of God.

Illuſt. Firſt, wee ſee him in his creatures: Secondly, by ſome viſible ſigne; as *Eſay* ſaw him, *Eſa.* 6. *In creata gloria?* Thirdly, *in umbris*, as the Iewes ſaw him: Fourthly, *in carne*, as the Apoſtle ſaw him: Fifthly, *per fidem*, as the beleevers ſee him: Sixtly, *in gloria*, as the glorified ſee him. *Adam* had a more cleare ſight of God than that which hee had by the creatures; he had a more cleere ſight than that which *Eſay* had; hee had a more cleare ſight than that which the Iewes had; he had a more cleare ſight than that which is by Faith: but he had not ſo cleare a ſight, as the glorified have in heaven of God.

Gradus perveniendi ad viſionem Dei ſunt hi. 1. in creaturis 2. viſibili ſigno 3. in umbris 4. in carne 5. per fidem 6. in gloria.

Prop. The knowledge which man hath by the creatures ſhall evaniſh in the life to come.

Illuſt. 1. 1 *Cor.* 13. 10. *Propheſie and knowledge ſhall be aboliſhed in the life to come*; becauſe of their imperfection; this imperfection the Apoſtle noted in theſe words, 1 *Cor.* 12. 9. *We know in part, and we prophecy in part*, we know in part by the creatures, and ſo wee apprehend. So we know imperfectly by prophecie, 1 *Cor.* 13. by γνῶσις here the Apoſtle underſtands that knowledge which we have of God by the creatures, *Rom. Chap.* 1. *Verſe* 19. τὸ γνωστὸν τοῦ Θεοῦ, that is, which wee naturally know of God by the creatures: and by *prophecy* here, he meanes, not onely the foretelling of things to come, but

but alſo the interpretation of the Scriptures, 1 *Cor.*14. but when that which is perfect ſhall come, both theſe ſorts of imperfect knowledge ſhall be aboliſhed; this the Apoſtle declares by the example of little children, 1 *Cor.*13.11. whoſe knowledge groweth daily by experience, then their former weake knowledge is aboliſhed. So he declares this by the ſimilitude of a glaſſe, and of a darke ſpeech, *Verſ.*12. There is a twofold glaſſe by the which we know God; the firſt, is the Scriptures; the ſecond, is the booke of nature; but by both theſe we get but an obſcure ſort of knowledge of God; and as in an enigmaticall or darke ſpeech we apprehend certaine ſignes, but wee come not to the full meaning of the things ſignified, as *Sampſon* propoſed to the *Philiſtims* this Riddle, *Out of the eater came meate, and out of the bitter came ſweet, Iudg.*14.15. The *Philiſtims* could underſtand, what was bitter, and what was ſweet; but they could not underſtand the meaning of the Riddle. So it is but an obſcure ſight we get here and enigmaticall, comparing it with the ſight which we ſhall have of God, in the life to come.

Duplex ſpeculum, ſcripturarum, & naturæ.

*Illuſt.*2.

A greater light obſcures alwayes the leſſer, as the *Moone* giveth no ſhaddow when the *Sunne* ſhineth; but ſhee caſteth a ſhadow when the *Sunne* ſhineth not; So the Planet *Venus* caſteth no ſhadow when the *Moone* ſhineth, but ſhee caſteth a ſhadow when the *Moone* ſhineth not; Here the greater light, obſcureth alwayes the leſſer. So in the life to come, the glory that ſhall be there, ſhall obſcure all the light that wee get by the creatures now; for if it ſhall aboliſh the preaching of the Law and the Goſpel, and the knowledge that wee get thereby, 1 *Corin. Then hee ſhall give up the Kingdome to the Father*; What Kingdome? his perſonall Kingdome (preaching of the Word, adminiſtring

miniſtrating of the Sacraments ſuch;) if that knowledge ſhall ceaſe in the life to come, why ſhall not the knowledge which wee get by the creatures ceaſe.

Illuſt. 3. In a dimme light wee can perceive a thing which a greater light doth obſcure, as the light of the Starres obſcures not the light of a Glow-worme; but yet the light of the Sunne obſcures both. So the knowledge which *Adam* had by the voyce of God, and that διοπτρία, the ſight of God which he ſaw, obſcured not the knowledge which he had by the creatures. But in the life to come, the bright light in glory ſhall obſcure both.

Prop. The ſight which we have now of God, farre differeth from the ſight which *Adam* had in his eſtate of innocencie.

Illuſt. *Duo ſunt media, propinquius, & remotius eaque vel obſcura vel clara.* When we looke upon a thing by two *media* middles, if the neareſt middle be perſpicuous and more cleare, and the furtheſt or remoteſt middle, be thicker or more obſcure, then things appeare more cleare and evident unto us; but if the neareſt middle be obſcure and groſſe, and the remoteſt clearer, then things appeare leſſe to us. A man when hee beholds a Fiſh in the water, he ſeeth her by two middles. Firſt, by the Aire the clearer middle, therefore the Fiſh ſeemeth greater to him and nearer: but the Fiſh being in the water, and beholding a man upon the banke: (firſt through the water the groſſer middle, and then through the aire the clearer middle) the man ſtanding upon the banke ſeemeth but little, and a farre off to the Fiſh. So we ſee the Starres by two middles; firſt, by the Aire which is the groſſeſt middle, then by the heaven, which is the purer and remoter; therefore the Starres ſeeme but little to us and a farre off.

A collation bet wixt the innocent and old Adam. Man before his fall did looke upon the clearer and more perſpicuous middle, hearing Gods voyce, and ſaw

ſaw that θεωρία, the ſight of God: then he looked upon the more obſcure middle, which is the creatures; therefore hee got a more cleare ſight of God and nearer. But after his fall he lookes firſt upon the creatures, and then hee heares his word; therefore the ſight which hee gets of God here, is more obſcure and remote.

The diverſitie of the ſight ariſing three manner of wayes. Firſt, from the object. Secondly, from the organe. Thirdly, from the middle. Firſt, if the object beclearer or obſcurer, then the ſight differeth. Secondly, if the middle be clearer or obſcurer, then the light differeth; as if a Chriſtall glaſſe be interpoſed, the ſight is clearer; but if a greene glaſſe be interpoſed, the ſight is obſcured. Thirdly, if the organ be hurt, or when the ſpirits of the Eye are diſturbed, as we ſee in drunken and mad men, to whom one thing appeares two, and in theſe who runne till their heads be giddy.

Illuſt. 2. *Tria requiruntur ad videndum, objectum, organum, & medium.*

The diverſitie which wee have of the ſight of God in the life to come, and in this life, ariſing not in reſpect of the object *God*, for he remaines *One* ſtill to all; the diverſitie then ariſeth, partly from the diverſity of the meanes, for God doth not manifeſt himſelfe, by the like meanes to all, and partly from the diverſity of our apprehenſion, for all apprehend him not in a like manner, but in the life to come the diverſitie ſhall not ariſe from the diverſitie of the meanes, being to ſome clearer, and to ſome obſcurer; but onely according to the diverſitie of our capacitie, as a pint cannot containe a pottle, and this ſhall make the degrees in glory, 1 *Cor.* 15.

A collation betwixt the innocent, old, renued and glorified *Adam*.

A collation betwixt the *firſt Adams* knowledge and the *ſecond Adam* Ieſus Chriſt.

A collation betwixt the innocent and ſecond *Adam*.

Firſt, the *fulneſſe of knowledge* is of two ſorts. Firſt, in

Duplex eſt plenitudo ſcientiæ. 1. reſpectu ſcientiæ. 2. reſpectu ejus in quo eſt.

in reſpect of *knowledge* it ſelfe. Secondly, in reſpect of him that hath the *fulfulneſſe of knowledge*, The *fulneſſe, of knowledge*, in reſpect of *knowledge* it ſelfe, is then, when one attained to the higheſt and uttermoſt of *knowledge*, both *Quoad eſſentiam, & virtutem intenſivè, & extenſivè*, that is, when hee hath it ſo farre forth, as it may be had, and to all the effects and purpoſes, whereunto *knowledge* doth or can extend it ſelfe; this kinde of *fulneſſe of knowledge* was proper to the ſecond *Adam* Chriſt, *of whoſe fulneſſe we receive, Ioh. 1. 16.* The *firſt Adam* had *fulneſſe of knowledge*, in reſpect of the ſubject or him that had it, according to his eſtate or condition, both *intenſively* to the utter-moſt bounds that God had prefixed, and *extenſively* in the vertue of it, in that it extended to the performing of theſe things, that hee was to performe in that place and condition that God had ſet him in.

Duplex plenitudo ſcientiæ reſpectu obiecti, intenſive, & extenſive.

The ſecond collation betwixt the firſt *Adams* knowledge, and Chriſts.

Thom. part. 3. q. 5. art. 10. Chriſtus conſideratur, ut viator, & ut comprehenſor.

Secondly, Chriſt the ſecond *Adam* was both *viator* and *comprehenſor*, (the Apoſtle toucheth both theſe eſtates, *Phil. 3. So runne that yee may comprehend:*) Chriſt when hee was *viator* taſted of all our three eſtates; for firſt, he was free from ſinne, that was our eſtate in innocency; ſecondly, hee felt the puniſhment of our ſinnes, which is the condition of man fallen; thirdly, he ſaw God face to face, when he was here *viator* upon the earth, which ſhall be our eſtate in glory. So Chriſt being both *viator* and *comprehenſor*, his knowledge differed farre from the firſt *Adams*; for as hee was *comprehenſor*, he had beſide his divine *knowledge*, his bleſſed *knowledge*, which they call *facialem cognitionem*; and beſides that he had *inditam* or *infuſam cognitionem*; and thirdly, *acquired* or *experimentall knowledge*. Chriſts *knowledge* then was either as hee was God, or as hee was Man: as hee was Man hee was either *comprehenſor* or *viator*; as hee was com-

Quadruplex cognitio fuit in Chriſto, divina, facialis, infuſa, & experimentalis.

Duplex conſideratio Chriſti, ut Deus, vel ut homo.

comprehenſor he had that *bleſſed knowlege*, called *facialis*; as hee was *viator*, his *knowledge* was either *infuſed*, or *experimentall*; his *infuſed knowledge*, was either *knowledge* of naturall things, in which hee excelled *Adam* in his firſt eſtate; or his *knowledge* in ſpirituall things, and herein hee excelled the Apoſtles and Angels themſelves, in the knowledge of the myſteries of our ſalvation. His *experimentall knowledge*, was that whereby hee learned things by *experience* as we doe. In his *infuſed knowledge* he grew in the *habites*. In his *experimentall knowledge* hee grew from the *privation* to the *habite*, as he was comprehenſor hee grew not in the *habite*, as hee was *viator*, hee grew in the *habites* of things which were infuſed into him; as he was *viator* hee grew from the *privation* to the *habite*, in theſe things which he learned by *experience*.

Differentia inter Chriſti infuſam & beatam cognitionem.

Chriſts *infuſed knowledge* differed from his *bleſſed knowledge*; for by his *bleſſed knowledge* he ſaw things in *verbo* in the word, but by his *infuſed knowledge* hee knew things *in genere proprio, & per ſpecies rerum*; by the formes of things as they are here below. Secondly, his *bleſſed knowledge*, *ſemper eſt in actu*, it is ever in act; but by his *infuſed knowledge*, hee goeth from the *habite* to the *act*, turning himſelfe to the view of things here below actually: as when Chriſt aſked of *Peter*, *Matt.* 17. 25. *Whether or no doe the Kings Children pay tribute*; Chriſt had the *habite* here, and knew well enough that the Kings ſonnes pay no tribute; now hee turnes this *habite* to the *act*, when hee propounds this queſtion to *Peter*.

Duplex cognitio, habitualis, & actualis.

Cognitio duplex, abſtractiva & intuitiva.

Againe, there is a twofold *knowledge*, *abſtractive*, and *intuitive*: I have the *abſtractive knowledge* of a roſe in winter in my minde; I have the *intuitive knowledge* in my minde whē I ſee the roſe grow in *Iune*. Chriſts *abſtractive knowledge* is the *habite*; and his *intuitive knowledge* is the *act*. Chriſt he excelled the Angels, in this *infuſed knowledge*,

for although they have *ſpecies connatas rerum*, naturally bred with them, yet this *infuſed knowledge* farre ſurpaſſed theirs; ſo it farre ſurpaſſed the knowledge of all the Prophets, for his Body and Soule being *hypoſtatically* united to the God-head, he muſt have a more perfect *knowledge* than any other man could have infuſed in him. Thirdly, he had *experimentall knowledge*, and herein hee grew from the *privation* to the *habite*; as in his *infuſed knowledge* he grew but from the *habite* to the *act*. When a Doctor goeth to the Schooles to teach, he proceedes from the *habite* to the *act*, and hee growes in the *habite*: Chriſt grew thus in his *infuſed knowledge*, but hee grew not ſo in his *bleſſed knowledge*. When a boy goeth to the Schooles to learne, he goeth from the *privation* to the *habite*, and ſo did our Saviour Chriſt, in this third ſort of knowledge *experimentall*; and hee knew more when hee was *thirty yeeres* old, than when hee was *twelve*; hee could not tell what woman touched him in the multitude (when they crowded about him,) untill the woman with the bloody-flix, fell downe before him and acknowledged it was ſhee, *Luk.* 8. 45. So he could not tell whether there were figges upon the figge-tree by this ſort of knowledge, *Marke* 11. 13. and in this ſenſe hee was ignorant of the day of judgement, *Math.* 24. 36. this ignorance in Chriſt was not ſinfull ignorance, it was *ignorantia puræ negationis*, but not *præuæ diſpoſitionis*, for hee was ignorant of nothing of that which hee was bound to know; when hee was here upon the earth hee was ignorant of this day of judgement as Man, *Matth.* 24. 36. both in his *infuſed* and *experimentall knowledge*; firſt, in his *infuſed knowledge*, for all *infuſed knowledge* proceedes from the *habite* to the *act*, for by exerciſing the *habite* wee come to the *act*, but Chriſt by his *infuſed knowledge* could not come to the *act*, to know

ἀγνοία κατὰ στέρησιν, ἢ κατὰ διάθεσιν.

of

of this day in particular. Hee knew that God ſhould judge the world, and that he ſhould judge it on a certaine day, here he proceeded from the *habite* to the *act*; but from the *habite* hee could not proceede to this particular day, for this is, *ſuperioris ſcientiæ*; farre leſſe could he know this particular day, by his *experimentall knowledge*. But now being in glory and having received all power, and being appointed judge of the Church, it is moſt probable that now as man hee knoweth this day.

In his *experimentall knowledge* hee farre excelled *Adam*; for *Adam non pernoctavit in honore* (as the Iewes ſay) *Pſal.* 49. 3. Hee lodged not one night in honour; they gather hence that *Adam* fell in the day of his Creation; and conſequently could not have ſuch *experimentall knowledge* of things as Chriſt had. This his experimentall knowledge, hee learned it not of any teacher as we doe, neither from any Angel: hee was taught by no man, for when he was *twelve yeeres* of age he could reaſon with the Doctors, *Luke.* 2. So *Iohn* 7. *they marvailed whence he had ſuch learning*, ſeeing he was not taught. Secondly, hee had it not from an Angel; an Angel in his agony came and comforted him, *Luke* 22. that it might evidently appeare that hee was Man, and ſtood in neede of comfort; but they never came to inſtruct him.

Origen in tract. 3. in Matth.

We and the Church of *Rome* differ about this ignorance of Chriſt, for they hold that Chriſt is ſaid to be ignorant of the day of judgement, becauſe he would not reveile it to others; the Scriptures ſay hee grew in knowledge as hee grew in ſtature, *Luke* 2. but he truely grew in ſtature: therefore hee truely grew in knowledge. Secondly, the Scriptures ſay, *Luke* 2. that *hee grew in grace with God and Man*; but hee cannot be ſaid to ſeeme to grow in grace with God; therefore

A collation betwixt the church of Rome and us, concerning Chriſts knowledge and ignorance.

hee cannot bee ſaid to ſeeme to grow in grace with Men, but verily and truely to grow. There is in an Infant, the *firſt act* of *reaſon*, when hee beginneth to ſpeake; and the *ſecond act*, when hee beginneth to learne; and the *firſt act* of *knowledge*, is the *ſecond act* of *reaſon*; an Infant hath the *firſt act* of *Reaſon*, but not the *ſecond*. A learned Man when he is ſleeping hath the *firſt act* of *knowledge*, but not the *ſecond*.

Duplex actus rationis primus, & ſecundus: ita & duplex actus ſcientiæ, primus & ſecundus.

The Ieſuites will have Chriſt, when hee was an Infant, to have the *firſt act* of *knowledge*, as the learned man when hee is ſleeping: and they make him onely to proceede from the *habite* to the *act* in *knowledge*. But we hold that in his *experimentall knowledge*, hee was like other children, who have onely the *act* of *reaſon*, and proceeded from the *privation* to the *habite*.

A collation betwixt the knowledge of Adam and the Angels.

A collation betwixt the *knowledge* of the *firſt Adam*, and the knowledge of the *Angels*.

Firſt, the *Angels* take up things by *one act*, they neither diſcover nor reaſon; they learne not *hoc ex hoc*: *ſed hoc poſt hoc*; *this of this, but, this after this*; they proceed not by way of *Syllogiſme*, *enthymeme*, or *induction* as wee doe; they are *intelligentes creaturæ*, but not *ratiocinantes*, underſtanding creatures, but not reaſoning; ſo ſhall the knowledge of Man, which hee ſhall have of God in the life to come, bee intellectuall and not by diſcourſe; the Apoſtle *Epheſ.* 3. 10. ſaith *The Angells learne by the Church*, they take up in an inſtant the cauſe with the effect; but Man before the fall tooke up the cauſe by the effect in time: in thunder there is lightning and the cracke, theſe two goe in an inſtant together: and thus the Angels take up the knowledge of things; but Man cannot in an inſtant take them up together becauſe of the organs of the body.

Obiect. But it may ſeeme that they goe from the ſigne

signe to the thing signified, *Exo.* 12. *the blood was sprinkled upon the lintels of the doores, that the Angel might not destroy their houses.*

Answ. The Angel reasoned not thus as we doe; here is the signe, therefore here is the house; but this blood was sprinkled upon the lintels of the doores, to confirme and assure the doubting Israelites, that the Angel should not destroy them.

The Sacraments are not instituted for Angels, or for men angelicall like unto Angels, but for poore and doubting sinners.

Consequence.

Adams experimentall knowledge, was gotten from formes drawne from their singular objects, as the face in the glasse, differeth from the face it selfe, and the print in the waxe from the seale; so that which *Adam* abstracted from the creature, differed from the creatures themselves; but the *knowledge* of the Angels is not *abstractive*, they behold the essence of things, and take them up. The Angels have three sorts of *knowledge*. First, their *morning knowledge*, which is the *knowledge* they have of the mystery of the incarnation, 1. *Pet.* 2. *They desire to looke into this mystery.* Secondly, their *midday knowledge*, which is the knowledge they have in beholding the God-head. Thirdly, their *evening knowledge*, which is the *knowledge* they have in beholding the creatures below here. *Adam* before his fall, had not this their *morning knowledge*, nor their *midday knowledge*, but he had their *evening knowledge.*

The second collation betwixt the first Adams knowledge and the Angels.

Scientia est absoluta & essentialis in Deo, in mente humana est abstractiva species, in phantasia humana est concreta, sed angeli intuentur ipsas essentias.

Coll. 3.

Triplex angelorum cognitio, matutina, meridiana, Vespertina.

Quest. How should *Adams* children have come to his knowledge if he had stood in innocency?

Answ. Some thinke they should have had the vse of reason, and perfect *knowledge* at the very first; and that they should afterward have growne to more *experimentall knowledge.* Secondly, others hold that so

ſoone as they had beene borne, they ſhould have had the uſe of reaſon, ſo farre foorth as to diſcerne outward things good or evill; as the little Lambes by natures inſtinct, doe know the Wolfe, and flee from him, and ſeeke the dugge of their dammes,) but not to diſcerne things concerning morrall vertue and the worſhip of God. Thirdly, others hold that they ſhould have had no uſe of reaſon at the firſt, and this ſeemeth to be the ſoundeſt; for the gifts beſtowed upon *Adam* were of two ſorts. Firſt, the gifts that were beſtowed upon him, *ſecundum naturam ſpecificam*, as hee was the roote, out of which all mankind proceeded, and theſe gifts all his children ſhould have beene partakers of. Secondly, the gifts which were beſtowed upon him *perſonally*; ſuch were theſe, preſently to know after his Creation, and to be immediately created of God, and to be created a perfect Man in full ſtature; theſe he was not to communicate to his poſterity: they ſhould not ſo eaſily have come to this knowledge as *Adam* did, to whom he could not propagate his *actuall knowledge*, but his *potentiall*; for they were to be borne, as in weakeneſſe of body, ſo without *actuall knowledge*; ſo not having univerſall notions in their mindes, but being appointed by God to ſeeke for *knowledge*, by inward light and outward meanes: yet they ſhould have farre more eaſily attained to the meanes than wee doe now and more certainely. For the Soule of man is like a Prince that uſeth ſpies: if they bring no newes hee knoweth nothing; if they advertiſe lyes, then the counſell goeth awry. So if a man bee blinde and deafe, then hath hee no underſtanding. So if phrenſies poſſeſſe the braine, it blots the formes of things, and the phantaſie prooves vaine and brings no true relation to the Soule: But *Adams* ſenſes ariſing of the exact temperature of the Body, gave full information to the phanta-

Duplicia dona, 1. reſpectu naturæ, 2 reſpectu perſonæ.

Duplex cognitio actualis & potentialis.

phantaſie, and ſo it ſhould have beene in his poſterity, as they grew in time, they ſhould have received without any errour, the impreſſion of any object. Thus ſhould they have attained to the knowledge of humane things and ſo much the more eaſily ſhould they have come to the *knowledge* of God, than man doth know.

Prop. Man before his fall tooke up God by way of Analogie, or proportion, and not fully as he is.

Illuſt. 1. *Triplex conceptus dei, adæquatus, analogicus, & falſus.* There is a full taking up of God whereby onely hee taketh up himſelfe, neither Man nor Angel can thus conceive him. Secondly, there is a conception, and taking up of God by way of Analogie, as *Adam* ſeeing ſuch goodneſſe and beautie in the Creatures, gathered by way of Analogie, what goodneſſe and beauty muſt be in God. The creatures are not like God *univocè*, that is, ſimply like unto God, neither *æquivocè*, having onely a reſemblance in name to him: but they are like to him by way of Analogie. Thirdly, there is a falſe conception of God when we take him up falſely.

Analogia realis eſt primum in deo, ſed ſecundum rationem nominis eſt prius in nobis. There is an *Analogie* of *ſimilitude*, and an *Analogie* of *proportion*. *Analogie* of *ſimilitude*, as when it is ſaid, *Be ye holy as I am holy, Levit.* 19. 2. but there is no *Analogie of proportion* betwixt God and man, *Eſay.* 40. 18. *Adam* tooke up God by *Analogie of ſimilitude*, but not by way of *proportion*.

Illuſt. 2. *Duplex anologia, ſimilitudinis & proportionis.* Man tooke up God by way of *Analogie*, but ſince the fall he hath a falſe conception of God: as when the Iewes reſembled him to a Calfe eating hay; and the Papiſts paint him like an old Man: So they conceive not God by *Analogie of ſimilitude*, when they reſemble him by an Idoll.

A collation betwixt the innocent and old Adam

Object. Seeing Gods attributes and eſſence are one in themſelves, how can we take them up as diſtinguiſhed without errour? Makes not this a falſe conception in our underſtanding?

Attributa uniuntur in Deo, disperguntur in creaturis, ut radij solis.

Answ. Although these attributes bee one in God, yet in operation towards us, they are distinguished when our understanding conceives them, *Est inadaequatus conceptus sed non falsus*, it is an unequall conception but not false. The matter may bee cleared by these examples.

First, the powers of the Soule which are dispersed in the organs of the Body, (in the Eye it is seeing, in the Eare it is hearing,) yet in the Soule it selfe they are united, *purè & eminenter*, simply and eminently. So although justice and mercy bee divers in operation toward us, (for he punisheth not by his mercy, nor sheweth mercy by his justice) yet in God they are one, *purè & eminenter*.

Secondly, the thunder when it breakes upon a tree, it bores the hard, it burnes the dry, it scatters the leaves, and peeles the barke, yet the thunder is one in it selfe. So the attributes of God, although they have divers operations upon the creatures, yet they are one in themselves; when I conceive these operations distinctly in my understanding, this is not error in my conception of God.

Thirdly, the light is one in it selfe, yet as this light is reflext upon the creatures, we take it up diversly. So the attributes of God being one in him, yet when they are dispersed amongst the creatures, wee take them up distinctly.

A collation betwixt the innocent & old Adam.

Duplex conceptio, negativa, & privativa.

Man before his fall could not take up that fully, which was in God; this was no sinne in him, for it was but a *negative conception*: it was more than his nature could reach unto. But Man after his fall conceives of God *privatively*, that is, hee takes up lesse of him than hee is bound to take up.

Tria impedimenta in conceptu, summa formositas: summa deformitas, & summa informitas.

There are three things that hinder us to take up a thing. First, *summa formositas*, the great beauty in it. Secondly,

condly, *ſumma informitas*, the great informitie in it. Thirdly, *ſumma deformitas*, the great deformitie in it. Wee cannot take up God for the great beauty that is in him; hence is that ſaying, *Wee have ſeene God, therefore wee ſhall die, Iudg.* 13. 22. Wee cannot take up the firſt dayes worke, for the great informity in it, being without all faſhion or ſhape. We cannot take up ſinne for the great deformitie that is in it.

Queſt. What ſhould a man doe, ſeeing he cannot behold the glory of God, or take him up?

Anſw. Wee muſt looke upon the Man Chriſt, for, *he who ſeeth the Sonne, ſeeth the Father, Ioh.* 14. 9. A Man cannot behold the Sunne in the Eclipſe, it ſo dazeleth his eyes; what doth hee then? hee ſets downe a baſen full of water; and ſeeth the Image of the Sun Eclipſed in the water. So, ſeeing we cannot behold the infinite God, nor comprehend him; wee muſt then caſt the eyes of our Faith upon his Image Chriſt; when wee looke into a cleare glaſſe it caſteth no ſhadow to us, but put ſteele upon the backe, then it caſteth a reflex: So when wee cannot ſee God himſelfe, wee muſt put the Manhood of our Lord Ieſus Chriſt, (as it were a backe to his Godhead,) and then hee will caſt a comfortable reflex to us.

Queſt. Shall wee comprehend God in the life to come?

Anſwer. Wee ſhall not ſimply be *comprehenſores*, but, rather *apprehenſores*; that is, our underſtanding cannot comprehend him, but it ſhall take hold of him.

Obiect. But the Apoſtle ſaith; 1. *Cor.* 9. 24. *So run that yee may comprehend*; ſo, *Philip.* 3. 12. then it may ſeeme that wee ſhall bee comprehenders of God in the life to come.

Duplex comprehenſio, viſu, & manu.

Anſw. There is a double ſort of comprehending the

the firſt is *viſu*, in the viſion; the ſecond, *manu*: in the life to come we ſhall comprehend him and lay hold on him: but wee ſhall not ſee him totally and fully: and ſo wee ſhall apprehend rather than comprehend in the life to come.

Object. If wee comprehend him not infinitelie in the life to come, it may ſeeme that we cannot bee bleſſed then; for no finite thing can make a man bleſſed.

Anſw. Apprehendimus infinitum ſub ratione infiniti, ſed non infinitè; *We apprehend an infinite thing, as being infinite, but not by an infinite apprehenſion*, for wee apprehend him who is infinite, but finitely: and it is a true axiome, *Omne receptum eſt in recipiente, non per modum recepti, ſed per modum recipientis*; that is, every thing is received by the receiver, not according to the thing received, but according to the meaſure of the receiver.

Queſt. Is not our apprehenſion infinite then?

Anſw. It followeth not; the thing is infinite *extrinſecè*, in it ſelfe; but not *intrinſecè & formaliter*, in the intellect. So wee ſay, ſin is infinite *objectivè*, becauſe it is committed againſt the infinite God, and not *intrinſecè*, reſpecting the forme of it. But that which we apprehend of God is *extrinſecè finitum*, but *intrinſecè & formaliter infinitum*.

Chap. XIIII.

Of Adams revealed knowledge of God.

Prop. MAn in his eſtate of innocencie knew the true God in his attributes, naturally, but he knew not that there was a trinity of perſons in one true God but by revelation.

Queſt. Whether beleeved *Adam* before his fall the in carna-

carnation, as hee beleeved the trinitie of perſons?

Anſw. Hee could not beleeve the incarnation, for then hee ſhould have underſtood of his owne fall, and conſequently, hee would have beene in a perpetuall feare before the fall.

Obiect. But it may bee ſaid, that *Adam* might have knowne the end not knowing the meanes, as *Ioſeph* knew that he ſhould bee ruler over his brethren, but hee knew not the meanes how that ſhould bee effected, as that hee ſhould bee ſold to the *Madianites*, and be a ſlave in *Egypt*; So *Adam* before his fall might have knowne of Chriſts incarnation, and yet not know his owne fall.

Anſw. Ioſeph knew by revelation that hee ſhould bee Lord over his brethren; but *Adam* before his fall (for ought we finde,) had no ſuch revelation, and therefore could not know Chriſts incarnation. for it was not knowne till God revealed it to him after his fall: *That the ſeede of the Woman ſhould tread downe the head of the Serpent, Gen.* 3.

CHAP. XV.

Of the knowledge which Adam had of the Creatures.

Prop. MAn in his firſt eſtate had the firſt principles, created in him of all ſciences and liberall arts, whereby he might underſtand the nature of the creatures here below; and ſo learne by them.

Illuſt. As hee was *Pater viventium*, the Father of all living, ſo he was *Pater ſcientium*; for as hee was able to beget children, ſo hee was able to teach his poſterity.

A collation betwixt the innocent, old, and renewed Adam.

Adams knowledge, the Angels and ours, differ foure manner of waies. Firſt, hee had his knowledge *per ſpecies infuſas*, and not *per ſpecies connatas* as the Angels have

Scientia vel eſt infuſa, connata, acquiſita, vel experimentalis.

have; we have our *knowledge* now, *per ſpecies acquiſitas*, he had not his *knowledge* by experience as we have, yet he ſhould have had his *experimentall knowledge* of ſciences and arts if he had ſtood.

Queſt. Whether was his *knowledge* one ſort of *knowledge* with ours, or different?

Anſw. It was not a different ſort of knowledge from ours, although his was *infuſed*, and ours *acquired*. The ſight which we have naturally, and that which was miraculouſly reſtored by Chriſt to the blinde, was one ſort of ſight, though the one was *ſupernaturall*, and the other *naturall*: ſo although *Adams knowledge* was *infuſed* and ours acquired, yet it is one ſort of *knowledge*, becauſe they are both ſet upon the ſame objects.

In amplitudine ſcientiæ.

Secondly, *Adams knowledge* and ours differed in extent of *knowledge*, for hee had the *knowledge* of all things which might bee knowne; that befalls to no man now, for he knoweth not that which he ſhould know.

He knew διότι, we know ὅτι.

Thirdly, his knowledge and ours differed, for he knew the cauſe of every thing; wee for the moſt part take up onely the effects of nothing, but know not the cauſes. The load-ſtone draweth the yron to it, yet being rub'd with garlike it cannot draw the yron to it; here he could underſtand the cauſe, but we perceive onely the effect, that the yron is drawne up, but know not the cauſe; *Tripolium*, *tripoli* or *turbet*, changeth the colour of it three times in a day; for in the morning it is white, at the middle of the day it is of a purple colour; and in the evening it is light, red, of a ſcarlet colour; hee knew the reaſon of it, wee know onely the effects. God knoweth the cauſe and the effects of things more excellently then they are in themſelves; *Adam* knew as much as was in the creatures, but we know leſſe than is in them. There are ſome colours

Peucer. de divin.

Cognitio triplex, ſupereminens, adæquata, & deficiens.

qua

qua exequant visum, as the greene colour is equall with our sight; there are some colours *quæ superant visum*, that exceede our sight, as the snow scatters our sight; there are some colours that are deficient and lesse than our sight, as the tawnie colour: these colours which scatter the sight, the Greekes call διακριτικὰ, these which gather the sight, they call συγκριτικὰ. the creatures they are lesse than Gods knowledge, they are equall with *Adams* knowledge, but they exceede our knowledge now. The knowledge that man had before the fall of the creaturs and since is illustrate by this Apologe, the Wolfe desired the Crane upon a time to suppe with her, and powred thinne pottage upon a table which the Crane could not picke up becaus they were so thinne; the next night the Crane desired the Wolfe to supper, and brought a long narrow glasse with pottage in it, which shee could easily put her beake into and eate of it, but the Wolfe could not put his head into it, but lickt onely the glasse without. Man before his fall was like the Crane, who could dive easily into the glasse, hee could easily take up the nature of the creatures; but since the fall hee is like to the Wolfe, licking without the glasse, never putting his head within, to attaine to the secrets of nature; therefore it was that antiquity fained veritie to bee hid in a deepe well.

Differunt retentione.

Fourthly, his knowledge and ours differed in the sure retaining, for man in his whole estate could not forget things taught him; but man now doth forget the things that are taught him: wee are now like to the houre glasse, for that which wee receive in at the one eare goeth out at the other; or like to a sieve, which keepeth the branne and letteth the floure goe: so now wee forget the good, and retaine the bad.

A collation betwixt Salomons knowledge and Adam in innocency

A collation betwixt that knowledge which *Salomon* had

had of naturall things, and that which *Adam* had before his fall. Man in his innocent eſtate excelled all that ever were in the knowledge of naturall things.

But it may be ſayd, 1. *King.* 3. 12. that, *there was never none like Salomon*, in knowledge, *before him, or ſhall be after him*, therefore *Salomon* excelled *Adam* in *knowledge*. Some anſwer, that the compariſon is here onely of Kings; there was never ſuch a King in *Iſrael*, that had ſuch wiſedome as *Salomon*; but in divine things *Adam* excelled him. But we muſt not grant this, for in the knowledge of naturall things *Adam* excelled all; then the compariſon muſt onely be betweene *Salomon* and other ſinfull men ſince the fall, hee excelled all ſinfull men in *knowledge*, but not *Adam* in his innocent eſtate.

Queſt. How did *Adam* underſtand all ſorts of trades and ſciences before the fall, ſeeing his poſterity is ſaid to finde out many after the fall, *Gen.* 4. As ſome of *Cains* poſteritie found out the Art to worke in braſſe, ſome to make tents; ſo *Noah* after he came out of the Arke planted the firſt vineyard, *Gen.* 9. 20.

Anſw. He had the knowledge of all the liberall ſciences before the fall, but the mechanicke and ſervile trades that ſerve for mans uſe after the fall he knew them not, for he was not *to eate bread by the ſweat of his face*: his worke ſhould have onely beene a recreation to him.

A collation betwixt the innocent and old Adam

The firſt *Adam* had knowledge of the liberall ſciences, but ſince the fall hee poreth onely in the earth; and delights onely his ſenſes, as the finding out of muſicke; and for his profit, as folding of cattle, *Gen.* 4. But before the fall hee had his mind elevated higher to God, and to the knowledge of the liberall ſciences; and as the ſciences followed *Adam* (the Divine;) ſo when the Goſpell was reſtored, all liberall ſciences follow it,

it, as the ſhadow doth the body, and was reſtored with it.

Adam knew all Arts and ſciences before his fall, therefore Philoſophy is not an invention of the heathen, for it came first from *Adam* to the Patriarches, and ſo hath continued ſtill; the ancienteſt of the Philoſophers are but of late, and they did learne the moſt of it out of *Egypt*; the exemplar of Philoſophy was from God; that which was framed to the exemplar was from man.

Conſequence.

Duplex Philoſophia exemplaris & exemplata.

Queſt. Whence commeth it that ſome men excell others ſo farre now in Arts and liberall ſciences?

Anſw. It comes from a new gift of God; it is a new gift of God to excell even in theſe mechanike things and liberall ſciences: as the Lord gave to *Bezaleel* and *Aholiab* a ſpeciall gift to worke in gold and ſilver, curious worke for the Tabernacle *Exod.* 34.1. *Eſa.* 28.26. *For his God doth inſtruct him to diſcretion, and doth teach him.* God giveth a new gift to the husbandman to excell in husbandry. It is true that after the fall Man loſt not altogether this naturall knowledge; *Vulneratus eſt in naturalibus, & ſpoliatus eſt in ſpiritualibus*; that is, *he was wounded in his naturall knowledge, and ſpoyled of his ſupernaturall*, for if he had altogether loſt this naturall knowledge, the life of man could not haue beene entertained; but to excell in this *knowledge*, this muſt bee a *ſupernaturall gift.*

So much of *Adams* underſtanding wherein his knowledge conſiſted, both inbred and acquired. Wee come now to his Will, wherein chiefely conſiſteth the conſent to theſe things which his underſtanding hath diſcerned, and here ſtandeth the power that the Will hath over all the actions of men.

CHAP.

Chap. XVI.

Of the Will of Man.

There are two *principall faculties* in the ſoule; the *underſtanding* and the will, which continually accompany it, both in the body, and out of the body.

Prop. The underſtanding, *is an eſſentiall facultie in the Soule, whereby it knoweth, judgeth, and diſcerneth naturally truth from falſehood.*

Illuſt. The will, *is an eſſentiall facultie in the Soule working freely, having liberty to chuſe, refuſe, or ſuſpend, not determinate to one thing.*

It is called a *facultie*, and not a *habite*; becauſe a *habite* is determinate to one thing; but a *facultie* may make choyce of moe. Secondly it is ſaid; *to worke freely*, to put a difference betwixt it and naturall agents, which ſtill worke after the ſame manner, and are alwaies carried to the ſame object: as the Sunne naturally cannot but heate, and it is but by accident if it breede cold: againe, it is ſaid, *to worke freely*, to put a difference betweene it and the actions of the beaſts, which are but *ſemiliberæ actiones*, for the beaſts cannot but chuſe ſtill the ſelfe ſame thing, being alike affected; as being hungry they cannot chuſe but eate, as the ſtone being heavy cannot but goe to the center. Creatures without life, have neither *liberum motum*, a free motion, (becauſe they are moved by another) neither have they *liberum judicium*, free judgement, becauſe they are not moved by reaſon: the beaſts have a *free motion*, becauſe they move themſelves, according to the naturall inſtinct which God hath indued them with; but they have not a *free judgement*, for they are not directed by reaſon. Man hath both

Agens naturale movetur ad finem, agens per intellectum movetur in finem.

both *free motion*, and *free judgement*; whereby he worketh *freely*. *Naturall agents* determinate no end to them. ſelves; but reaſonable creatures propound and determinate an end to themſelves: therefore no *naturall agent* hath *free dome*, but *inſtinct*.

There are three properties of the *Will*. Firſt, the *conformity* of the *will* with the *underſtanding*. Secondly, the *liberty* of the *will*; for when it followeth the *laſt judgement* of the *underſtanding*, it followes it freely. Thirdly, the *power* of the *will*, whereby the *will* after the election, (which now it hath gotten by the direction of the *underſtanding*) applieth it ſelfe to the attaining of the object.

Tres Propriſtates voluntatis, conformitas, libertas & poteſtas.

The firſt property of the *will* is, that in the operation it dependeth upon the *underſtanding*, and followeth the direction of the mind.

The firſt property of the will.

The *will* followes the direction of the *underſtanding*, either in *chooſing*, *ſuſpending*, or *refuſing*; this is called, *ſequacitas voluntatis*; the *will* of it ſelfe is but *cæca potentia*, and hath nothing but a *deſire*; which yet hath not deſire to any particular object, except it be led by the light of the mind: hence come theſe ſayings, *nihil in voluntate quod non prius fuerat in intellectu*; *error in notitia parit errorem in voluntate*, *quod intellectus male judicat*, *voluntas male appetit*; *& tantum diligimus quantum cognoſcimus*; that is, *there is nothing in the will which was not firſt in the underſtanding*: So, *error, in knowledge breeds error in the will*: ſo *a falſe judging of a thing, breeds a falſe deſire of a thing*: ſo, *the more wee love, the more wee know*.

Illuſt. 1.

There is in the *underſtanding*, *intellection*, or *ratio ſpeculativa*, which is of things to be knowen by Man; and *intellectus*, or *ratio practica*; of things uſed to be done by Man, and fall under his election. Againe in Mans *practicall reaſon*, there is *reaſon* going before, ſaying

Duplex intellectus, ſpeculativus, & practicus. In intellectu practico duplex ratio, precedens & ſubſequens. Voluntas ſequitur ultimum iudicium practici intellectus.

ing, *this may be done*; and another following the *practicall understanding*, saying, *this shall be done*; and this *last judgement*, of *practicall understanding*, the *Will* followeth, and saith, *this will I doe*, she is in suspence before shee heare this last conclusion.

Quest. What is the reason that the *will* doth not alway follow the last *judgement* of the *understanding*? for oftentimes it goeth a plaine contrary course in that which the understanding hath discerned, as *Medea* said, *Video meliora proboque, deteriora sequor*; *I see the good, but I follow the bad.*

Answ. The ground of this proceeds from the *understanding*: for the *understanding* having discerned a thing to be good, the *affections* draw the minde to a new resolution, as wee see in that complaint of the Apostle, *Rom.* 7. *The good that I would doe, that I doe not*; *and the evill that I would not doe, that I doe*; but still the *Will* followeth the *last resolution* of the *understanding*; otherwise of it selfe it is but *cacapotentia.*

Prop. The *understanding* hath a mutuall dependance from the *Will*, and is set on worke by it.

Illust. The *Will*, wils the end without any deliberation, *appetitu innato*; and before any deliberation, there goeth an act of the *Will* still, whereby wee *will* deliberate upon such a purpose, and it saith *volo diliberare*, before the *minde* enter in deliberation: when the *will* is set earnestly upon a thing, it stirreth up the *minde* to thinke upon it, and upon the meanes whereby it may attaine unto it, that it may have the appetite satisfied, therefore the understanding cannot discerne a thing to be true or false, before the will appoint the end, and so set the minde on worke.

There is a reciprocall dependance then betwixt these two, the *Will* dependeth upon the deliberation of

of the *minde*; both particularly ſetting downe the object, and how it ſhould exerciſe it ſelfe about the object; but the mind dependeth upon the will, *quoad exercitium*, but not, *quoad ſpecificationem*, for when the minde hath given out her laſt determination concerning any particular object, the will muſt chuſe that particular and not another, and neither refuſe it nor ſuſpend it; and it muſt chuſe it in that meaſure of earneſtneſſe, as it is knowne to be good; *tantum quiſque vult quantum intelligit ſe velle debere, every man deſireth ſo much as he underſtands.* But upon the other ſide the *will* ſets onely the *minde* on worke, and conveneth the councell to deliberate, but telleth them not what to conclude, and attendeth their deliberation, and promiſeth to follow their concluſion. *Example*, when a controverſie ariſeth in the Church, the ſupreame magiſtrate conveneth a *Synode*, and commandeth them to give out their determination and Canon; but commandeth them not to encline more to one ſide than to the other; here he commands *exercitium*, and leaves *ſpecificationem* free: but when hee hath heard their determination, according the Word of God, hee taketh him to that ſide which they conclude to be beſt, without either ſuſpending or refuſing; and ſo followeth them both, *quoad exercitium & ſpecificationem:* Yet in this ſimilitude there is ſome diſſimilitude; for the magiſtrate, yea every private man hath *judicium diſcretionis*; but the will hath no judgement in it ſelfe, for it meerely depends upon the judgement of the minde, which maketh the neceſſitie of the dependance of the will upon the minde, to be greater than the dependance of the King upon his Councell, or of any private man, upon a *Synods* determination.

Duplex actus intellectus ſpecificationis & exercitij.
Voluntas ſequitur intellectum quoad ſpecificationem & exercitium actus; intellectus ſequitur voluntatem quoad exercitium actus tantum.

This naturall reciprocation of the *minde* and the *Will*, is ſenſibly perceived, by the inſtruments of the

underſtanding and the *will* in the body, whereby they exerciſe their functions, to wit, the heart and the braine: the ſpirits are carried from the heart to the braine, and when the heart waxeth hoate with an earneſt deſire of the *will*, then the braine is more buſied, and intended to finde out the way how the heart may be ſatisfied; and againe when there is a cleare and a full knowledge in the braine, then the ſpirits runne from the braine to the heart, and ſtirre up the heart to purſue for the obtaining of the knowen good) which reciprocation bringeth foorth a happy worke when the unruly affections, and ſinful appetites, mixe not themſelves with the buſineſſe to marre all.

Queſt. Whether *will* we a thing firſt, or *underſtand* we it firſt, and then *will* it?

Anſw. We *will* a thing before wee *underſtand* it, by an inbred deſire and blinde appetite, but we cannot *will* a thing in reſpect of the meanes, untill the *underſtanding* give light firſt. In all our actions there concurre foure things. Firſt, the *Object* which is the thing we apprehend. Secondly, the *apprehending power* or the *underſtanding*, judging this to be good or evill. Thirdly, the *will* which is mooved by the *underſtanding*. Fourthly, the *members* mooved by the *will*; here the *underſtanding* conſidering the object giveth light to the *will*.

Quatuor ſunt activa principia, res apprehenſe, apprehenſiva vis, voluntas, & vis executiva.

Queſt. Where begins ſinne firſt, whether in the *will*, or in the *underſtanding*?

Anſw. The *habite* of ſinne is firſt in the *underſtanding*, becauſe all ſinne comes from error which is in the *underſtanding*. Againe, when the *underſtanding* is conſidered by it ſelfe without any operation, then ſinne is firſt, in it; but when the *underſtanding* and the *will* worke together, then ſinne is firſt in the *will*.

In actu abſoluto peccatum eſt prius in intellectu, in actu compoſito & prius in voluntate.

Here wee may gather that the ſinne in the *will* is greater

greater than the ſinne in the *underſtanding*, becauſe in the underſtanding there is onely a habite of ſinne, but in the will there is both the *habite* and the *Act* of ſinne, and therfore we ſee that the *Will* is puniſhed with greater rebellion than the *underſtanding* is with darkeneſſe; *Pharaohs* heart was hardned, he knew the judgements of God, but yet his *Will* continually rebelled.

Peccatum eſt in obiecto occaſionaliter, in intellectu originaliter, in voluntate formaliter, in membris qua ad uſum.

Queſt. Whether is there a ſinne in the will without errour in the underſtanding or no?

Anſw. Sinne is in the *underſtanding* two wayes. Firſt, *originally* when the *underſtanding* is ſo blinded, that it can give no direction to the *Will*. Secondly, *interpretatively*, when the *underſtanding* hath ſhewen the truth to the *will*, and the ſinne is committed firſt by the *Will*; yet for lacke of conſideration, the *underſtanding* approveth the act of the *Will*, and ſo followeth it in the ſame ſinne, which is by reaſon of the dependance of the *underſtanding* from the *will*: as a man going to murther, the *Will* ſets downe the wicked end that the *underſtanding* may deviſe the cruell meanes: yet the *underſtanding* had ſhowen the truth to the *will* before, that it was good not to murther.

Duplex ignorantia, originalis, & interpretativa.

Queſt. Whether doth *ignorance* in the *underſtanding* make the *will*, willing or not willing in the actions?

Anſw. There is a threefold *ignorance*. The firſt is called *ignorantia antecedens*, when a man is ignorant of that which hee is not bound to know, nor could not know, which if he had knowne he would not have done it; here, *ignorance* is the cauſe of the fact; as a man cutting wood his axe head flees off and killes a man ignorantly, he doth the thing ignorantly; which if hee had knowne he would not have done; here the *ignorance* in the *underſtanding*, makes not the *will*, willing, becauſe he ſinnes *ex ignorantia*.

Triplex ignorantia, antecedens, concomitans, conſequens.

The second is *called ignorantia concomitans* when a man doth that thing ignorantly, which if hee had knowen hee would not have done, but would have done another thing as bad, and is sorry that hee hath not done it. A man conceives a hatred against such a man, he mistaking the man, kilies another in place of him ignorantly; when this is told him, hee is sorry that he hath not killed his enemy; when hee kilies the other man, his *ignorance* is not *willing ignorance*, neither is it *unwilling ignorance*: It is not *willing ignorance*; because he would not have killed the man whom he killed; it is not *unwilling ignorance*, because hee would have killed his enemy, and was sorry that he killed him not, so that his ignorance was partly willing, and partly not willing; here he sinnes *ignoranter*, but not *ex ignorantia*: Ignorantly he killed the man, although ignorance was not the cause, for hee did it of set purpose.

Triplex ignorantia, volens, nolens, non volens.

Aliquis peccat dupliciter, ex ignorantia, & ignoranter.

The third is called *ignorantia consequens*, when a man is wilfully ignorant, and drawes on the ignorance upon himselfe, and then excuseth his sinne; a man in his drunkennesse, kilies a child ignorantly; this ignorance, is a willing ignorance, because the man willingly was drunk, and contracted this ignorance; and therefore he should be punished both for his drunkennesse, and for his murther; this is called an *affectate ignorance* and willing.

Prop.

The second propertie of the *will*, is the liberty of the *will*, whereby it chuseth freely.

The second propertie of the will.

Some of the *Schoolemen* hold that *freedome* is *originally* in the *understanding*, and *formally* in the *will*, as *Aquinas*; others hold that this *freedome* is formally both in the *understanding*, and the *will*; but first in the *understanding*, and then in the *will*, as *Durandus*; but we hold that freedome is onely in the *will*.

Duplex libertas, originalis & formalis.

That freedome is not originally in the understanding.

Wee will show that this freedome cannot be *originally*

nally in the *understanding*, by these two reasons.

First, the *understanding* is neither free from *coaction*, nor naturall necessitie: it is not free from coaction; for the *understanding* is forced to know a thing which it would not know, *contra inclinationem totius suppositi*, contrary to the inclination of the whole person, as the Devils are forced to beleeve that there is a God; so, a man that is sicke unto death is forced to beleeve that he shall die, contrary to the inclination of the whole man who would live; but the *will* can no wayes be thus inforced to *will*. Againe, the *understanding* is not free from *naturall necessitie*; for if arguments which necessarily conclude be proposed to it, it cannot chuse but beleeve them: if probable arguments be proposed to it, then it hath but a conceipt or opinion, with a feare to the contrary: but if arguments of like probabilitie on both sides be proposed to it, here it is *necessitate* to doubt, unlesse the inclination of the *will*, come in, to incline it rather the one way than the other? we may imagine any thing that we please, but we cannot give our lightest assent unto a thing, unlesse there be some colour of reason at least to induce.

Reason. 1.

Voluntas sequitur rationem, ut indicativum, non ut impulsivum.

All the powers of the Soule, are determinate by the *will* in their actions, and that necessarily, without any *freedome* in them; as the seeing eye, cannot but necessarily see colours, if they be laid before it, so the *understanding* is forced to *understand*, when truth is laid before it; but the will although it be determinate by the *understanding*, yet this determination takes not away the *liberty* of the *will* and places it in the *understanding originally*; againe, the *understanding* is determiate by the object, *necessarily* and *naturally*: but the *will* is determinate by the *understanding*, *necessarily* yet *freely*.

Reason. 2.

Freedome is *radically* and *originally* in the *will*; there-

Consect.

fore *Bellarmine* halts here, both contrary to himſelfe and to others of his owne coate; he is plainely contrary to himſelfe, as *Benius* the *Ieſuite* markes well; for firſt (ſaith *Benius*) he placeth libertie *radically* in the *underſtanding*, whereby the *will* is determinate by *the laſt judgement of reaſon*; and yet in the third Booke and eight Chapter, of *freewill and grace*, *Bellarmine* ſaith, *Voluntas in eligendo libera eſt, non quod non determinetur neceſſariò a judicio ultimo & practico rationis; ſed quod iſtud ipſum ultimum & practicum judicium rationis in poteſtate voluntatis eſt*, that is, *The will is free in chuſing, not that it is determinate neceſſarily by the laſt judgement of reaſon, but becauſe this ſame laſt judgement of reaſon, is in the power of the will.* *Benius* ſaith, that he cannot ſee how theſe two can ſtand together, that the *underſtanding* in the *laſt Iudgement* ſhould determinate the *will*, and that the ſame *laſt Iudgement of reaſon* ſhoud be in the power of the *will*: ſo that the patrons of free *will* in Man, doe not agree among themſelves concerning the originall of *freedome*, ſometimes placing it in the *underſtanding*, and ſometimes in the *will*. Here we conclude, that freedome is originally in the *will*, for when the *underſtanding*, hath demonſtrate the truth unto the *will*: although the *underſtanding neceſſitate* the *will* to chuſe; yet it doth not *inforce* it; but it chuſeth that which it chuſeth *freely*.

That free dome is not formally both in the underſtanding and the will.

Secondly, we will ſhew that this *libertie* is not both in the underſtanding and the *will*, *formally*; for if it were *formally* in both, then it ſhould follow that there were two *free wills* in man, one in the *underſtanding*, and another in the *will*; and conſequently a double election, and a double cauſe of ſinne; but the formall cauſe of ſinne is in the *will*; therefore *Bernard* ſaith *Ceſſet voluntas propria, & infernus non erit*, that is, Let the *will* ceaſe from ſinning, and there ſhall not be

a

a hell, therefore there cannot be a formall cauſe of *freedome* in the *underſtanding*.

It reſts then that *freedome* is both *originally* and *formally* in the *will*. Wee muſt not thinke this an idle ſchoole diſtinction, and ſo let it paſſe; for covertly under this, (that they make the *underſtanding* to be radically and *originally free*,) they cover their poyſon of *free-will*, and ſo vent it to the world: for *freedome* being originally in the *underſtanding* ſince the fall (unto good;) it directs the *will* in every action; and the *will* being determinate by the *underſtanding*, then there muſt be yet *free-will* in Man ſince the fall, naturally to embrace good, as well as evill.

Queſt. What is the *underſtanding* to the *will* then, when the *will* chuſeth, ſeeing it is not the originall of the liberty thereof?

Anſw. It is the *cauſe* of the *determination* of the will, but not of the *liberty* thereof: It cannot be the *efficient cauſe* of the *liberty* of the *will* although it might ſeeme ſo to be; as for example: remiſſion of ſinnes is promiſed and given, if *we forgive men their treſpaſſes*: yet our forgiving of men their treſpaſſes, is not the *cauſe* why God remits our ſinnes, but a *condition*; ſo, the fire heateth not, unleſſe there be a mutuall touch betwixt the *agent* and the *patient*, but yet this mutuall touch of the agent and the patient, is not the cauſe why the fire burneth but a *condition*; So, although the *will* chuſe not without the light of the *underſtanding*, yet the *underſtanding* is not the *cauſe*, why the will chuſeth *freely*, but a *condition* without which it could not chuſe; the *cauſe* is one thing, but the *condition* is another.

Intellectus eſt cauſa determinationis, non libertatis.

Aliud eſt conditio, aliud cauſa.

Bellarm. de grat. & lib. arbit.

Obiect. A *condition* never precedeth an effect; as ye cannot ſee unleſſe the window be opened, and yet it

it will not follow, that if the window be opened (which is the *condition*) that yee will ſtreight ſee, unleſſe the light come in; (which is the cauſe why wee ſee:) but when the *underſtanding* ſhoweth the light to the *will*, it is not as *condition*, but a *cauſe*, why the *will* chuſeth this thing, and not that; as the light makes the coloures actually viſible, which were but potentially viſible, before the light did ſhine.

Conditio duplex. cauſalis, & conditionalis.

Anſw. There is a twofold condition. Firſt, when the condition includes a cauſe: as *if a man breath, hee hath lungs*; here the *condition* of *breathing* is his *lungs*; which is alſo the *cauſe* of his *breathing*. Secondly, there is *condition*, which is onely a *condition*, and includeth no *cauſe* in it; as the opening of the window is the *condition* without which we cannot ſee: if the window be not opened, the light cannot come in; and yet the opening of the window is not the cauſe of the light, for the cauſe is in the light it ſelfe, why the object is viſible. Againe, the light ſhining upon the object is not the *cauſe* of our ſeeing the object, for the cauſe is the eye, and the light is the condition without which we cannot ſee the object. So, the *underſtanding* is onely but a *condition* to the *will*, and not a *cauſe*, why it chuſeth freely, becauſe the *freedome* of the *will*, is onely in it ſelfe, embracing the object *freely*, without any externall cauſe mooving it.

A collation betweene the will of the Angels, God and man.

The will of God neither turnes nor returnes; it is like the pole which ſtands immoveably in the firmament: the will of the Angell turnes, but returnes not; it is like the winde, which being ſetled in one ayrth ſtands ſtill there: but the will of man both turnes and returnes; it is like the winde, ſometimes in this ayrth, and ſometimes in that.

Coll. 2.

Betwixt the will of the Angels, in nocent, ſecond, old, and renewed *Adam*.

In the Angels there was *primum inſtans, & ſecundum inſtans*; the Angels, *in primo inſtanti*, were *incompletè*

completè liberi, they were then but *viatores*; for although they did at the first onely actually chuse good, in the first moment of their creation, yet they were not confirmed in good, *Iob* 4. 18. *he found not constancy in his Angels*: but in the second instant, the good Angels, were *completè liberi* and confirmed in good; as the bad Angels were setled in evill, the good Angels confirmed in good, were *comprehensores*, but not *viatores*; and the bad were confirmed onely in evill, and are continually *viatores*. So the first *Adam* was *incompletè liber* and *viator*, and therefore might chuse either good or evill; so the renewed *Adam* is *incompletè liber & viator*, because naturally he chuseth evill, and by grace he may chuse good; but, the *second Adam* Iesus Christ, being both *comprehensor* and *viator* is *completè liber* and cannot chuse evill; the *old Adam* is *viator* onely, and chuseth onely evill.

Duplex instans angelorum, primus, & secundus.

When the Divels and wicked men are said to be determinate to evill, it is not so to be understood that they are determinate to one sort of evill onely, for they may goe from one sort of evill to another; as the Divell inticed the *Iewes* to kill Christ, and yet he intieed *peter* to dissuade Christ from going to *Ierusalem*, that he might be saved; and yet they are stil determinate to evil.

An Angell differeth from the Soule of Man foure wayes. First, *naturally*, for the Soule doth animate the Body, but an Angell animates not a Body Secondly, they differ in their *definition*, for the Soule is a reasonable creature, but an Angell is an intellectuall creature. Thirdly, the Soule may be moved by the inferior faculties, but the Angell is onely mooved by God. Fourthly, the Soule makes choice either of good or evill, but an Angell of good onely, or of evill onely.

Coll. 3.
Betwixt the Angels and Man.
Quatuor modis differt angelus ab homine, 1. naturaliter, 2. logice, 3. metaphysice, 4. theologice.

Willingnesse is the most absolute perfection of the will, and therefore when the Saints ayme at this, it is

Conseq.

is noted as one of the higheſt degrees of perfection in this life to be willing to doe good, *Pſal.* 110. *My people are a willing people.*

Duplex libertas voluntatis, contrarietatis & contradictionis.

The *liberty* of the *will* is twofold, the *liberty of contrariety* and the *liberty of contradiction*: Man had *liberty of contrariety* before his fall to chuſe good or evill, and *liberty of contradiction*, to doe, or not to doe: theſe two ſorts of *liberties* are not the perfecteſt eſtate of the *will*, for when it hath power to chuſe or not to chuſe, it imports a weakeneſſe in it, but when it is determinate to the good, then it is fully ſatisfied, this is reſerved for Man in glory. The Apoſtle, *Rom.* 6. 18. uſed this word *liberty*, more improperly, when hee ſaith, *free from Iuſtice, and ſervant to ſinne*; when hee calleth this *freedome*, it is moſt improperly *freedome*; for, *if the Sonne make us free, then wee are free, Ioh.* 8. 36. ſo wee ſay *to ſerve God*, this ſervice is not properly ſervice, but *freedome*.

The ſecond property of the will.

The eſſentiall property of the *will*, is *freedome*, that it cannot be compelled by no externall agent in the free chuſing; although in the externall action thereof it may be forced.

God worketh diverſly upon the *will*; ſometimes hee changeth the *will*, and converts it; as when hee changed and converted the *will* of *Saul*, and made him an Apoſtle. Secondly, ſometimes he changeth the *will*, but converts it not; as when *Eſau* came againſt his brother *Iacob*, hee changed his will, and made him *fall upon his necke and weepe, Gen.* 33. 4. But yet converted him not; ſo when *Alexander the great*, came againſt *Ieruſalem*, minding to deſtroy it, the Lord changed his minde, and made him courteous to the Iewes, by granting them ſundry priviledges, and beſtowing gifts upon them; here his minde was changed, but not converted. Thirdly, ſometimes God neither

ther changeth nor converts the *will*, but restraineth it; as the will of *Laban* when hee came against *Iacob*, *Gen.* 31.24. and *Attila* when he came against *Rome*. Fourthly, sometimes God neither changeth, nor converteth, nor restraines the will, but he over-rules it, as he did the will of the Iewes who crucified Christ: all these wayes God workes upon the will, but he never compels it.

Although the *will* cannot be compelled *in actu elicito*, in the owne free choyce; yet *in actu imperato*, in the commanding act, it may be compelled; as when they drew the Martyrs against their *will* before their idols, putting frankincence in their hands to burne it before them: So *Ioh.* 21. Christ saith to *Peter*, *they shall draw thee whether thou would'st not.*

Duplex actus, elicitus & imperatus.

As the *will*, in the *commanding act* may be *compelled*; so the *will* in the *free chusing act* may be *necessitate*.

Prop. Illust.

There is a threefold *necessitie*. First when the *necessitie* ariseth from *within*; this is called, *necessitas ab intrinseco*, as the blessed in heaven are mooved, by the proper inclination of their *will* to love God necessarily, Secondly, when the *necessity* ariseth from without; as when the will is indifferent in it selfe, to doe or not to doe, to goe this way or that way. When *Nebuchadnezzar* stood in the parting of two wayes, *Ezech.* 21. doubtfull whither to goe, towards *Ierusalem* or *Rabbath*; the Lord determinates his will to goe towards *Ierusalem*. Thirdly, in respect of the *end*; as a man is to passe over a water, but he cannot goe to the other side without a boate. These three sorts of *necessities* take not away the liberty of the will, although they necessitate it; the first sort of *necessity* takes not away the *liberty* of the will, although it *necessitate* it; for this *will* is *internum principium sui motus*, and this *libertie* cannot be taken from it, unlesse it be destroyed: the

Triplex necessitas, ab intrinseco, ab extrinseco, & ratione finis.

the ſecond ſort of *neceſsity* takes not away the *free dome* from it; for the will cannot be both *inforced*, and yet *free*; as heate cannot be made cold: but yet the *will* may be neceſſitate; for as the water which is cold may be made hoate, ſo the will which is *free* may be *neceſſitate*: and the third ſort of neceſſitie eſtabliſheth the freedome of the will.

The firſt collation betwixt the innocent, renewed, old, and glorified *Adam*.

Man in his firſt eſtate had free choyce of good or evill, but was *neceſsitate* to neither of them: in his ſecond eſtate, he is a ſervant to ſinne and *neceſsitate* to it; in his third eſtate, hee is free from the ſervitude of ſinne, but not from the *neceſsitie* of it: in his fourth eſtate hee is voluntarily good, and neceſſarily good, but hee is not free *libertate indifferentiæ*; as man was before the fall, for that includes a weakeneſſe in it.

Coll. 1. In *Adam's* firſt eſtate his will was *free* from ſinne, and neceſſity of ſinne, becauſe he had neither *internum*, nor *externum principium*, to move him to ſinne; ſo he was *free* from miſery but not from mutability. In his ſecond eſtate he is ſubject to the *neceſsity* of ſinning to miſery, and to the ſervitude of ſinne; but free from coaction. In his third eſtate, hee is free from the dominion of ſinne, from the ſervitude of ſinne, and from compulſion, but not from the neceſſitie of ſinning. In his fourth he ſhall be free from miſery, ſervitude mutability, and neceſſity of ſinning; but not from neceſſity and willingneſſe to love God. In his firſt eſtate he was *liber*, free; in his ſecond eſtate he was *ſervus*, a ſervant to ſinne; In his third eſtate hee is *liberatus*, freed from ſinne; but in his fourth eſtate hee ſhall be *liberrimus*, moſt freed from ſinne.

Prop. The *will* working *freely*, hath power to determinate it ſelfe as it is directed by the *underſtanding*, in civill and morall actions, and in indifferent things; but in actions ſpirituall it is onely determinate by God.

The

Illuſt.

The *will* hath power by the light of the underſtanding to determinate it ſelfe, in civill, and morall actions; and God in theſe likewiſe doth determinate the will, *Prov.* 21.1. *The Kings heart is in the hands of the Lord, and hee turnes it as the rivers of water*; when the King determinates his owne heart, the Lord alſo determinates it; for every particular agent, determinates his owne inſtrument to his worke; but the will is the inſtrument of God, (for onely the uncreated will hath an independant power) therefore the *will* being but a ſecond cauſe, is determinate by God. When God determinates the will in civill things, he doth it by changing, reſtraining, or over-ruling it, but when he determinates the will (which cannot determinate it ſelfe) in ſpirituall things, then he converts the will and inclines it, and here he is the ſole and onely cauſe.

Sola increata voluntas eſt independens.

Object. That which is moved from a cauſe without it ſelfe, is ſaid to be *compelled*; but the will cannot be *compelled*, therefore it may ſeeme that it cannot be determinate by God.

Anſw. That which is moved by an *externall cauſe*, is ſaid to be *compelled*, if the *externall cauſe* take away the proper inclination of the *ſecond cauſe*; but if it leave the *ſecond cauſe* to the owne proper inclination, then it is not ſaid to be *compelled*, but to worke *freely*.

Object. But the motion is rather aſcribed to him who mooves, than to that which is mooved, as wee ſay not that the ſtone killed the man, but the man who threw the ſtone; if God then moove the *will*, it might ſeeme that the will were free and not to be blamed in the action.

Anſw. If the *will* were ſo mooved by God that it mooved not it ſelfe, then the *will* were neither to be praiſed nor to be blamed: but ſeeing it is both

both mooved and moves it ſelfe, and is not like a ſtone in a mans hand, which is moved and moves not it ſelfe; therefore it is to be blamed in the ſinfull action.

The *Will*, in morall and civill actions, is not determinate, in the meanes, which leade to the end: (for that the underſtanding doth onely) but reſpecting the end, it, both determinates it ſelfe *naturally*, and is determinate by God; but in ſpirituall things, it is onely determinate by God, both in the means and in the end, *Philip.* 2. 13. *It is God who worketh both the will and the deed in us.*

Conſequence. The grace of God determinates the *will* onely to good: therefore theſe extenuate mightily the grace of God, who grant, that God in the *converſion* of Man doth powre in a *ſupernaturall grace* in his heart; but yet this grace doth not determinate the heart of man, for that the *will* doth *naturally* and *freely*; and to draw out the act of Faith (ſay they) there needs no concurrance of the grace of God, but only moral perſwaſions. So *Fonſeca*, who holds that God onely ſets the will on worke, but leaves the will to worke by it ſelfe, he determinates (ſaith he) onely *in ſpecificatione*, but not *in exercitio*; in inclining the will to embrace ſuch an object, but the operation about that object is left free unto the *will* it ſelfe, this it may performe freely without Gods grace.

Corvinus c. 43. pag. 642. ſo Fonſeca.

Eternam decretum Dei ponit infallibilitatem conſequentis, ſed non conſequentiæ.

Object. But it may ſeeme that God determinates the ſinfull actions of men as well as their morall, both in the meanes and in the end, and is the cauſe of the one as well as of the other, as God knoweth certainely that the *Antichriſt* will ſinne, therefore the *will* of the *Antichriſt* is determinate to ſinne, by the decree of God.

Anſw. This followeth not, becauſe putting the decree of God, the *Antichriſt* will ſinne; theſe two go not together as the cauſe and the effect, for Gods decree is not

not the cauſe why the *Antichriſt* ſinnes; but it onely followes Gods foreknowledge and is not an effect of it, for there is a twofold connexion of things; firſt, of the *cauſe* with the *effect*, and ſo the *effect* neceſſarily followeth the *cauſe*. Seconly, of the *antecedent* with the *conſequent*: the ſinne of the Antichriſt is the conſequent of Gods decree infallibly, but not productively, becauſe the decree is not the cauſe of it.

Duplex connexio rerum, 1. cauſa cum effectu, 2. antecedentis cum conſequente.

Object. But it may ſeeme that Gods decree is the cauſe of ſinne, *Ioh.* 12.39. *They could not beleeve, for Eſay ſaid, he blinded their eyes, and hardened their hearts.* Here it might ſeeme that the Prophets prediction was the cauſe of the hardning of their hearts, and not the antecedent of it onely.

Anſw. Theſe evill things God foreſeeth to fall out, becauſe they are to fall out; and they fall not out becauſe hee foreſeeth them to fall out: when I ſee a man writing, he writes not becauſe I ſee him writing, but becauſe he is writing therfore I ſee him write; ſo, the *Antichriſt* ſinneth not becauſe God foreſaw him to ſinne, but becauſe the *Antichriſt* was to ſinne therefore God foreſaw him to ſinne. God foreſeeth other waies good actions, for he decreeth them, and they fall out as effects of his decree: but it is farre otherwaies in mans ſinfull actions, for they are not the effects of Gods decree, but a neceſſary conſequent of it.

The eſſentiall property of the *Will* (which is *libertie*) cannot be changed, but the equalitie of the *Will* (which is good or evill) may be changed.

There are two things to be conſidered in the *will*. Firſt, οὐσία or the *eſſence* of it. Secondly, ἐνέργεια or the operation of the *Will*: the *eſſence* of the *Will* cannot be changed but the operation may bee changed: it may loſe holineſſe and ſanctification in the choyce, but not the *eſſence*

of it: a clocke when it is out of frame ſheweth the time but not the true time of the day, and as the ſaylers compaſſe ſtriken with thunder, the point of the needle ſtands alwayes at ſome ayrth, but not at the right ayrth; and ſo when Wine is turned into Vinegar it keepeth ſtill the colour and quantitie, but it hath loſt the right reliſh: ſo the *Will* of man after the fall, *freely chuſeth* that which it chuſeth, *Non corrumpitur quoad agendi radicem ſed terminum.*

A collation betwixt the innocent and old *Adam.*

Man in his firſt eſtate, *willed* onely good, both in the *end*, and in the *meanes*: but man in his corrupt eſtate *wils* the *end*, either as good or apparant good; but he maketh choyſe of the *meanes* often as evill: the will reſpects the end, and election the meanes; no man wils the end as it is evill; but the meanes leading to this end are oftentimes choſen as evill. The adulterer and the theefe, they will the proper *ends* of their adultery and theft (which are pleaſure and gaine) as good or at the leaſt good in ſhow; but the meanes they know are oftentimes evill, and chuſe them as *evill* that they may attaine to their *ends*. Againe, the unregenerate man ſometimes *wils* the end but not the meanes, *Prov.* 13.4. *The ſluggard wils, and he wils not*; he *wils* the *end* becauſe it is good; but he *wils* not the *meanes* becauſe they are painfull and laborious; ſo *Hoſ.* 10.11. *Ephraim as an oxe delighted in threſhing but not in plowing*; hee delighted in threſhing, becauſe the oxe might not bee muzled when hee did threſh; *Deut.* 25. 4. but hee delighted not in plowing; that is, to take the paines to plow up his heart, and mortifie his ſinnes; *Balaam* wiſhed, *that he might die the death of the righteous*, *Numb.* 23.14. but hee endeavoured not to live the life of the righteous.

τελος γαρ τελου αγαθον; ſed media eleguntur pleruque ut mala, ut finem aſſequamur.

Prop. Man after his fall had *liberty* in civill and morall actions.

This

This *libertie* which man hath now in his corrupt estate, unto any good hath sundry impediments both outward and inward; and although our election be *free* yet the execution thereof is not in our hands. There be three externall impediments in our *libertie*; first, Gods overuling of the *will* of Man, who although hee take not away the libertie of the will from us, yet he oftentimes furthers us in good, and hinders us in evill; and bridles so the fury of the wicked that they cannot come to the ends which they ayme at; as wee see in *Ieroboam*, 1 *King*.13.5.and *Sennacherib*, *Esa*.37.29. For the wayes of man are not in his owne power, *Pro*.16.9. The second inpediment of our libertie is *Sathans seducing*, who oftentimes seduceth the will when it is inclyned to good and perswades it to evill, *Ephe*.2.2. which perswasion is effectuall in the sonnes of infidelitie: sometimes Sathan hindreth the children of God, as hee hindered the Apostle that hee should not come to the *Thessalonians*, 1 *Thess*.4.17.18. The third outward impediment is, the *multitude of objects* laid before us, which partly allure the minde if they be pleasant, and terrifie the minde in they be fearefull.

The inward impediments which hinder the *wills libertie*, are. First, the *want of Gods image*. Secondly, the *blindnesse of the understanding*. Thirdly, *the infirmitie of the will*. Fourthly, a *naturall violence*; Fifthly, a *proneneſſe to evill*. Sixtly, *the vehemencie of the affections*, which draw the *will* after them, and trouble the *Iudgement*.

Illust.

Impedimenta libertatis humana sunt, vel extra se, vel in se.

Impedimenta externa sunt deus, diabolus, & externa obiecta.

Impedimenta interna sunt, destitutio imaginis Dei, cecitas intellectus, infirmitas, voluntatis, naturalis violentia, pronitas ad malũ & vehementia affectionum.

Chap. XVII.

Of Mans Will in his converſion.

Prop. The third property of the Will.

IN the firſt point of Mans *converſion*, God infuſeth a new habite of grace.

Illuſt.

The *converſion* of Man is not wrought, firſt by ſtirring up of his *Will*, or by alluring or perſwading him, but by powring grace into the heart. *Socrates* ſaid that hee was but to his ſchollers like a midwife; for a midwife doth nothing but helpeth forth the birth already conceived: ſo he ſaid, that he onely but drew forth the wit, which was naturally within the ſchollers. But it is not ſo in the firſt point of a man converſion, for the Preacher doth not helpe forth the graces in a man; but he is like a father, *begetting him a new againe through the Goſpel*, 1. *Cor.* 4. 15.

Illuſt. *Potentia, vel eſt propinqua, vel remota, paſſiva, vel mere paſſiva.*

Man before his *converſion* to grace is *paſſive*.

There is in ſome *patient* a *neere power*, as when powder is laid to the fire it hath a *neere power* to bee kindled by the fire. Secondly, there is in ſome *patient a remote power* as when greene wood is laid to the fire, it may bee kindled although it be long ere it burne. Thirdly, there is in a *patient* a *paſſive* or *obedientiall power*, or that which they *cal potentia* δεκτικὴ, or *ſuſceptiva*, as when the potter makes a veſſell of clay. Fourthly, there is a *meere paſſive power*; as a ſtone hath no aptnes to bee made a *living creature*. Man before his *converſion*, is not like powder, which had a *neere power* to take fire; he is not like greene wood wch. hath a *remote power* to take fire; he is not like the ſtone that is *meere paſſive*; but he is like the clay in the potters hand that is paſſive and capable to bee formed according to the will of the potter; and in this ſenſe is that of *Auguſtine* to be underſtood, *Velle credere eſt gratiæ, ſed poſſe credere eſt naturæ, to be willing to beleeve is of grace, but to be able to beleeve is of nature*; wch *Cajetan* expounds wel, *poſſe credere* is meant of the *potential* or *obediential power*.

God

God hath three ſorts of workes which bee workes in our *juſtification*. Firſt, ſuch workes as are onely proper to God, as to ſtand at the doore and knocke, *Revel.* 3. 20. to open the heart, and to inſpire, &c. In which our will, giveth neither concourſe nor co-operation; therefore in theſe we are onely paſſive; and the will is *actived*, not being as yet *active* it ſelfe; *Non habet activum concurſum hic, ſed ſolum modo recipit*, the will hath no active concourſe unto grace here, it hath onely an aptneſſe to receive, faith being wrought in it. Secondly, the begetting of new qualities in the habite: as Faith, Hope, and Charity, for to the bringing forth of ſuch excellent qualities, nature can doe nothing; Man here alſo is paſſive, as the ayre when it is illuminate by the light. Thirdly, ſuch workes in the act, as to beleeve, repent, &c. which God workes not in us without us; unto which purpoſe is applied that of *Paul*, 1 *Cor.* 15. *The grace of God with me*; and that of *Auguſtine*, *cooperando perficit, quod operando incepit*; ſo the will of man, by this concurring grace is made, *pediſſequa*, and a ſubordinate agent unto grace, grace being *comes* and *dux*; and the will being *pediſſequa, ſed non pravia*, attending grace, but no wayes going before.

Illuſt. 2.
Tria genera operum Deus operatur in noſtra juſtificatione.

Auguſt. Epiſt. 406.

In the point of Mans *converſion* the will being moved, afterwards moves it ſelfe.

Prop.

This action of the will is, firſt from *grace*; and ſecondly from the will it ſelfe, in both theſe acts God concurres as the firſt agent, and the will as the ſecondary In the ſtate of corruption, the *Will* is the true *efficient cauſe* of ſinne, in the eſtate of *juſtification*, the *will* is truely indued with grace; but in both theſe eſtates the *Will* is a true *efficient*, but differently: for in the ſinfull eſtate the will is the *principall efficient*; but in the eſtate of grace it is ſubordinate to the grace of God, and not collaterall; the holy Ghoſt quickning it and reviving

Illuſt.

ving it to worke, and so by the grace of God wee are that we are, 1 *Cor.*15.10.

Quest. Whether is the *conversion* of man, with his *Will*, or against his *Will*?

Voluntas consideratur ut est natura quadam, & ut est principium suarum actionum.

Answ. The *Will* is considered two wayes. First, *Vt est natura quadam*, as it is a creature ready to obey God, who rules the universe. Secondly, *Vt est principium suarum actionum*, whereby it *freely wills*, or *nils*; in the first sence it is not against the *will* that it is converted; in the second sence, as it is corrupted, *willing sinne freely*, (before sinne be expelled) it is against the *Will*. The water hath the proper inclination to goe downeward to the center, yet when it ascends upward and keepes another course, *ne detur vacuum*, left there should be any emptinesse in nature, it runnes a course contrary to the own proper inclination: so when the *will* obeyeth God (in the *first act* of mans *conversion*,) it is not against the *Will*, if ye respect the *will* as it followeth the direction of God; but if yee respect the *will*, as it is corrupt and sinfull, it is against the will to obey God.

Thom. cont. gentil. de miraculis.

Quest. Whether is the *conversion* of man, a *miracle*, or not?

Duæ conditiones requiruntur ut aliquid sit miraculum, 1, ne causa sit occulta, 2. ut sit in re, unde aliter videatur debere evenire.

Answ. We cannot call it a *miracle*; for there are two conditions required in a *miracle*. First, that the cause which produceth the effect, be altogether unknowne to any creature; for if it be knowne to some, and not to others, it is not a *miracle*; the eclipse of the Sunne, seemes to the country man a *miracle*, yet a *Mathematician* knoweth the reason of it, therefore it is not a miracle. The second condition required in a *maracle* is, that it be wrought in a thing which had an inclination to the contrary effect: as when God raiseth the dead by his power, this is a *miracle*, because it is not according to the nature of the dead that ever they should rise againe: So when Christ cured the blind, this was a *miracle*, for nature would

would never make a blinde man to ſee; ſo when Chriſt cured *Peters* mother in law of a feaver on a ſudden, this was a *miracle*, for nature could not doe this in an inſtant. If any of theſe two former conditions be lacke-ing it is not a *Miracle*. Therefore in the defect of the ſecond condition, the creation of the world is not a *miracle*, becauſe ſuch a great effect is proper to the nature of ſo glorious a cauſe: but if Man or Angel could create, it were a *miracle*, for it is contrary to their finite nature to produce ſuch an infinite effect. So, the creation of the Soule is not a *miracle*, becauſe God worketh ordinarily here, nature preparing the body, then God infuſeth the Soule. But if God ſhould create a Soule without this preparation of nature, this ſhould bee a *miracle* in reſpect of the ſecond condition: as when he created *Eve* without the helpe of *Adam*, and Chriſts manhood in the wombe of the Virgin, without the Virgine. So the converſion of Man is not a *miracle*, becauſe the reaſonable Soule was once created to the Image of God, and is againe capable of the grace of God. When wee heate cold water by fire, although it be contrary to the inclination of the forme of the water to bee hote, yet it may receive heate, and when it receives heate it is not a *miracle*. But improperly the *converſion* of Man may be ſaid to bee a *miracle*, in reſpect of the firſt condition required in a *miracle*, becauſe it is done by God who is an unknowne cauſe to us, and although it bee not properly a *miracle*, becauſe the ſecond condition is deficient, yet it is a greater worke than a *miracle, Nam aliquid eſt majus opus, ſed minus miraculum, ut creatio.*

Creatio eſt opus magnum, ſed non miraculum.

In Mans *converſion* we muſt not take from grace, and give to nature. *Prop.*

It was a *maxime* received amongſt the Iewes, *Satius eſt addere de profano ad ſacrum, quàm demere de ſacro* *Illuſt.*

& addere ad profanum; they had rather take from the prophane day, and adde to the Sabbath, than to take from the holy Sabbath, and adde to the prophane day: but men now had rather take from grace and give to nature, than take from nature and give to grace.

When the Fathers laboured to overthrow one error, they fell in another: as a gardner when hee goeth to make straight a crooked sprigge, he bends it some times too farre the other way: so they, that they might absolutely defend the grace of God against the maintainers of *freewill*, they rooted out *freewill*, and gave man *freedome* in no actions, but concluded all under the necessity of Gods predestination as did the *Stoickes* among the heathen. But wee must not so stand in the defence of grace that we overthrow *free-will*, neither must wee ascribe that to *free-will*, which is due to grace onely.

Iesuita triplicem scientiam statuunt in Deo, 1 simplicis intelligentiæ, 2. visionis, 3. mediæ.

The *Iesuites* that they may pleade for *free-will* in man, have found out a new platforme of mans salvation; for first, they establish a *middle sort of knowledg in God*; by which hee knoweth things that are to come, (not absolutely but conditionally) what man or Angell may bee able to doe by the freedome of their wills, no decree of God going before,) considering them in such or such a condition, with such or such circumstances. But there is no such *middle sort of knowledge* in God, for *God knoweth all his workes from the beginning*, *Acts* 15. 18. God knoweth all these things that are conditionall, although they never take effect, absolutely and perfectly: as for example, he foresaw that *Abimelech* the King of *Gerer* would have defiled *Abrahams* wife, nevertheless he hindred him that he sinned not with her by his restraining grace, *Gen.* 20. 6. *I know that thou didst this in the simplicity of thine heart, therefore I have kept thee that thou shouldest not sinne against me, neither touch her.* So, *Exod*, 13. 17. *God would not bring the Israelites*

Iſraelites directly to the land of Canaan, but hee led them about by a large circuite, leſt perhaps (ſaith God) *it forethinke them, when they ſee the enemy come againſt them, and they returne backe to Egypt*; this word *perhaps* is not a doubting in God, or a middle ſort of knowledge, but certainely hee foreſaw it would have come to paſſe, therefore he prevented it by a ſure remedy. There is no ſort of *knowledge* in God, but either, *ſimplicis intelligentia*, or *viſionis*; *ſimplicis intelligentia*, is of things poſſible, *ſcientia viſionis* is of things that certainely come to paſſe.

Duplex ſcientia in Deo ſimplicis intelligentiæ viſionis.

Object. But they alledge that place, 1 *Sam.* 23.11.12. when *David* conſults with God, what would become of him if hee ſtayed at *Keilah*, whether the *Keilites* would deliver him into the hands of *Saul* or not: it was anſwered conditionally in this ſence, *if ye ſtay, Saul will come, & if he come, the Keilites will deliver you up into his hands*: hence they reaſon thus: God foretold this future condition: therfore he foreknew it. But hee foreknew it not by the firſt ſort of *knowledge*, becauſe that is of things poſſible, which may come to paſſe, or not come to paſſe; neither doth God foreknow this by the ſacond ſort of *knowledge*, becauſe that is of things that will certainely come to paſſe; but it is a third ſort of *knowledge* of things that may come to paſſe conditionally. Therefore ſay they, there is *a middle ſort of knowledge* in God.

Anſw. This ſort of *Knowledge*, that is propoſed conditionally, is abſolute in God, and depends not vpon the uncertainetie of the condition, for an hipotheticall or conditionall propoſition may be true in the connexion, and yet in the parts it may bee falſe; and ſo God knoweth it to be falſe. The Apoſtle ſaith, *If an Angell come from heaven and teach another Goſpel than that which we have taught, let him be accurſed*, *Gal.* 1. 8. But an Angel cannot come from heaven to teach another Goſpel,

Hypothetica propoſitio, poteſt eſſe vera in connexione, & falſa in partibus.

So,

So, 1 *Kings* 22.28. *If thou returne againe in peace, the Lord hath not ſpoken by me.* But the Lord ſpake by the Prophet *Micajah*, and the King was never to returne in peace. Although theſe ſpeeches bee conditionally ſet downe, yet God knowes them abſolutely that they ſhal either come to paſſe, or not come to paſſe: and ſo there is not a middle ſort of knowledge in God.

Queſt. How did God force *David*, betraying by the *Keilits* unto *Saul*, whether *contingently* or *neceſſarily*?

Anſ. When God lookes *ad oppoſita*, hee produceth his effects freely, and contingently, becauſe it muſt either be or not be; as the *Keilites* might have delivered or not delivered, *David* into the hands of *Saul*; but when God determinates himſelfe to one of the oppoſites, then he abſolutely and neceſſarily foreknowes it; as hee knew abſolutely that *David* ſhould flee and not be betrayed: That which is contingent conditionally in the cauſe, may be infallibly neceſſary in the effect, as, if *Peter runne, hee mooves*; here hee mooves neceſſarily becauſe hee runnes, and yet hee runnes not neceſſarily; for hee may either runne or not runne: ſo this betraying of *David* was neceſſary in the effect if hee had ſtayed at *Keilah*, but it was contingent in the cauſe, for he might either have ſtayed there or not ſtayed. *Act.* 28. *Paul* ſaith *If any of you goe out of the ſhippe ye ſhall all periſh*; but if yee ſtay in the ſhippe yee ſhall all bee ſaved: they might have ſtayed in the ſhippe or gone out of her, but reſpecting the event, they behooved to ſtay in the ſhippe and bee ſaved: So that, contingent things fall vnder the prouidence of God, and Gods providence takes not away their contingency, no more then it did alter the nature of the bones of Chriſt, when hee foreſaw that a bone of him ſhould not be broken, *Ioh.* 19.36. but neceſſarily the events of them follow and are foreſeene of God. When God wils a thing, it comes not

Conditionale in cauſa, poteſt eſſe neceſſarium in effectu.

not necessarily to passe; but when God wils a thing necessarily, then it must come to passe: God wils the eclipse of the Sunne, he wills but this contingently, because it may either be or not be; but when he wills the eclipse necessarily, then it must come to passe; *in sensu conjuncto*, that which he wills it must come to passe; but *in sensu diviso*, that which hee will, may not come to passe; for hee needed not to have willed it: for as *Thomas* in his Booke, *contra gentiles* saith, *Quædam eveniunt ex necessitate suppositionis & immutabilitatis, eo modo quo provisa sunt, scil. contingenter & liberè; ea quæ Deus determinavit liberè & contingenter eventura, ea contingenter evenient; & necessariò quæ determinavit necessariò.* That is, *some things fall out by necessitie of supposition and immutabilitie, that same way whereby they are foreseene*: to wit, *contingently and freely; but those things which God hath determinated to fall out contingently and freely, they shall fall out contingently; and those things that he hath determinate necessarily to come to passe, shall of necessitie be.*

Quest. Seeing the purposes of God are but absolute, why are his promises and threatnings set downe conditionally?

Answ. He sets them downe conditionally to move sinners more earnestly to repent, *Ion.* 3. 5. *Yet fortie dayes and Ninive shall be destroyed.* But hee keepes up the condition here, to move the *Ninivites* the more earnestly to repentance; and the event sheweth, that this was Gods purpose not to destroy the *Ninivites*, because they repented, here by degrees he manifests his counsell unto them.

Example, when a towne is beleaguered, the Counsaile of warre ordaines that whosoever goes upon the walles shall die the death, this is to terrifie souldiers, that they goe not upon the wals; the enemie make a sudden assault in

in the night, a ſouldier runnes up upon the walles, and repells the enemy; whether ſhall this man die for it or not? the Counſell of warre explaines themſelves, and that which they ſet out abſolutely before, they interpret it now this way; our meaning was that no ſouldier ſhould goe up upon the walles that hee might not give intelligence to the enemy: but this ſouldier hath repelled the enemy; therefore hee hath not violated our Law, neither is he culpable of death. See the example of *Ionathan*, 1 *Sam.* 13. So when God ſaith fortie dayes, and *Ninive* ſhall be deſtroyed, keeping up the condition, *if they repented not*; when they repent, he explaines his former ſentence, and ſhewes that it was not abſolutely his meaning they ſhould die, but onely to terrifie them, and to moove them to repentance.

Voluntas neque eſt cauſa neque conditio predeſtinationis ut Ieſuitæ ſtatuunt.

The *Ieſuites*, when they ſubordinate the *Will* of man, to the conditionall knowledge of God; they leave mans *will* indifferent here, to chuſe or not to chuſe; and upon this *freedome* of mans *will*, they ground the decree of God, to predeſtinate this man, and to reject that man. But if this platforme hold, then it will follow, that when the *will* of this man imbraceth grace, and the *will* of that refuſeth it, it muſt either be the *cauſe* of predeſtination or the *condition*; but no Chriſtian ever ſaid that the *will* of man was the *cauſe* of predeſtination, except the *Pelagians* and their followers; if they make this act of the *will* the condition of mans election, then they jumpe with the *Arminians*, who meaſure the efficacie of grace from the event of the *will*, which notwithſtanding ſome of the *Ieſuits* ſtrongly denie.

Queſt. If the *will* be neither the *cauſe* nor *condition* of our predeſtination, which is it then.

Anſ. It is but a meane, for the fulfilling of mans predeſtination; for a mans name is not written in the Booke of life becauſe hee aſſents willingly, to the promiſes of

of the Goſpel, and beleeves them: but becauſe his name is written in the booke of life, therefore hee beleeves, *Act.* 13.48. *As many as were ordained unto eternall life beleeved.* If a King ſhould diſcerne that none ſhould be courtiers with him, unleſſe they were trained firſt up in the warres; this trianing up in the warres is neither the *cauſe* not yet the *condition*, which mooves the King to make choiſe of them; it is a meane whereby they are received into the Court, but no motive which mooved the King. So, Faith whereby a man is adopted to be the Sonne of God, is neither the *cauſe* nor yet the *condition* which mooves God to elect Man, but whom he electeth freely, them he gives to beleeve.

If it be asked of *Bellermine*, wherfore this man is ſaved and not that man? hee will anſwere that there is no other cauſe but the good pleaſure and *will* of God.

Secondly, if it bee asked of him; why he gives this man *gratiam congruam*, or fitting grace, and not that man? hee will anſwer: becauſe his will is to ſave this man, and not that man.

Thirdly, if it be asked of him, wherefore this man receives grace and not that man? he will anſwere: becauſe grace is fitting for this man and not for that man: hee calles this *fitting grace*, not when the will is determinate by grace (as wee hold,) *Phyſica determinatione*, or *Hyperphyſica* rather; neither will he make it to depend *ab eventu*, as the *Arminians* doe from the *Will* of man; but hee findes out a middle betwixt theſe two, placing it onely *in morall perſwaſions*, and the efficacy of the willes determination to depend upon Gods grace: for God (ſaith hee) foreſeeth, that the will cannot refuſe, becauſe hee hath fitted it ſo to the will, at this time and in this place; ſo that he cannot now *abſolutely* reject the grace of God, but *conditionally*: and he ſaith *in ſenſu diviſo* hee may reject the grace of God; but not *in ſenſu*

Triplex determinatio, phyſica, eventu, & moralis.

Duplex ſenſus, diviſus & compoſitus.

sensu composito. *Example*, when I see a man writing, he cannot but write; and yet considering this act of writing by it selfe, he writes freely; so joyning Mans *Will* with Gods Decree, a man cannot but *Will*; and yet respecting the *Will* in it selfe, he may *Will* grace or not *Will* it when it is offered to him, because grace doth determinate his *Will* (saith he) here he *wills infallibiliter, sed non necessario.*

Dupliciter aliquis vult, infallibiliter, & necessario.

But the *Arminians* hold that the *conversion* of man altogether depends from his *Will*, and that there is no other cause why this man chuseth and that man refuseth grace, but onely the *will.*

Fourthly, if it be asked, whether or no this man may resist the grace of God or not? he will answer; by the *absolute freedome* of his *will*, hee may resist it; by this it followeth that they will establish a reall act in the *will*, which is neither subject to Gods providence, nor predestination; but if they acknowledged the consent of the will, to be a meane for the fulfilling of predestination, in this we would agree with them.

Trip'ex gratia sufficiens abundans, & efficax.

Secondly, the *Iesuites* that they may pleade for free will make three sorts of *grace*, *sufficient*, *abundant*, and *effectuall grace*, and they make *abundant grace* a higher degree than *sufficient grace*; as that *grace* which was offered to *Corazin* and *Bethsaida*, *Matth.* 11. because they had a more effectuall calling than *Tyre* and *Sidon*: they make that effectuall grace, when one actually receiveth the grace offered, and applyeth it to himselfe.

But this distinction of *grace* cannot hold, for how can that be *sufficient grace*, which never taketh effect, seeing none was ever saved, or ever shall be saved, by this *sufficient grace*, which is not effectuall; *sufficient grace* hath ever the owne effect, for whom God will have converted, they cannot but be converted, *Rom.* 9.19. *Who can resist the will of God?* Againe those that are not converted

converted, they of themſelves cannot be converted, God gives them neither willingneſſe nor *ſufficient grace* (to whom is he debter?) for if God gave them this willingneſſe, then it ſhould be both *ſufficient* and *effectuall grace* to them.

But we hold that both *ſufficient* and *effectuall grace* are the free gifts of God, becauſe, *without me* (ſaith Chriſt) *ye can do nothing*, *Ioh.* 15.5. Neither in *ſufficient*, nor in *effectuall grace*. Againe, we hold that *abundant* and *effectuall grace*, are onely offered to the Elect; and that which was offered to *Chorazin* and *Bethſaida* was onely ſufficient to leave them inexcuſable and not to convert them.

Thirdly, the *Ieſuites* plead for nature, holding that God concurres generally onely with the ſecond cauſes, in giving them a naturall power to worke; but not by mooving and applying them to their operations, as the Carpenter applyeth his axe to cut. Neither (ſay they) hath hee any influence in the action it ſelfe; aſcribing nothing to God, but the conſervation of the ſecond cauſes; and if hee worke with the ſecond cauſes, they make not man ſubordinate to God, but as two cauſes working together, as a weake and a ſtrong man carrying a loade. *Becan. tract. de deo.*

But we hold, that God not onely concurres generally with the ſecond cauſes, but applyes and mooves the ſecond cauſe to worke; not as the ſecond cauſes are *co-ordinate* with God, but as *ſubordinate*; ſo that when God works upon his *Will*, he giveth not only a generall influence, whereby he ſuſtaines the *Will*; but alſo he hath a particular influence into it: neither is the will his fellow helper in the action, but ſubordinate to him, for in producing of the effect God likewiſe concurs particularly.

To conclude this point, that the will of man ſeparates not it ſelfe, 1 *Cor.* 4.7. it is manifeſt thus; if equall grace be offered to two, and an inequall effect follow, the one

one of them embracing grace, and the other of them refuſing; one of theſe two abſurdities muſt neceſſarily follow, either that the grace of God was not an equall remedy for both, becauſe it cured them not both, which is blaſphemy; or elſe that there was not a like corruption in both, which is flat *Pelagianiſme*; If mans will make the ſeparation, then the Apoſtles queſtion, 1. *Cor.* 4. 7. (*who hath ſeparated thee*) is eaſily anſwered; and man then ſhould have wherein to boaſt, *Rom.* 11. 18.

Prop.
Illuſt.
Triplex cauſa, Phyſica, moralis, & miraculoſa.

God is onely the effectuall *cauſe* of mans *converſion*.

There are three ſorts of *cauſes*. Firſt, a *Phyſicall cauſe* Secondly, a *morall cauſe*. Thirdly, a *miraculous cauſe*. A *Phyſicall cauſe*, is that which really and truly produceth the effect, and is called an *effectuall cauſe* in the Schooles. A *morall cauſe*, is improperly and metaphorically a *cauſe*, becauſe it produceth not properly an effect, onely it propoſeth arguments to induce or to perſwade. A miraculous cauſe is that which worketh above the courſe of nature.

God in mans converſion, is not only thē morall cauſe; becauſe morall perſwaſions ſuffice not to produce a ſupernatuall effect, it onely propoſeth arguments, counſels, and commands, but cannot incline the heart directly. When a Father holds up an apple to his child; or when the maſter of the game, ſets up βραβεῖον, *a reward* to the runners; hee doth nothing but allure or perſwade them, he makes them not able to runne.

Secondly, God is not onely the *morall cauſe* of mans *converſion*; for then hee ſhould have no greater ſtroke in mans *converſion*, than the Divell hath, in perverting the children of diſobedience, to their deſtruction: for the Devill in mans deſtruction, onely inticeth, allureth, and ſeduceth, but hee changeth not his *Will*; and worketh onely *per illicium*, inticing him onely to ſinne; but

but the man himſelfe changeth not his *will*: God doth not onely worke upon our *wills* by *morall perſwaſions*, propoſing rewards to us, exhorting and commanding us; but changeth and directly workes upon the will; therefore the Apoſtle ſaith, *Philip.* 2, 13. *Both the will and the deed are from him.*

God is the *Phyſicall cauſe* of mans converſion, or rather like a *Phyſicall cauſe*, by drawing, inclining, and mooving the heart. A man is put in the fetters, one gets him out of the fetters by one of two meanes. Firſt, he uſeth *morall perſwaſions* to him to come foorth, then hee comes as a *Phyſicall cauſe* by breaking his bolts and taking him foorth: if God did nothing in mans converſion, but by *morall perſwaſions*, then hee ſhould never come out of the fetters; for by nature he is like the deafe Adder that ſtoppeth his eare at the voyce of the enchanter, *Pſa.* 58. God is not the *miraculous cauſe* of mans *converſion*; becauſe the *converſion* of man is not a miracle, as we have ſhowen before.

Deus non tantum eſt cauſa moralis aut miraculoſa converſionis humanæ; phyſica, aut quaſi phyſica.

When God converts a man to grace; firſt, he opens the heart, and then he enters; the heart all this time being dead, untill God awake it.

Prop.

In order of cauſes, God firſt he opens the heart, and then he enters; but in order of time, when he opens, he enters, The *Ieſuites* make God when he enters, the *efficient cauſe* of mans *converſion*; and they make the heart when it opens, the *materiall*, or *diſpoſitive cauſe* of mans *converſion*; and one of them goeth about to cleare the matter by this compariſon out of *Dominicus a Soto*, thus. When the winde beates upon a window, by entring in, it opens the window, and by opening the window it enters in; in reſpect of the *efficient cauſe* it enters in by motion, but in reſpect of the diſpoſitive cauſe, it firſt opens, and then enters.

Illuſt.

Greg. de Valen. diſ. 8. *q.* 3. *p.* 4.

Duplex cauſa; efficiens, & diſpoſitiva.

But his compariſon is falſe, for God muſt firſt open

the heart, and enter; before ever the heart open and we receive grace; so that the second act of God, and our opening, are *simul tempore*; for when we receive, he opens; and when hee hath entred, and opened, wee receive; although Gods opening goe before in order of causes, yet in time it goeth with our receiving, as the fish takes the hooke, and the hooke the fish, at the same time; but in order of causes, the hooke is presented first to the fish.

Bellarmine, in his *sixt Book, of Free-will and Grace, Chap.* 15. summes up the co-working of the *Grace* of God with *Free-will* in man, in these conclusions following.

Conclus. 1. Man hath a *remote power* before hee get grace, to the workes of holinesse.

Our diss. Man hath not a *remote power* to do good as the greene wood hath a *remote power* to take fire, but only *a passive* or *obedientiall power*, whereby grace makes him able, to the workes of holinesse.

Conclus. 2. Man before his conversion, hath not *a neere* and *a perfect power*, (before grace be offered,) to the workes of holinesse: and therefore in the workes of pietie he can doe nothing of himselfe.

Our conf. This proposition we willingly grant, for mans will is not like powder ready presently to take fire.

Conclus. 3. *Stirring up grace*, must necessarily goe before mans conversion, whether it be from infidelity to faith, or from sinne to righteousnesse; neither is *helping grace* sufficient to mans conversion.

Our conf. This proposition might be granted, first against the *Pelagians*, who denied all grace, and against the *Semi-Pelagians*, who acknowledged *preventing grace*, but not *stirring up grace*; and we would grant to it, if by *stirring up grace*, he meant *infused grace*, which after that it is infused into the heart of man it stirs him up to do good.

Conclus. 4. This *stirring up grace*, is given to man without any preparation to grace.

We

Wee agree to this proposition, if by *stirring up grace*, he meant *infused grace*. *Our conf.*

Stirring up grace is not granted to man, without his working, although it be given to him without the *co-operation* of *free-will*: this proposition he goeth about to cleare thus; *stirring up grace* (saith he) comprehends two things in it. First, *initium bonæ cogitationis*. Secondly, *initium boni desiderij*; but, *to thinke*, and *desire*, are the actions of the *mind* and *will*; wherefore a man cannot *desire* and *thinke* any thing, without his owne action. *Concluf. 5.*

Yet because there are some sudden motions, which antevert all deliberation of reason; therefore they cannot be the acts of *free-will*, such are these impure thoughts, that are cast into the heart by the Divell, against our *will*: these are the free motions of the *will*; therefore the Apostle, *Rom. 7.* saith, *I doe not these things, but sinne that dwels in me*; so it may be said of these first good thoughts because they proceed not from the *will*, I doe not these, but the grace of God which prevents me. *Our diff.*

These *primoprimi motus*, which antevert the use of reason, are partly with the *will*; and partly against the *will*; they are not with the *will*, because they arise before the consent of the *will*; neither are they against the *will*, for then the heart should not delight it selfe in them when then arise. So the first motions of the spirit in the heart, are not altogether with the *will*, because it is sinfull; neither altogether against the *will*, because the *will* is subordinate to God, and begins to take some delight in them. Wee must distinguish these three motions of the *will*, *involuntarium*, *voluntarium*, *non voluntarium*: *involuntarium*, when the *will* no wayes wils a thing; *voluntarium* when the *will* wils it altogether; *non voluntarium*, when it partly wils it, and partly wils it not: in this last sense it is, that our will consents to the working of Gods Spirit in our conversion. ἑκούσιον. ἐκούσιον. οὐκ ἐκούσιον.

Conclus. 6. That we may assent to *stirring up grace*, or to Gods internall calling, *helping grace* is necessary.

Our cons. Wee agree to this proposition, if this grace be taken for *infused grace*.

Conclus. 7. Neither *stirring up grace*, nor *helping grace*, impose any necessity to man, but that he may either chuse or refuse Gods calling.

Our diss. Wee hold that after *grace* is infused in the heart, although it compell not the *will* to doe good, yet it *necessitates* it.

Conclus. 8. It may be that two having the same internall motion, the one may be called and not the other.

Our diss. Wee hold, that the *will* of the man called inwardly, is so determinate by grace, that he cannot but chuse his conversion; but the *will* of the other not being determinate by grace cannot chuse it.

Conclus. 9. The conversion of man to God, as it is *a worke*, it proceeds from *free will* onely, and Gods generall helpe assisting; as it is *good*, it is onely from grace; as it is *a good worke*, it is partly from the *will* and partly from grace; and hee goeth about to proove this; because (saith he) the efficient cause of humane actions (as they are *actions*) is the *will* of man; and as they are *free actions*, they proceed from the *freedome* of the *will*; and as they are *godly actions*, they proceed of grace; therefore grace makes the action good and supernaturall.

Our diss. Wee hold that the action, not onely considering it, as it is *good*, but considering it, as it is *an action* proceeding from the *will*, is *necessitate* by God.

Conclus. 10. These actions which a man doth after his conversion, he needes not to these actions a new grace, but onely a continuall direction, protecting and keeping the seed already sowen in the heart.

Our diss. Man after his conversion hath neede of a continuall influence of grace, as the Organs have neede continually

turally of one to blow them, otherwiſe they will make no ſound; they would make the grace of God in man (being once infuſed,) to be like a clocke, if the peſes be drawne up in the morning, it will goe right all the day.

Concl. 11. *Our diſſ.*

The habite of grace is infuſed into the heart, but not without the preparation of mans owne will.

Wee hold that before grace be infuſed in the heart, there is no preparation in man. And thus farre *Bellarmine* goeth about to prove that there is *free-will* in man naturally yet unto good, and would extenuate the grace of God.

Prop.

The *efficatious grace* of God, being offered to man, he cannot reſiſt it.

Illuſt.

We are to marke, what the *will* of man can doe before his converſion to God; ſecondly, what it can doe in the firſt point of his converſion: thirdly, what hee doth after his converſion. And there is a threefold grace anſwerable to theſe three eſtates: firſt, there is *vocans*, an *externall calling*: ſecondly, *working grace* internally, anſwering to the third eſtate. The firſt grace is oftentimes reſiſted; *Ier.* 7.13. *When I call upon you early in the morning, yee anſwer mee not, Pſal.* 81.14. *Oh that my people had hearkned unto me.* So *Matth.* 23.37. *How often would I have gathered thee under my wings, but thou would'ſt not.* The *working grace* anſwering to our third eſtate, may be ſaid to be reſiſted, not ſimply, but *ſecundum quid*; for this reſiſtance is not betwixt the *will* and the grace of God, but *betwixt the fleſh and the ſpirit*, *Rom.* 7. The working grace anſwering to our ſecond eſtate, cannot be reſiſted in the firſt point of mans converſion: when God gives a man a *will* to convert, he muſt firſt take away the reſiſtance that hindred his converſion, before that ever he give him the will to convert; if hee firſt take not away the impediments he cannot convert: God gives not *grace* to a man that

Triplex conſideratio voluntatis, ante converſionem; in primo puncto converſionis; & poſt converſionem.

Triplex conſideratio gratiæ, in vocando, in operando, & in co-operando.

Duplex reſiſtentia, ſimplex, & ſecundum quid.

Duplex ſenſus gratiæ & reſiſtentiæ, diviſus, & compoſitus.

reſiſt in the *compound ſenſe* (as they ſpeake in the ſchooles,) that is, ſo long as he remaines unwilling hee gives him not grace, but in a *divided ſenſe*, when he gets grace, reſiſtance is taken from him.

Illuſt. 2.

Reſiſtance is, *when two ſtrive together*: if they be of equall ſtrength, then the one of them prevailes not againſt the other, if they be not of equall ſtrength, then the weaker ſuccumbs, and the ſtronger prevailes; if the agent be hindred by the patient, and yet prevaile at the laſt, it is called *incompleta reſiſtentia*, an imperfect reſiſtance, but if the patient be of ſuch ſtrength, that is fruſtrates the agent of his purpoſe, then it is called *completa reſiſtentia*, a perfect reſiſtance. When *Michael* the archangell, and the devill, ſtrove about the body of *Moſes*, *Iude 9*. if the devill had gotten the body of *Moſes*, and had ſet it up and made an Idoll of it, then it had beene a perfit reſiſtance; but *Michael* prevailing againſt the devil it was an imperfect reſiſtance. So when the *will* of man ſtriveth againſt the *grace* of God; if theſe two were of equall force, then the one of them ſhould not prevaile againſt the other; but becauſe they are not of equall force, although the *will* reſiſt for a time, yet he yeeldes to the ſtronger, the grace of God: and ſo it is but an imperfect reſiſtance, for at laſt it yelds to the grace of God.

Triplex reſiſtentiæ; æqualis, completa, & incompleta.

Conſequence.

Lib. 6. de grat. & l. arb. Quidam dei gratiam reſpuunt; quidam neque recipiunt neque reſpuunt; quidam neq; reſpuunt, neque recipiunt ſed delectantur in ea: quidam aperiunt corda ut gratiam recipiant.

Man in his converſion cannot reſiſt the grace of God; therefore that diviſion of *Bellarmines* is falſe. Firſt, he ſaith, that ſome who are called inwardly by the ſpirit, may reject the calling together. Secondly, ſome neither receive the grace of God nor reject it, but ſuffer God to knocke at the heart, and is no wayes moved by it to open. Thirdly, ſome neither receive nor reject grace, but they begin to be delighted with it. Fourthly, ſome open their hearts, and ſuffer themſelves to be drawne by the grace of God: this is falſe, for it is the Lord only, that hath the key of the heart to open or ſhut.

Man

Man in his firſt eſtate, had not neede of *preventing grace*, yet he had neede of *ſtirring up*, or *preparing grace*, to ſtirre him up not from ſinne or ſlugg ſhneſſe, but from the intermiſſion of his action: but man regenerate hath neede of *preventing grace*, *preparing grace*, *working grace*, and *perfecting grace*; and as the Lord promiſed, *Deut.* 11. 12. *Mine eye ſhall be upon this land from the beginning of the yeare to the end*: ſo unleſſe God looke upon man, from the beginning to the end of his converſion, all is in vaine. Wee ſee, *Numb.* 17. when *Aarons* rod was laid before the Lord. Firſt, he made it to bud, although it had no roote. Secondly, to bloſſome. Thirdly, to bring forth ripe almonds: So although there be no grace in us, yet the Lord ſtirres up good motions in our hearts; then he ſeconds theſe with new deſires, then at laſt he make us to bring forth good fruite: ſo that the beginning, progreſſe and end of all good workes come of God; when wee acknowledge this from our heart, then we offer a burnt offering to the Lord.

A collation betwixt the innocent, and renued *Adam*.

But it is ſaid in *Mark.* 4. 26. that the Kingdome of God is like a husbandman, who when hee had ſowen his ſeede, hee lyes downe and ſleepes and in the meane time it growes and ſhoots forth into the blade, and then to the eare; therefore it may ſeeme, that when God hath once ſowne the ſeede of grace, hee addes not a new influence of grace to it.

Anſw. That parable is onely meant of the Preacher, who after hee hath ſowne the ſeede, can doe no more, but commits the event to God; but the parable can no wayes be applied to God; for after that the ſeed is ſowne by God, hee muſt give both the firſt and the latter raine, or elſe it will not fructifie. The Schoolemen ſay well, *ad ſingulos actus deſideratur gratia*, unto every action that a man doth grace is required.

Duplex sensus gratiæ & resistentiæ, divisus, & compositus.

resist in the *compound sense* (as they speake in the schooles,) that is, so long as he remaines unwilling hee gives him not grace, but in a *divided sense*, when he gets grace, resistance is taken from him.

Illust. 2.

Resistance is, *when two strive together*: if they be of equall strength, then the one of them prevailes not against the other, if they be not of equall strength, then the weaker succumbs, and the stronger prevailes; if the agent be hindred by the patient, and yet prevaile at the last, it is called *incompleta resistentia*, an imperfect resistance, but if the patient be of such strength, that is frustrates the agent of his purpose, then it is called *completa resistentia*, a perfect resistance. When *Michael* the archangell, and the devill, strove about the body of *Moses*, *Jude 9.* if the devill had gotten the body of *Moses*, and had set it up and made an Idoll of it, then it had beene a perfit resistance; but *Michael* prevailing against the devil it was an imperfect resistance. So when the *will* of man striveth against the *grace* of God; if these two were of equall force, then the one of them should not prevaile against the other; but because they are not of equall force, although the *will* resist for a time, yet he yeeldes to the stronger, the grace of God: and so it is but an imperfect resistance, for at last it yelds to the grace of God.

Triplex resistentiæ; æqualis, completa, & incompleta.

Consequence.

Lib. 6. Integrat. & 1. arb. Quidam dei gratiam rejiciunt; quidam neque recipiunt neque rejiciunt; quidam neq; rejiciunt, neque recipiunt sed delectantur in ea: quidam apperiunt corda ut gratiam recipiant.

Man in his conversion cannot resist the grace of God; therefore that division of *Bellarmines* is false. First, he saith, that some who are called inwardly by the spirit, may reject the calling together. Secondly, some neither receive the grace of God nor reject it, but suffer God to knocke at the heart, and is no wayes moved by it to open. Thirdly, some neither receive nor reject grace, but they begin to be delighted with it. Fourthly, some open their hearts, and suffer themselves to be drawne by the grace of God: this is false, for it is the Lord only, that hath the key of the heart to open or shut.

Man

Man in his firſt eſtate, had not neede of *preventing grace*, yet he had neede of *ſtirring up*, or *preparing grace*, to ſtirre him up not from ſinne or ſlugg ſhneſſe, but from the intermiſſion of his action: but man regenerate hath neede of *preventing grace*, *preparing grace*, *working grace*, and *perfecting grace*; and as the Lord promiſed, *Deut.* 11. 12. *Mine eye ſhall be upon this land from the beginning of the yeare to the end*: ſo unleſſe God looke upon man, from the beginning to the end of his converſion, all is in vaine. Wee ſee, *Numb.* 17. when *Aarons* rod was laid before the Lord. Firſt, he made it to bud, although it had no roote. Secondly, to bloſſome. Thirdly, to bring forth ripe almonds: So although there be no grace in us, yet the Lord ſtirres up good motions in our hearts; then he ſeconds theſe with new deſires, then at laſt he make us to bring forth good fruite: ſo that the beginning, progreſſe and end of all good workes come of God; when wee acknowledge this from our heart, then we offer a burnt offering to the Lord.

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Prop.

Man in his reſtitution receiving the grace of God, cannot loſe it againe.

Illuſt. 1.

Gratia ſamel recepta non poteſt amitti, reſpectu patris, filii & ſpiritus ſancti.

The certainety of the perſeverance of the Saints in grace, is proved. Firſt, in reſpect of God the Father. Secondly, in reſpect of God the Sonne. Thirdly, in reſpect of God the holy Ghoſt. Firſt, in reſpect of God the Father, with whom there is no ſhadow of change; *and none can pull his ſheepe out of his hands*, *Ioh.* 10. 29. Secondly, in reſpect of God the Sonne, the Apoſtle ſaith, 1 *Cor.* 6. that, *his members agglutinantur Chriſto*; they are glewed to him. Thirdly, in reſpect of the holy Ghoſt, he is called *the earneſt penny of our ſalvation*, 2 *Cor.* 5. he is not called the pledge of our ſalvation; for a pledge may be laid in pane, and may be taken up againe; but an earneſt penny is a part of the bargaine and cannot be taken up againe.

Illuſt. 2.

There is a mutuall obligation betwixt God and man, which ſheweth the perſeverance of the Saints. We give a pledge to God, 2 *Tim.* 1. 12. *I know whom I have beleeved, and I am perſwaded that hee is able to keepe that which I have committed unto him*; ſo, God giveth the earneſt penny of his Spirit to us; *Epheſ.* 1. 13. *In whom alſo after that ye were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance*; although we have the poſſeſſion of both, yet the keeping of both is committed to God who is a faithfull keeper, ſo that now the child of God, cannot fall away againe, not onely in reſpect of the event, but alſo for the continuance of their Faith.

Queſt. When a man falls into any notorious ſinne, as murther, or adultery; whether is his faith loſt or not?

Anſw. Not, for he fals not from his univerſall and firſt juſtification, whereby all his former ſins were remitted to him, he fals only from the particular juſtification of

of that fact; this guilt of that fact which is particular, takes not away the firſt juſtification: here, *amittit jus ad rem, ſed non jus in re*; hee loſeth not the right of his former juſtification, but onely the uſe of it for the time; and when hee repents of that particular fact, hee gets not a new right to his firſt juſtification, but is reſtored againe to the uſe of it. When *Nebuchadnezzar* became madde, hee was caſt out of his Kingdome and lived amongſt the beaſts; when he became ſober againe and underſtanding, hee got not a new right againe to his Kingdome, but onely was reſtord to his poſſeſſion: ſo when a man fals by ſinne from God, when he repents hee gets not a new right to his juſtification, but onely he gets the right uſe of his former juſtification.

Duplex iuſtificatio, univerſalis & particularis.

Queſt. Whether is the child of God, quite cut off from Chriſt, when he commits any great ſinne?

Anſw. If we reſpect Gods part, hee is not cut off: for juſtification upon Gods part, implieth not any qualitie in man, but his free favour in pardoning; ſo that the queſtion is not, what man deſerved? but, what God doth in juſtifying man? *It is he who juſtifieth the ungodly*, Rom. 4.5. But if we reſpect mans part in ſinning, and according to his feeling before he repent, hee is cut off; but not reſpecting Gods firſt juſtification. A woman commits adultery, ſhee deſerves to be repudiate from her husband, yet the marriage is never diſſolved upon her husbands part, untill he give her the bill of divorce. So the ſinner when he falls into any great ſinne, upon his part he deſerves fully to be caſt off; and yet hee is not caſt off by God, becauſe he hath not given him the bill of divorce; *demeritorjè incurrit iram Dei, licet non effectivè*, he deſerves the wrath of God, although the Lord powre not out his wrath upon him.

Queſt What loſeth he then by his fall?

Anſw. Hee loſeth not the habite of his faith, neither

Peccator neque amittit habitum neque actum fidei, ſed actum pro tempore ſuſpenditur.

ther the act of his faith, but onely this act of his faith is suspended for the time, *Act.* 20. 9. When *Eutyches* fell downe out of an upper loft, all that beheld him thought he had been dead; yet when *Paul* embraced him in his armes, he said, *his not dead*; the act of life was not extinguished here, but suspended. So when the child of God falleth into any notorious sinne, grace is not quite gone out of him. The incestuous *Corinthian* who had laine with his fathers wife, 1 *Cor.* 5. 1. was to be excommunicated and cut off from the Church, *That his spirit might be saved, and the flesh destroyed*; he had the spirit all this time in him when he had fallen into this great sinne, and had not quite lost the grace of God: so that the child of God seemeth to be cut off for the time, and the holy spirit seemeth to be quenched in him, yet grace commeth in and bloweth up the sparkles, that were lurking all his time under the ashes of sinne: example of this we may see in *David*, lying so long both in murther and adultery.

Consequence. Therefore these who hold that a man may lose his justifying faith, either altogether or for a time, and then by the grace of God working repentance in the heart of man, it may be restored to him againe, they mistake the nature of true faith, for that which is justifying faith, is a *fountaine of living water springing up unto eternall life in man*, *Joh.* 4. Neither can it be totally taken from a man, and restored againe, for *Jude ver.* 3. saith, *that faith is but once given to the Saints*. *Peter* after his fall, *went out and wept bitterly*, *Math.* 26. *Deus hic non infudit novum habitum, sed suscitavit*, God infused not a new habite in *Peter*, but wakened up the habite that was sleeping in him; for *his seede remained still in him*, 1 *Joh.* 3.

FINIS.

THE SECOND PART OF THE IMAGE of GOD in Man, in his Creation, Restauration, and Glorification.

CHAP. I.

Of the Passions of man in generall.

Prop. *A passion, is a motion of the sensitive appetite, stirred up by the apprehension either of good or evill in the imagination, which worketh some outward change in the body.*

Illust. They are called *passions*, to put a difference betwixt them and the *faculties* of the Soule, which are naturally inbred in it: and betwixt the *habits* which are infused and acquired; but the *Passions*, although they be naturally inbred in the soule, yet they must be stirred up by outward objects. They are not like *habits*, which are alwayes alike and permanent, neither are they like bare *imaginations* and *phantasies* drawne from the objects, and reserved in the memory: but they arise from a knowne object,

Tria insunt animæ potentia, habitus, & passiones.

object laid up in the *imagination*, appearing to us either pleaſant or hurtfull. They are wrought by an apprehenſion of the *imagination*, becauſe the *imagination* ſtirreth up immediately the *ſenſes*; then the *underſtanding faculty* judgeth them to be true or falſe, and the *will* conſidereth them as good or evill. As the *underſtanding* judgeth them to be true or falſe, it ſtirreth not up the *appetite*, but as the *will* judgeth them to be good or evill; yet not abſolutely, but as good or evill to us, or ours: and theſe *faculties* are rightly joyned together, for the *ſenſitive faculty* of it ſelfe is blind, neither could it follow or decline any thing unleſſe the *underſtanding faculty* directed it: ſo the *underſtanding faculty* were needeleſſe, unleſſe it had theſe *paſſions* joyned with it, to proſecute the truth, and to ſhun the falſehood.

Queſt. Whether are theſe *paſſions* placed in the ſenſitive part, or in the reaſonable?

Anſw. They are placed in the ſenſitive part, and not in the reaſonable, becauſe the reaſonable doth not imploy any corporall organs in her actions, for when wee reaſon, there is no alteration in the body. But the *paſſions* appeare in the blood, by changing and altering of our countenance, and they are a middle betwixt the body and the minde, and have correſpondency with both; Hence it was that God commanded his people, *to abſtaine from bloud, Gen. 9. 4.* and that they ſhould *offer bloud in their ſacrifices, Heb. 9. 22.* that ſo the ſoule *might anſwer for the ſoul which ſinned, Levit. 17. 11. 12.*

Although theſe paſſions be in the *ſenſitive part*, as in the ſubject, yet the *underſtanding* is the principall cauſe which moveth them. If there were a commotion amongſt the common people, moved by ſome crafty *Achitophel*, the commotion is properly in the people as in the ſubject, but it is in the craftie *Achitophel* head as in the cauſe, who moveth the ſedition. So theſe *paſſions* are

are in the *will* and *underſtanding*, as commanding and ruling them; but in the *ſenſitive part*, as in the proper ſubject. In beaſts the *phantaſie* ſets the *ſenſitive appetite* on worke, but in man the *phantaſie* apprehending the object, preſents it to the *underſtanding*, which conſiders it either as true or falſe, and the *underſtanding* preſents it to the *will*, and thence ariſeth the proſecution of the good; or ſhunning of the evill in the ſenſitive appetite, with an alteration of the ſpirits in the body.

The *paſſions* of man ruled by reaſon. *Prop. Illuſt.*

Wee ſee by experience that theſe *paſſions* that draw nereſt to reaſon, are ſooneſt ſubdued; and theſe *paſſions* that are furtheſt from reaſon, are more hardly ſubdued. A man will ſooner ſubdue his paſſions than a woman or a childe, becauſe he hath more reaſon, and a man will ſooner quite his anger, than his fleſhly luſts; becauſe they are all further from reaſon; and the Philoſophers ſhew this by the example of a Horſe or a Bull, they are ſooner tamed, becauſe they draw nearer to reaſon, but the fiſhes cannot be tamed, becauſe they have no reſemblance of reaſon.

Whether are the *paſſions* that antevert the *will* ruled by reaſon or not? *Anſ.* The *paſſions* which antevert the *will* are not from the *will* and reaſon, neither are they altogether againſt the *will* and reaſon, but partly with the *will* and partly againſt the *will*. Theſe *paſſions* which antevert the *will*, doe not excuſe but extenuate the fact, *in tanto, ſed non in toto*, they excuſe the fact in a part, but not fully. *Queſt.*

Theſe *paſſions* excuſe ſinne, *in tanto, ſed non in toto*; therefore it is a falſe diviſion which the Church of *Rome* maketh of the paſſions of the ſoule. They ſay there are firſt *primo-primi motus* in the ſoule, which ariſe ſodainly before reaſon thinke of them; theſe thoughts the *will* cannot *Conſeq.*

Tripłices motus in anima, primo primi motus, ſecundi primo-motus, ſecundi motus.

cannot repreſſe, becauſe they proceed from our naturall inclination, and are neither mortall nor veniall. Secondly, they ſay that there are *ſecundo primi motus*, which ariſe ſodainely after the firſt motions, theſe the *will* may repreſſe (they ſay) if ſhee take diligent heede to them: theſe they make veniall ſinnes. Thirdly, (ſay they) there are in the ſoule *ſecundi motus*, when the will gives the full conſent: they make theſe mortall ſinnes. But the firſt motions of all without conſent are ſinne, and damned in the laſt Commandement; and the motions which ariſe with conſent, are damned in the ſeventh commandement by Chriſt, *Mat.* 5.28. *He that luſteth after a woman hath committed adultery with her already in his heart*; then the motions which ariſe without conſent, are damned in the laſt commandement.

Prop. Theſe perturbations doe not extenuate ſinne ſo farre as ignorance doth.

Illuſt. The perturbations are ruled by prudencie, but becauſe theſe perturbations follow not the light of reaſon, their ſinne is greater than the ſinne of ignorance, which is want of knowledge in the underſtanding: *The ſervant that knoweth his Maſters will and doth it not, ſhall be beaten with many ſtripes*, *Luke* 12.47.

Chap. II.

Of the diviſion of the Paſſions.

Παθῶν ἐπιθυμητικῶν, καὶ θυμικῶν.
Of the paſſions in the concupiſcible appetite.

ALl the *paſſions* may be reduced firſt, to the *concupiſcible* and *iraſcible faculties* of the Soule. Secondly, there are as many *paſſions* in the ſoule as there are divers conſiderations of *good* and *evill*. Firſt, *good* and *evill* are conſidered abſolutely; then *love* and *hatred* have

have reſpect to theſe. Secondly, *good* and *evill* are conſidered, in the *good* which may be obtained; and in the *evill* which is imminent; the *good* which is looked for and may be obtained, that wee deſire, and it is called *deſiderium*. The *evill* if it be imminent hath no proper name, but is called abuſively *abomination, ſeu fuga mali*. Thirdly, when either the *good* is obtained or the *evill* preſent; if the *good* be obtained, then it is called *gaudium*, joy: if the *evill* be preſent, then it is called *triſtitia, ſadneſſe*: ſo that there are ſixe paſſions in the *concupiſcible*.

Paſſio amoris a bono, & paſſio odij a malo.

Paſſio deſiderij & abominationis.

Paſſio gaudij & triſtitiæ.

In the *iraſcible appetite* there are five If the *good* be to come, and not obtained; either it is poſſible to obtaine it, or impoſſible; if it be poſſible to obtaine it, it ſtirres up two affections in the *iraſcible*: firſt, *hope*, which expecteth *bonum difficile*, that is, when goodneſſe can hardly be obtained, It hath an eye to *good*, which diſtinguiſheth it from *feare*; it hath an eye to future *good*, which diſtinguiſheth it from *joy*, that enjoyeth the *preſent good*. *Hope* lookes to *good* hardly to be obtained, which diſtinguiſhed it from *deſire*, that is, of things eaſily to be obtained. If the *good* may be eaſily obtained, it ſtirres up *audaciam boldneſſe*, this reſpects *evill*; but yet ſuch *evill* which it thinkes it may overcome and it proſecuteth the meanes which tend to the attaining of the *good*; it reſpects *evill* by accident, hoping to ſhunne it. Secondly, if the *good* be thought impoſſible to be attained, then it workes *deſperation*: this paſſion hath not an eye to *evill* as *evill* but by accident, becauſe it ſeeth the *good* impoſſible to be attained. If the *evill* be imminent and not preſent, then it workes *feare*: If the *evill* be preſent and impoſſible to be eſchewed, then it worketh *anger*, which hath no contrarie. Some of the Moraliſts reduce all theſe *paſſions* to two, *love* and *deſire*; for whatſoever thing that is good is

Of the paſſions in the iraſcible appetite.

Paſſio ſpei & audaciæ.

Paſſio deſperationis & timoris.

Paſſio iræ.

is either in our preſent poſſeſſion, and this we *love*; or is abſent and wiſhed for, and this we *deſire*; ſo that every good thing, we either poſſeſſe it, or *deſire* to poſſeſſe it. Againe, theſe *paſsions* may be reduced to foure principall; for every *paſsion* is a motion to *good*; and in this kind *hope* is the laſt; or a motion and turning from *evill*, and in this kinde *feare* is the laſt; or it is a reſt and enjoying the good, and in this kinde *delight* is the laſt; or a reſt leſneſſe in the obiect, and in this kinde *ſadneſſe* is the laſt.

Triſtitia dividitur in miſericordiam invidiam, anguſtiam panitentiam, & zelum.

Thoſe who write of the *winds*, ſome make foure of them, ſome eight, ſome ſixteene, ſome thirtie two; ſo theſe who write of the *paſsions*, ſome make more and ſome make leſſe. Every one of theſe *paſsions* may be branched out againe into ſeverall branches; as *ſadneſſe* hath under it; firſt *pittie*, which is a *griefe* of the evill which befalls others, as if it befell our ſelves. Secondly, *envie* which is a *ſadneſſe* that we conceive, for the good that befalleth others, wiſhing that it were our owne. Thirdly, *heavineſſe*, which grieves the minde when it ſeeth no way to eſcape. Fourthly, *repentance*, which is a *ſadneſſe* for by-paſt ſinnes. Fifthly, *zeale*, which is a *ſadneſſe* ariſing from the diſhonour of that which wee love moſt. So the daughters of *feare* are; firſt *bluſhing* which is a *feare* ariſing from the loſſe of our good name, for ſome filthy thing preſently done. Secondly, *ſhamefaſtneſſe*, which is a *feare* ariſing for ſome evill to be committed. Thirdly, *aſtoniſhment*, which is the feare of ſome evill that ſuddenly befals us not looked for. Fourthly, *agonie*, when we *feare* that which we no waies can eſchew; and ſo may the reſt of the *paſsions* be branched forth.

Timor eſt erubeſcentiæ verecundiæ, ſtuporis aut agoniæ.

Prop.

The *paſsions* which are diſperſed in the *inferiour faculties*, are united after a more excellent manner in the *ſuperiour*.

As

As *seeing*, *hearing* and *smelling*, are different in the organs of the body, and yet in the soule are united *eminenter*. So the *passions* in the *sensitive part*, are distinguished into the *irascible* and *concupiscibile faculties*, and upon divers considerations arise divers *passions*, five in the one and five in the other, but in the will they are united *eminenter*, and have onely but two considerations either of *good* or *evill*. *Illust.*

The *first Adam* had these *passions* as they are *eminenter in voluntate*, for he had *prosecutionem boni, & aversionem mali*, *pursuite of good*, *and a turning from evill*: but he had not as yet distinct objects for them to work upon. Christ the *second Adam* had distinct objects to exercise his passions upon, by takeing the punishment of our sinnes upon him: but *Adam* had not *sadnesse*, *anger*, and such *actually*, but *potentially*. The Angels have *joy*, *love* and that *filial reverence*, whereby they offend not God but they have not *greefe*, *sorrow*, *feare of punishment*, and such passions. *Adam* had his passions without perturbation or turbation. Christ had his *passions* with *turbation*, but not with *perturbation Ioh* 11. 33. *hee was mightily troubled in the spirit and was troubled in himselfe* But we have our passions with perturbation. A collation betwixt the innocent *Adam* and second *Adam* and the Angels.

Christ took our *passions* upon him as he tooke our nature. *Prop.*

As hee was *Ben adam*; *the son of a man* for us; so he was *Ben-enosh the sonne of a fraile man*, *Psal.* 8. 5. subject to passions and miseries, he tooke our *miserabiles passiones*, but not *detestabiles*; he tooke not our sinfull passions upon him, as *despaire* or *boldnesse*; but he tooke all the rest; as in the *concupiscible appetite*, hee tooke our *love* upon him, our *desire*, our *hatred of evill*, our *abomination* or *abhorring of sinne*, our *joy*, our sadnesse. Againe in the irascible faculty, hee tooke *Illust.*

is either in our preſent poſſeſſion, and this we *love*; or is abſent and wiſhed for, and this we *deſire*; ſo that every good thing, we either poſſeſſe it, or *deſire* to poſſeſſe it. Againe, theſe *paſsions* may be reduced to foure principall; for every *paſsion* is a motion to *good*; and in this kind *hope* is the laſt; or a motion and turning from *evill*, and in this kinde *feare* is the laſt; or it is a reſt and enjoying the good, and in this kinde *delight* is the laſt; or a reſt leſneſſe in the obiect, and in this kinde *ſadneſſe* is the laſt.

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The *paſsions* which are diſperſed in the *inferiour faculties*, are united after a more exceſſent manner in the *ſuperiour*.

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As *ſeeing, hearing and ſmelling*, are different in the organs of the body, and yet in the ſoule are united *eminenter*. So the *paiſsons* in the *ſenſitive part*, are diſtinguiſhed into the *iraſcible* and *concupiſcibile facultie*s, and upon divers conſiderations ariſe divers *paſsions*, ſixe in the one and five in the other, but in the will they are united *eminenter*, and have onely but two conſiderations either of *good* or *evill*. *Illuſt.*

The *firſt Adam* had theſe *paſsions* as they are *eminenter in voluntate*, for he had *proſecutionem boni, & averſionem mali*, *purſuite of good, and a turning from evill*: but he had not as yet diſtinct objects for them to work upon. Chriſt the *ſecond Adam* had diſtinct objects to exerciſe his paſſions upon, by taking the puniſhment of our ſinnes upon him: but *Adam* had not *ſadneſſe, anger*, and ſuch *actually*, but *potentially*. The Angels have *joy, love* and that *filial reverence*, whereby they offend not God but they have not *greefe, ſorrow, feare of puniſhment*, and ſuch paſſions. *Adam* had his paſſions without perturbation or turbation. Chriſt had his *paſsions* with *turbation*, but not with *perturbation Iob* 11. 33. *hee was mightily troubled in the ſpirit and was troubled in himſelfe* But we have our paſſions with perturbation. A collation betwixt the innocent *Adam* and ſecond *Adam* and the Angels.

Chriſt took our *paſsions* upon him as he tooke our nature. *Prop.*

As hee was *Ben adam*; *the ſon of a man* for us; ſo he was *Ben-enoſh the ſonne of a fraile man*, *Pſal.* 8. 5. ſubject to paſſions and miſeries, he tooke our *miſerabiles paſsiones*, but not *deteſtabiles*; he tooke not our ſinfull paſſions upon him, as *deſpaire* or *boldneſſe*; but he tooke all the reſt; as in the *concupiſcible appetite*, hee tooke our *love* upon him, our *deſire*, our *hatred of evill*, our *abomination* or *abhorring of ſinne*, our *joy*, our ſadneſſe. Againe in the iraſcible faculty, hee tooke out *Illuſt.*

our *anger* and *feare* upon him: but he tooke not *desperaire* upon him, because he thought not the evill of punishment layde before him impossible to be overcome: he tooke not *audaciam* upon him, because it lookes to evill possibly to be eschewed: it lookes directly to *good*, yet because it lookes accidentally to *evill*, he could not take it upon him.

Illust. 2. Christ when hee became man, was not ἀπαθὴς, *without all affections*, hee was not δυσπαθὴς, *impatiens affectionis*, he was not ἀπαθὴς, for his affections were not proper to himselfe, but he was εὐπαθὴς, having his affections well ordered; he was ὁμοιοπαθὴς, having his affections like ours; hee was συμπαθὴς, for hee had a fellow-feeling of our infirmities; hee was μετριοπαθὴς, *Heb.* 4. 15. for hee had such a fellow-feeling, that hee can measure out to every one of his members, that which is fit for them to suffer.

Quest. How could Christ take our *passions* upon him, as our *feare* and *sadnesse*, seeing he was *comprehensor*, and beheld the glory of God in the highest measure of happinesse?

Answ. By the singular dispensation and wisedome of God; for this happinesse and glory was kept up within the closet of the mind of Christ, that it came neither to his body nor sensuall part, and so hee might be fully happy and glorified in the *superior facultie* of the Soule, and yet this glory not to shew it selfe in his body, and *inferior faculties*, as it doth now in glory.

A collation betwixt the second and old *Adam*.

Christs *passions* when he lived here, did not arise in him before reason directed them, they rose not *contra rationem, aut praeter rationem; contrary or besides reason*: wherfore, *Ioh.* 11. 33. it is said *that Iesus* ἐτάραξεν ἑαυτὸν, *troubled or moved himselfe*, at the death of *Lazarus*; for his *reason* commanded his *sadnesse*, *Math.* 26. *capit tristari, hee began to bee sad. Hierome* saith well, *Passiones*

Christi

Chriſti reſpectu principij ſemper ſequuntur rationem, they alwaies follow reaſon when they ariſe, and as the *Centurion*, if hee had ſaid to one of his ſouldiers; *Goe, and hee goeth and to another come and he commeth; and to the third doe this, and hee doeth it*, *Math.* 8.9. So Chriſts *affections* were directed by his *reaſon*, to goe and come at the commandement thereof. In his *agonie* they never diſturbed his *reaſon*, for in his agony they were like a glaſſe; which hath pure and cleane water in it, ſtirre the glaſſe and there ariſeth no mudde in it; but our *paſſions* antevert *reaſon*, they trouble and blind *reaſon*, they are like the foule glaſſe, when we ſtirre it, preſently it groweth dimme and the mudde ariſeth. The flowers of *Egypt*, that are continually watered by the waters of *Nilus*, (which are groſſe) yeeld not ſuch pleaſant ſmelles as other flowers doe: So our ſinfull paſſions are not ſo pure and cleare, for the vapours and exhalations that ariſe out of them from originall ſinne. Our *paſſions* are like the beardleſſe Counſellors of *Rehoboam*, who drew away the King to his deſtruction, 1 *King.* 12.8 Secondly, the *paſſions* in Chriſt differed from ours, *quoad gradus*, for when once his reaſon commanded them to retreate and ſtay, they did proceed no further; therefore in Chriſt they might have rather beene called *propaſsiones* than *paſsiones*, becauſe they were the forerunners and beginners of *paſsions*, and might be ſtayed at pleaſure, and had no power to tranſport his *reaſon*.

Some things are neither to bee prayſed, *in ortu nec progreſſu*, in their riſing nor proceeding, as hunger and thirſt, which are not ſubject to reaſon. Some againe are to bee prayſed *in ortu*, but not *in progreſſu*, as juſt anger in man ſince the fall: hence the Apoſtle, *Epheſ* 4.25. ſaith, *be angry but ſinne not*, that is, take heed that your anger continue not, for if it doe, it will turn to

sinne; it is like good Wine which is soone turned into Vinegar. Some passions are to be praised, both *in ortu et progressu*, and these were proper unto Christ.

Inter Christi passiones nulla fuit contrarietas, instabilitas, aut importunitas.

There was no contrariety and contradiction amongst Christs passions. Secondly, there was no instability in them. Thirdly, there was no importunity in them. But since the fall, there is a great contrariety and contradiction amongst our passions, and great instabilitie, and great importunitie. *In Christo fuerunt pœnales sed non culpabiles; in nobis sunt pœnales sed et culpabiles: In Christ the passions were a punishment, but not a sinne; but in us they are both a punishment and sinne.* First, in their contrariety or contradiction, it is written in the life of *Anselme*, when he walked in the field hee saw a shepheards boy, who had taken a bird and had tyed a stone to her legge, and as the bird mounted up, the stone drew her downe againe; which moved *Anselme* to weepe, lamenting how men indeavoured to flee up to heaven, and yet are still borne downe to the earth by sinne. Mens passions now are like contrary winds or tides; covetous man that is given to adultery, is drawne by two wilde horses contrary-wayes; for his covetousnesse bids him hold in, but his adultery bids him spend. Secondly, now our affections are instable, like the winds changing from this coast to that, like *Amnon* who now hated *Thamar* more than ever hee loved her before. Thirdly, now the affections importunate us, for sometimes they lie sicke as *Ahab* did, if they get not *Naboths* Vineyard, 1 *King.* 21. or like *Rachel* who cried to *Iacob*, *Give mee children or else I die*, *Gen.* 30. or like the horseleech which hath two daughters, *that cry continually*, *Give, give*, *Prov.* 30. 15.

A collation betwixt the old and renewed Adam.

The *regenerate man*, is renewed in all his passions, as we may see in *Davids love*, *Psal.* 119. 97. *How doe I love thy Law!* In his *hatred*, *I hate thy enemies with a perfect*

ſect hatred, *Pſal.*139.22 In his *deſire, mine eyes are dimme for waiting how doe I long for thy ſalvation, Pſal.*38.9. In his *feare, his judgements are terrible I tremble and quake. Pſal.*119. 120. In his *delight, thy teſtimonies are my delight, Pſal*119.16. *I reioyce more in them, then in a rich ſpoile, Pſal.*119. 162. In his *ſorrow, mine eyes guſh out with rivers of water, Pſal.*119.136. But the unregenerate, are renewed in none of theſe paſſions.

The affections of man ſince the fall are feareſull tormenters of him. *Prop.*

It is a greater iudgement to be given over to them, than when the people were given up to be ſlaine by Lyons, 2. *King.*17.25. and it may ſeeme a greater iudgement to be given over to theſe paſſions than to bee excommunicate and given over to Sathan, for ſundry that have been excommunicate haue beene reclaimed and called backe againe, 1. *Cor.*5. but very few of theſe who are given over to theſe paſſions are reclaimed. *Illuſt.*

It is a mercy of God when a man fals, that God hath not given him over to his ſinfull appetite wholly, but haue ſome ſeed of grace working within him, which reſtraines him, that he worke not ſin with greedineſſe, and makes him long to bee at his firſt eſtate againe; as wee ſee in that inceſtuous *Corinthian*, 1. *Cor.*5. when he had committed that beaſtly ſinne in lying with his fathers wife, yet the Spirit that was lurking within him, ſtirred him up to repentance, and made him to long to be at his firſt eſtate of grace againe. *Conſeq.*

There is a notable apologue ſerving for this purpoſe, when *Vlyſſes* in his travailes had left his men with *Circe* that Witch, ſhe changed them all into divers ſorts of beaſts: as into dogges, ſwine, Lyons, Tigers, Elephants. *Vlyſſes* when he returned, complained that *Circe* had done him wrong in turning his men into beaſts, *Circe* replied that the benefite of ſpeech was left unto

them all, and so hee might demand of them, whether they would be changed into men againe. Hee began first with the Hogge, and demanded of him whether he would be a Man againe or not, he answered, that he was more contented with that sort of life then he was before; for when he was a man he was troubled with a thousand cares, and one griefe came continually after another; but now he had care for to fill the belly, and to lye downe in the dunghill and sleepe: and so hee demanded of all the rest about: but all of them refused to turne men againe, untill he came to the Elephant, who in his first estate had beene a Philosopher; he demanded of him, whether or not he would be a man againe; he answered that he would with all his heart, because he knew what was the difference betwixt a brutish and a reasonable life. The application of the apologue is this. These beastly creatures given over to their sensuall appetites, transformed and changed by Sathan into beasts, in their hearts they desire never to returne to a better estate, but to live still in their swinish pleasures, and to follow their sensuall appetites.

But these who have the Spirit of Grace in them, and are fallen into some haynous sin, having tasted of both the estates, like the Elephant they desire to be backe at their first estate againe.

Theologia, & moralis Philosophia differunt.

Divinitie and *morall Philosophy* differ farre in shewing Man his sinfull passions; the *moralists* shew nothing but the out-side of these sinfull *passions*: they leave them without, *like painted Sepulchers, but within full of rottennesse and dead mens bones*, Math. 23.27. They hold up τριβόχιμον, *a counterfeit glasse*, which maketh her sinfull *passions* looke a great deale better than they are.

This counterfeit cure of the *moralists* curing the *passions* is not unfitly compared to a Barber; for a Barber doth

doth nothing to a Man but trimmes him, waſhes him, and ſhaves him; he goeth not like a skilfull Phyſitian to finde out the cauſe of his diſeaſe, but onely outwardly layes a playſter to the ſore, and the paſſions, *mendiciter ſubijciunt ſe tantùm rationi*; they neither ſhew the beginning, progreſſe nor remnant of their ſinne. But *Divinitie* ſheweth this firſt as in a cleare glaſſe, the ground of all our ſinnefull paſſions. Firſt, it lets us ſee in the bottome originall ſinne the fountaine of all the reſt, which the *moraliſt* knoweth not. Secondly, it lets us ſee the firſt motions of the heart (which are without conſent) to be ſin: and as in a cleare ſun-ſhine wee ſee atomos, the little motes which are the leaſt thing, that the eye of man can perceive: So the Law of God lets us ſee the firſt motions, aryſing from originall ſinne, to be ſinne before God. Thirdly, *Divinitie* lets us ſee, that unadviſed anger is a ſinne before God. Fourthly, it lets us ſee, that, *Hee who cals his brother raca, is to be puniſhed by the Councell, Mat.* 5.22. Fiftly, it lets us ſee what a ſinne the fact it ſelfe is. Sixtly, it lets us ſee that when the revenge is pardoned, yet remaine ſome dregges behind, that we remember not; therefore the Law ſaith, *Levit.* 19.18. *Yee ſhall neither revenge nor remember.* This the moraliſt cannot doe.

Chap. III.

How the paſsions are cured by the morall vertues.

Prop. THe *morall Philoſopher* cure the *Paſsions* by *morall*
Illuſt. *vertues* onely.

There are eleven *morall vertues*, that cure theſe *paſsions*; which *vertues* attend them, as Pædagogues waite upon their pupilles, and they ſing unto them as nurſes do to their babes, *mi mihi, ut ſua baſt net, burſt not forth*; Theſe *paſsions* have their beginning in the *appetite* and end in reaſon, but the *vertues* have their beginning in reaſon, and end in the *ſenſitive appetite*; therefore they may fitly rule the *paſsions*.

The eleven vertues, are *Liberality*, *Temperance*, *Magnificence*, *Magnanimity*, *modeſty*, *Fortitude*, *Iuſtice*, *meekneſs*, *affability*, *urbanity* or *Courteſie*; and *Verity*: and as the eleven *paſsions* are reduced to foure, ſo are the eleven *vertues* reduced to foure, which are called the foure *cardinall vertues*: *Prudency*, *Temperance*, *Fortitude*, and *Iuſtice*.

Prop. Theſe *vertues* cure the *perturbations* or *paſsions*, when they are either in exceſſe or defect, by drawing them to a mediocrity; and at laſt they attaine to their laſt happineſſe, being ruled by the *heroicke vertues*.

Illuſt. The *moraliſt* maketh a double middle. Firſt, when *vertue* is oppoſite to *vice*, and then the *vice* is to bee corrected by the *vertue*; here the one extreame is the meane, which muſt rectifie the other extreame. Secondly, when the *vertue* is interpoſed betwixt *two vices*, then the *vertue* muſt mediate betwixt them.

Virtus media, in extreme aut in medio.

Doctrine. Here we may obſerve, that there is a greater difference betwixt the *vertue* and *vice*, than betwixt two vices; for there cannot be a middle betwixt *vertue* and *vice*, but there is middle betwixt *two vices*; this the Scripture

ſheweth

sheweth us, *Revel.* 3.15. *I would yee were either hote or cold, but because yee are luke-warme, therefore I will spew you out of my mouth*; God will have no middle here betwixt truth and falsehood, therefore he abhorres more luke-warmenesse than coldnesse: coldnesse is not to be corrected by luke-warmenesse as the middle, but it must beereduced to hotnesse.

But there is a middle betwixt *vice* and *vice*, and these two are corrected by the *vertue* in the middle.

Example in the *concupiscible appetite*, there are the *vices* of *Prodigalitie* in excesse, and the *vice* in defect is *avarice*; these two are to bee reduced to the middle *liberalitie* the *vertue*. So again in the *concupiscible appetite* there is *Morologia*, *scurrility*; *Hos.* 7.3. *They make the Kings heart merry with their lies*; such was the jesting of the boyes at *Elisha*, 2 *King.* 2 24. The other extremitie is *rusticitie* or *sullennesse*, such was that clowne *Nabal*, and these can abide no mirth. These two extremities are to be corrected, by ἐυτραπελία * which is when a man sheweth himselfe pleasant without just offence to his neighbour; as when *Elias* jeasted at the *Idol Baal*, 1 *Kin.* 18.27. So for a man to have too great a desire of *honour*, this is called *pride*. The other extremitie is, to be altogether averse from *honour*, this is called *pusillanimitie* or baseneſſe of minde; these must be moderated by the *vertue* μεγαλοψυχία, a moderate love of *honour*.

* *Est nomen, μεσον.*

Example, 1 *Tim.* 3.1. *Hee who desireth a Bishopricke desireth a good worke*, this is the middle; but when *Amonius* the Monke cut off his right eare, that they should not make choyce of him to the ministry, this was the extremitie in defect. The other extremitie is, when presumptuously, men seeke this calling, as when the high Priests sought the Priesthood by bribes.

Quest. What sort of middle is this, when *vertue* moderates betwixt two *vices*?

Answ.

Duplex medium, arithmeticum seu medium rei, et geometricum seu medium personæ.

Answ. There is a twofold middle; the first is called an *Arithmeticall middle*, the second is called a *Geometricall middle*; the first is called, *medium rei*, the second is called *medium personæ seu rationis.*

Medium arithmeticum, or *medium rei*, keepeth always an equall proportion betwixt the two extremes; as when the *Israelites* gathered their Manna, they put it all in one heape, then every man got his *Gomer* measured out unto him, for they gote all alike *Exod* 16.19. 2 *Cor.* 8.15. But *medium geometricum, seu personæ, vel rationis*, draweth neerer the one extreme than the other, and giveth to the persons according to their conditions and estate, as it giveth strong meate to those that are strong, and milke to babes, *Heb.* 5.13. So the *vertue* that is placed betwixt two *vices*, it keepes *Geometricall middle*, and stands not equally betwixt the two extremes, for *prodigalitie* commeth neerer to *liberality* than *avarice* doth.

Differunt virtutes morales et theologicæ.

Marke a difference betwixt *morall vertues* and *theologicall*; the *morall vertues* are the middle betwixt the two extremes; but in *Divinitie* if ye shall consider the *theologicall vertues* as they haue a respect to God, (and that infinite good) they cannot be a middle, for these which have a middle, faile either when they come short or exceede the middle: but wee cannot exceede, when wee looke to God who is infinite, for wee may come short there.

Object. But hope seemeth to bee a middle betwixt *presumption* and *despaire*, then in the *theologicall vertues* there may be a middle.

Duplex medium, 1 formale vel quantitatis absolutæ. 2. materiale vel proportionis.

Answ. There is a double middle; the first is called *medium formale*, a formall middle; or, the middle of *quantitie*: and this respects the inward essence of the *vertue*, here no *middle* is found: the second is called a *material midle*, or a *midle of proportion*, and in this we may either exceed

exceed or come ſhort, becauſe of the eight circumſtances that accompany every action; which are comprehended under this technicall Verſe.

Quis? quid? vbi? quibus? & cur? quomodo? quando? quibuſcum;

That is, every action is tried by theſe circumſtances:

Who? what? and why? by what meanes? and by whoſe?
How? when? and where? doe many things diſcloſe.

As, who doth it; what he doth; where he doth it; and by what inſtrument, &c. If we reſpect theſe circumſtances, then a man may exceed or come ſhort of religion.

Example, ἐυσεβεία, *true worſhip* is the middle; δεισιδαιμονία, and ἀθεότης *atheiſme* and *ſuperſtition* are the two extremities; if we reſpect religion in it ſelfe *ſecundum formale*, as it is *medium quantitatis abſolutæ*, here we cannot exceed and be too religious, for religion it ſelfe is oppoſite to all defects of religion So *hope*, in reſpect of the inward forme of it, looking directly towards God, wee cannot exceede here, although we come ſhort; but reſpecting the matter of it, and weighing all circumſtances in *hope*, a man may *preſume* or *deſpaire*; as who hopeth; what he hopeth for? when hee hopeth? and ſuch.

The matter may be cleared by another example when we conſider *Iuſtice* as *Iuſtice*, we cannot exceed in *Iuſtice*, or be too juſt; but conſidering *Iuſtice* in reſpect of circumſtances, a Iudge may be either too juſt, *Eccleſ.* 7. 16. *noli eſſe nimium juſtus; be not too juſt*, and ſo exceede the middle: or he may be deficient in *Iuſtice*, having no reſpect of the poore in judgement, *theſe two are equally abomination before the Lord, Prov.* 17. 15. *to let the wicked goe, and condemne the innocent*, the one in exceſſe, and the other in defect. So, *Exod.* 23. 4. *Thou ſhalt not have pittie vpon the poore for his poverty.*

As

As these *passions* are cured by drawing them to the *vertues*, the mediocritie; so they are cured when all these vertues are joyned together, and ruled by the *Heroicke vertues*, and then the *moralists* hold that a man may attaine, *ad ultimum finem*, to true happinesse it selfe without any helpe of Gods grace, onely through the remnants of the Image of God remaining still in them yet after the fall.

When all these *passions* are cured by the vertues, the *moralists* make up a perfect Lady, whom they paint forth to us after this sort, they say her forerunners are, *obedience*, *continencie* and *patience*; her attendants which attend her are many, as *security*, *hope*, *tranquillitie*, *joy*, *reverence*, *clemency*, *modesty*, and *mercy*: they describe her selfe this way; her head is *wisedome*, her eyes *prudencie*, her heart *love*, her spirits *charity*, her hand *liberality*, her breast *religion*, her thighes *justice*, her health *temperance*, and *fortitude* her strength.

But this Lady trimmed thus, is but a farded *Helena*, untill grace come in and sanctifie her. Wee see this betwixt *Diogenes* & *Plato*, & betwixt *Aristippus* and *Diogenes*, how every one of them discovered, that their *vertues* were but shewes of *vertues*. When *Diogenes* saw *Plato* delight in neatnesse and cleannesse, and to have his beds well dressed, he went and trod upon his beds, and he said *calco Platonis Fastum*, I tread upon *Plato's* pride *Plato* replyed, *sed majori Fastu*, *with a greater pride*. Againe, when *Plato* saw *Diogenes* goe with an old cloake full of holes, he said he saw his pride through the holes of his cloake. When *Diogenes* was dressing rootes for his dinner, *Aristippus* came in; *Diogenes* said unto him *if Aristippus were content with such a dinner, he needed not to fawne upon Kings & flatter them*. *Aristippus* replied, *If Diogenes could use Kings, he needed not to eate of such rootes*; thus we see how *Diogenes* taxed *Aristippus* pride

and

and *Aristippus* againe *Diogenes* his counterfeit humilitie.

So wee see likewise their *vertues* to bee counterfeit *vertues*; for they counted this an *Heroicke vertue* to kill themselves, either for feare of shame as *Lucretia* did, and *Cleopatra*; or for vaine-glory, as when *M. Curtius* leapt into the gulfe at *Rome*, in the time of a great pestilence, thinking there was no other remedy to take it away.

Quest. What are we to thinke of these passions *ruled* by the *morall vertues* in the heathen, whether were they sinne or not?

Answ. God liketh the workes of men two wayes. First, by a generall liking of them, because they proceed from the reliques of intire nature yet left in man, *Rom.* 2.14. *for by nature they did the things of the Law*; 1 *Cor.* 11.14. *doth not nature it selfe teach you?* *Complacitia Dei duplex καθ' ὁικονομιαν & καθ' ἁπλα ἐυδοκιαν.*

Secondly, he liketh them according to his good pleasure, when he loved them as renewed in Christ. The workes of the Heathen which proceeded from the remnant light of nature were not done by them as renued men; neither did they proceed from the corruption of nature, as when a man sinnes; but from the sparkle of naturall light, which he left in them. So if wee respect the worke it selfe, the good workes of the Gentiles are not sinnes, and in this sense it is said, 1 *King.* 15.5. *Iehu did that which was good in the sight of the Lord*; So, *Gen.* 20.16 *thou didst this in the integritie of thy heart.*

But if wee consider these vertues according to the Gospell, then we must call them sinnes, because they proceeded not from faith, *For without faith it is impossible to please God, Heb.* 11. *Opera gentilium sine fide, peccata sunt.*

Secondly, if we respect the end of their workes, they are sinnes, because they did them not for the glory of God, but for their owne prayse. *Opera gentilium respectu finis sunt peccata.*

Thirdly, in respect of the subject of their good works, because

because the persons were not renued who did them. If the person be not renued, his workes cannot be accepted before God. *Aurichalcum*, *latten* or *copper*, is called a false mettall, not because it is a false substance, but because it is false gold. So these workes of the heathen, are false *vertues*, because they proceed not from faith; but they are not simply false.

Chap. IIII.

How the Stoickes cure the Passions.

The *Stoickes* take another course to cure these *passions*; for they would root them out of the nature of man, as altogether sinfull. A man having the gout, one layeth a plaister to his feet, which so benummed them that he can walke no more, here the physicke is worse than the disease. So the *Stoicks* when they feele perturbations in the *passions*, they would pull them out; here the remedy is worse than the disease. As at the first, in *Athens* the thirtie tyrants caused to bee put to death some wicked man; but afterward they began to kill good citizens; so the *Stoickes* at the first set themselves against the sinfull *passions*, and at last against the good Citizens, the best *passions*; for they would roote out of man the chiefe helpes, which God hath placed in the soule, for the prosecuting of good, and declyning of evill: if there were not *passions* in the soule, then there should be no *vertues* to moderate them; for take away *feare* and *hardnesse* from *fortitude*, then *fortitude* were no more a vertue.

The passions are ascribed both to Christ and God, and therefore are not to be rooted out.

Christ himselfe tooke these *passions* upon him, there-

fore

fore they cannot bee ſinne, *Luke* 10. 21. Hee was *angrie*, *Marke* 3.5. He was *ſad*, *Math.*26. 38. and *rejoyced*, *Luke* 10.21. They are ſanctified by regeneration. The Apoſtle, *Rom.*1.30. condemnes the want of naturall affection, hee calls them ἀστόργους, *without naturall affection.*

They are aſcribed to God ἀπαθεῖς, therefore they cannot be ſin. If the *Stoicks* ſhould reade that there are Ilands and Countreys, as *Delos* and *Egypt*, which had never felt the violence of earthquakes, and which had continued immoveable, when all other parts of the world had beene ſhaken, would they beleeve it? Why ſhould they then beleeve that there are men to be found voyd of all paſſions? They grant us this power, to tame Elephants, Tygers and Lyons; (and yet not to deſtroy them) why will they not allow us this power then, to ſuppreſſe theſe *paſſions*, when they riſe againſt reaſon? They muſt not then be rooted out but moderated: we muſt not take away diverſitie of tunes in Muſicke, but reduce them to good order, and ſo make up a harmonie.

Chap. V.

How Chriſt cureth the Paſſions.

Prop. Chriſt taking our nature and *paſſions* upon him, it is hee that onely reduceth them to right order.

Illuſt. 1. *Chriſtus quatuor modis moderatur paſſiones*, 1. *ſubjugando.* Chriſt rectifieth the *paſſions*, foure manner of wayes. Firſt, he ſubdueth the *paſſions* that they ariſe not inordinately; *Eſay* 11.5. it is ſaid, *Juſtice ſhall be the girdle of his loynes*, to ſignifie that by juſtice all his ſenſuall affecti-

Duplex cingendi modus: 1. ſurſum verſus ad mammillas, 2. deorſum verſus ad lumbos & renes.

ſections are ſuppreſſed. Againe, *Revel.* 1.13. Chriſt is brought in, *with his girdle about his paps*; to ſignifie that Ieſus Chriſt ſubdued, not onely his *ſenſitive faculties* but alſo the *intellectuall*, in his *will*, and *underſtanding*; and it was for this that the High Priest under the law was forbidden to weare his girdle, *about his ſweating places*, *Ezek.* 44.18. that is, about his middle, as the *Chaldee Paraphraſe* interpreteth it, not beneath, but about his paps; to ſignifie the moderation of all his *paſsions*; It is a true axiome; *quod operatur Chriſtus pro nobis, operatur in nobis*; that which Chriſt doth for us, he doth in us: He ſubdueth his owne paſsions, that He may ſubdue our *paſsions*.

Reconciliando.

Secondly, Chriſt reconciles the *paſsions*, which ſtrive ſo one againſt another: *Iudg.* 17.6. *when there was no King in Iſrael, every man might doe what hee pleaſed*; ſo theſe paſsions doe what they pleaſe, contradicting one another, till Chriſt come in to reconcile them. *Moſes* when he ſaw two Hebrewes ſtriving together, he ſayd, *ye are brethren, why doe ye ſtrive? Exod.* 2.13. So when Chriſt ſeeth the *paſsions* ſtriving one with another, Hee ſaith, *Yee are brethren, why doe yee ſtrive? Acts* 7.24.

Rectificando.

Thirdly, Chriſt ſets the *paſsions* upon their right objects, whereas before they were ſet upon the wrong objects, and he turnes theſe inordinate deſires the right way. A man takes a bleeding at the noſe, the way to ſtay the bloud is to divert the courſe of it, and open a veine in the arme. So the Lord draweth the paſsions from their wrong objects, and turnes them to another. *Mary Magdalen* was given to uncleane luſt, the Lord diverted this ſinfull paſſion, and ſhe became penitent, and thirſted after grace, *Luk.* 8.2. So hee turned the paſſions of *Saul* when he was a bloudy murtherer, to thirſt for grace, *Act.* 9. We know a womans appetite to be a falſe appetite, when ſhee deſireth to eate raw

fleſh,

fleſh, or coales, or ſuch traſh: and that ſhee is mending againe when her appetite is ſet upon wholſome meates. So when the paſſions are ſet upon wrong objects, then a man is in the eſtate of ſinne: but when the *paſsions* are turned to the right objects, then a man becomes the child of God.

Fourthly, when Chriſt hath ſent theſe paſſions upon the right object, hee ſettles them that they cannot bee mooved; for as the needle in the compaſſe trembleth ſtill, till it bee directly ſetled towards the North pole; then it ſtands. So the affections are never ſetled, till they bee ſet upon the right object, and there he tyes them, that they ſtart not away againe, *Pſalme* 86.9. *David* prayeth; *knit my heart to thee, O Lord.* The beaſts when they were brought to be made a ſacrifice, were tyed with cords to the hornes of the Altar, *Pſalm.*118.27. that they might not ſtart away againe: So the Lord muſt tye the affections to the right objects that they ſtart not away againe.

4 *Immobiliter permanendo.*

The paſſions are either in the *concupiſcible* or *iraſcible* part of the Soule. There be ſix paſſions in the *concupiſcible appetite*; *Love, hatred, deſire, abomination, pleaſure, ſadneſſe.*

Chap. VI.

Of the Paſsions in particular, in the concupiſcible appetite.

Of Love.

LOve, *is a paſsion or affection in the concupiſcible appetite, that it may enjoy the thing which is eſtee-*

Amor eſt voluntarius quidam affectus, quàm coniunctiſſimè re quæ bona judicatur fruendi.

Duplex cingendi modus: 1. sursum versus ad mammillas, 2. deorsum versus ad lumbos & renes.

sections are suppressed. Againe, *Revel.* 1.13. Christ is brought in, *with his girdle about his paps*; to signifie that Iesus Christ subdued, not onely his *sensitive faculties* but also the *intellectuall*, in his *will*, and *understanding*; and it was for this that the High Priest under the law was forbidden to weare his girdle, *about his sweating places*, *Exek.* 44.18. that is, about his middle, as the *Chalde Paraphrase* interpreteth it, not beneath, but about his paps; to signifie the moderation of all his *passions*; It is a true axiome; *quod operatur Christus pro nobis, operatur in nobis*; *that which Christ doth for us, he doth in us*: He subdueth his owne passions, that He may subdue our *passions*.

Reconciliando.

Secondly, Christ reconciles the *passions*, which strive so one against another: *Iudg.* 17.6. *when there was no King in Israel, every man might doe what he pleased*; so these passions doe what they please, contradicting one another, till Christ come in to reconcile them. *Moses* when he saw two Hebrewes striving together, he sayd, *ye are brethren, why doe ye strive? Exod.* 2.13. So when Christ seeth the *passions* striving one with another, Hee saith, *Yee are brethren, why doe yee strive? Acts* 7.24.

Rectificando.

Thirdly, Christ sets the *passions* upon their right objects, whereas before they were set upon the wrong objects, and he turnes these inordinate desires the right way. A man takes a bleeding at the nose, the way to stay the bloud is to divert the course of it, and open a veine in the arme. So the Lord draweth the passions from their wrong objects, and turnes them to another. *Mary Magdalen* was given to uncleane lust, the Lord diverted this sinfull passion, and she became penitent, and thirsted after grace, *Luk.* 8.2. So hee turned the passions of *Saul* when he was a bloudy murtherer, to thirst for grace, *Act.* 9. We know a womans appetite to be a false appetite, when shee desireth to eate raw

flesh,

fleſh, or coales, or ſuch traſh: and that ſhee is mending againe when her appetite is ſet upon wholſome meates. So when the paſſions are ſet upon wrong objects, then a man is in the eſtate of ſinne: but when the *paſsions* are turned to the right objects, then a man becomes the child of God.

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Amor eſt voluntarius quidam affectus, quàm coniunctiſſimè re quæ bona judicatur fruendi.

esteemed to be good as neere as it can.

Prop. Man before the fall, loved God aboue all things and his neighbour as himselfe.

Illust. God is the first good cause and the last good end: he is the first true cause, by giving knowledge to the understanding: he is the last good end, by rectifing the will; therefore the understanding never contents it selfe, untill it know God, and the will never rests til it come to the last good end; God is A to the *understanding*, and a to the *will*. He is mans chiefe good, therefore he is to be preferred to all things, both to our owne selves, and to those things we count most of, beside our selves wherefore, *Luk.* 14. he saith; *He that loveth his life better than me, is not worthy of me.* So *Math.* 10. *He that loveth his father or mother better than me, is not worthy of me*: so hee that preferres his owne *love* before God; is not worthy of the love of God.

Illust. 2. *Triplex amor, emanans, imperatus, & elicitus.* There are three sorts of *love*; *emanans*, or natural love; *imperatus*, or commanded love: *elicitus*, or love freely proceeding.

Naturall love is that *love*, whereby every thing hath an inclination naturally to the like, as heavie things naturally goe downe to the center of the earth: beasts are carried by sense and instinct to their objects, the Pismire in Summer layeth up provision against the Winter, *Prov.* 6. 8. This naturall instinct the Greekes call ὁρμὴ. So man is carried to his object by *love*: & because he must *love* something, what better object could hee chuse to *love* than God?

Commanded love is that, whereby reason sheweth us some good thing to be *loved*, and then our will commandeth us to *love* the same. If wee had no more but reason, to shew it to us, and the will to command us, these wee enough to moove the affections to *love* God.

Love

Love, proceeding freely is that, when the affections make choyce of God freely; when as they conſider his goodneſſe that breeds *admiration* in them: when they doe conſider his beauty, that breeds love in them, and his ſweetneſſe doth ſatisfie their whole deſires; ſo that nothing is ſo worthy an obiect to bee beloved as God, who hath all theſe properties in him.

God *loved* us firſt, *Ioh.* 3. 16. therefore we are bound to *love* him againe.

There are three ſorts of *love*.

First, the *love* that ſeekes his owne profite onely; as when a ſubject loves his Prince onely for his goods: ſuch was the *love* of *Laban* to *Iacob*; here the Prince is not bound to *love* his ſubject againe; neither was *Iacob* bound to *love Laban* for this ſort of *love*. *Triplex amor, quærens vtile, laſcivus, & purus.*

Secondly, the *love* that lookes to filthineſſe and diſhoneſtie, ſuch was the *love* which *Putiphars* wife carried to *Ioſeph Gen.* 39. 9. *Ioſeph* was not bound to *love Putiphars* wife againe, in this ſort of *love*.

The third ſorte of *love* is moſt pure and holy *love*, and in this love wee are bound to *love* backe againe. God *loved* us before wee *loved* him hee *loved* us freely and for no by-reſpect, therefore wee are bound to *love* him firſt and aboue all things.

Illuſt. 3.

The *Part loves the being* of the *whole*, better than itſelfe; this is ſeene in the world the great man, and in man the little world: for the water in the great world aſcends, that there ſhould not bee *vacuum* or a vaſtneſſe in the univerſe (for the elements touch one another) as wee ſee when we poure water out of a narrow mouthed glaſſe, the water contrary to the nature of it, runneth up to the ayre, that there

may not bee a voyde place: it preferres the good of the whole, to the owne proper center: ſo in the little world man, the hand caſts it ſelfe up to preſerve the head. So God being all in all to us, we ſhould hazard all for him.

Prop. Man in innocencie *loved* God onely for himſelfe.

Illuſt. 1. *Amor propter ſe, & propter aliud.*

Some things wee *love* for themſelves onely, ſome things we love not for themſelves, but for another end. A ſicke man loves a bitter potion, not for it ſelfe, but for another end, which is his health.

Some things we *love* both for themſelves and for another end; as a man *loves* ſweet wine for it ſelfe, becauſe it is pleaſant to his taſte, then he underſtands alſo that it is good for his health, here he *loves* it not onely for it ſelfe, but for his healths ſake. But *Adam* in innocencie loved God onely for himſelfe.

Queſt. Whether are we to love God more for the moe benefits he beſtowes upon us or not?

2.2.q.24.art.3. *Anſw. Thomas* anſwers thus, God is to be *beloved* although hee ſhould give nothing but correct us, as a good child loveth his father although he correct him: but when it is ſaid, we are to *love* God for his benefits: *for*, notes not the finall cauſe here, but the motive: therefore *Auguſtine* ſaith well, *Non diligendus pramium, ſed ipſe Deus ſit pramium tuum*; *love not for the rewards ſake, but let God bee thy reward*; it is a good thing for a man to thinke upon Gods benefits, that he may bee ſtirred up by them to *love* God, and *love* him onely for himſelfe and for his benefits. *Moſes* and *Paul* ſo loved God that they cared not to bee eternally curſed, rather than his glory ſhould be blemiſhed, *Exod.* 32.33. *Rom.* 9.3.

Super Iob. ſerm. 3.

Object. But when God promiſed, *Gen.* 15.1,2. to be *Abrahams great reward*; *Abraham* ſaid, *What wilt thou*

thou give me ſeeing I goe childleſſe? then the father of the faithfull might ſeeme to *love* God for his benefits, and not for himſelfe.

Anſw. The Text ſhould not be read thus, *I am thy exceeding great reward*, but, *thy reward ſhall be exceeding great*, as if the Lord ſhould ſay unto him; *thou waſt not inriched by the ſpoile of the Kings, but I ſhall give thee a greater reward. Abraham* replies, *what reward is this thou canſt give me ſeeing I goe childleſſe? Abraham* had ſowen righteouſneſſe, and therefore ſhould reape a *faithfull reward*, *Prov.* 11.18. though he were not inriched by the King of *Sodome*, *Gen.* 14.22. So that, *Abraham* loved God onely for himſelfe in the firſt place; and he ſeekes a reward (ſucceſſion of children) in the ſecond place, and by this his Faith is ſtrengthened, for he adheres to the promiſe of God, *Gen.* 13.15.16.

A collation betwixt the innocent, and old *Adam*.

The firſt *Adam loved* not the creatures for themſelves; neither *loved* he God for another end, but for himſelfe; neither *loved* he God for himſelfe and for another end, but onely for himſelfe: therefore the Church, *Cant.* 1.4. is commended, *quia amat in rectitudinibus*; becauſe ſhe *loveth* God directly for himſelfe; But now men *love* the creatures onely for themſelves, and herein they are *Epicures*. Some againe *love* God for the creatures, and theſe are mercenaries; but theſe who *love* God for himſelfe, theſe are his true children; and herein *Auguſtines* saying is to be approved, who ſaith, *fruimur Deo, & utimur alijs*, we enjoy that which wee love for it ſelfe, but we uſe that which wee uſe to another end. But the naturall man would enjoy the creatures, and uſe God to another end.

Coll. 2.

Duplex amor, 1. judicio particulari, 2 judicio univerſali.

Man in innocency *loved* God, *judicio particulari, hic et nunc*, above all things; that is, he knew *Iehova* to bee the true God, and ſo *loved* him. But ſince the fall, he *loveth* him, above all things *judicio univerſali*, for his will

wil oftentimes followeth not his judgment: thē he *loved* himſelfe for God, but now he *loveth* all things for himſelfe; this inordinate love of a mans ſelfe breeds contempt of God; but the ordinate *love*, inſpired by God, teacheth us firſt to *love* God and then our ſelues, 1. *Ioh.* 4.7. *Let us love one another, becauſe love is of God*, where he ſheweth us, that the *love* of our neigbours muſt proceed from God; therfore the love of our ſelves muſt begin alſo at God. It is true, *Iohn* ſaith, 1 *Ioh.* 4. 20. *If we love not our brother whom we ſee, how can we love God whom we ſee not?* not that the *love* of the regenerate begins firſt at our neighbour, but this is the moſt ſenſible note, to know whether we love God or not: this *love* is *a poſteriori*, as the other is *a priori*.

Duplex amor, a poſteriori & a priori.

Obiect. But it may ſeeme that a man in corrupt nature, may *love* God better than himſelfe, becauſe ſome heathen haue given their lives for their country, and ſome for their friends?

Anſw. This corrupt *love*, was but for themſelves and for their owne vaine glory, and in this they love themſelues better than any other thing.

Coll. 3.

Lib. 1, de doct. Chriſt. cap. 5. Gradus amoris ſunt, 1. amare ſupra nos 2 quod nos ſumus 3. juxta nos. 4. infra nos.

We are bound ſaith Saint *Auguſtine*, to *love* ſome things *ſupra nos*; ſecondly, to *love* ſome thing, *quod nos ſumus*; thirdly, to *love*, ſome things, *juxta nos*, fourthly to *love* ſome things, *infra nos*.

Man in his firſt eſtate, *loved* God above himſelfe; in the ſecond roome, his owne Soule; in the third place his neighbours ſoule; and laſt his owne Body. He was firſt bound to *love* himſelfe, & then his neighbour: his own ſoule before his neighbours ſoule; his owne body before his neighbours body; for this is the rule under the Law, *Thou ſhalt love thy neighbour as thy ſelfe*, *Math.* 22. 39 The rule muſt bee before the thing ruled. It is not ſaid, *Luk.* 3. 12. *he that hath a coate let him giue it to him who wants a coate*; but *he who hath two coates*,

coats, let him give one to him who wants a coate; but under the Goſpell the rule of our love muſt be, *as Chriſt loved us, ſo we muſt love our neighbours, Ioh.13.34.* But man ſince the fall hath inverted this order mightily, he loves his owne body, better than his neighbours ſoule, than his owne ſoule, yea better than God; and oftentimes his hogges better than his owne ſoule, yea than God himſelfe, as the *Gergeſites* did, *Math.8.34.*

Queſt. Alexander Hales moves the queſtion, whether the Angels proceed thus in their manner of *love*; if God be he who is above them, whom they are bound to *love* above themſelves; and in the ſecond roome themſelves, *& juxta ſe*, other Angels: what place muſt the ſoule of man come into, in their conſideration? whether *juxta*, or *infra*, and what muſt be the eſtimation of the body of man in their *love?*

Hee anſwers, that the Angels of God doe love the ſoules of men now, *infra ſe*, but when we ſhal be ἰσαγγελοι, like unto the Angels of God, *Math.22.33.* then wee ſhall be loved of them in our ſoules, *juxta, ſed non in ſe.* And as touching our bodies they are beloved of them *infra ſe*, becauſe the Angels (ſaith he) deſire *primum premium, & ſecundum*, their firſt reward in God, the ſecond reward for the keeping of man: they ſhall bee rewarded for their miniſtrie towards the bodyes and ſoules of men, for keeping them, when they ſhall give up their account and ſay, *behold here are we, and the children whom thou haſt given us, Ioh.17.12.*

Duplex premium angelorum; primum, & ſecundum.

Prop.

Man before his fall *loved* God with all his heart.

Illuſt.

He *loved* nothing *ſupra Deum*, he loved nothing in equall ballance with God, he loved nothing contrary to God, hee *loved* him with all his heart, ſoule, and ſtrength, and Chriſt addeth τῇ διανοίᾳ, with the efficacie of the minde and the will, *Mat.22.31.* and the learned ſcribe, *Mark.12.31.* addeth a fit word σύνεσις,

Nihil amandum ſupra, juxta, contra, aut æquale Deo.

with his whole understanding. By which diversity of words God lets us see, that man when he was created, *loved* God unfainedly, and that all the Fountaines or Springs within his soule praised him, *Psal.* 87.7.

A collation betwixt the innocent, and old *Adam.*

The *first Adam loved* God with all his heart; but since the fall he *loves* God *diviso corde*, *Hos.* 10.2. and he loves something better than God, contrary to God, and equall with God. The Church of *Rome* makes a double perfection, *perfectio viæ*, *& perfectio patriæ*, or *perfectio finis*, *& perfectio ordinis*; they say there is not *perfectio patriæ* found here; but *perfectione viæ*, we may love God with all our heart this way (say they.) But this is false, for when we have done all things, wee must call our selves unprofitable servants, *Luk.* 17.10.

Duplex amor, intensivus, & appretiativus.

Wee are to *love* God more than the creatures, yet it falleth out often, that wee *love* the creatures *intensivè*, more than God; but the child of God *loves* not the creatures more *appretiativè*. A man may more lament the death of his son, than the want of spirituall grace; and yet in his estimation and deliberation, he will be more sorry for the want of Gods grace, than for the want of his sonne.

A collation betwixt the innocent, and renewed *Adam.*

The *first Adam loved* God with all his heart, both in quantity and quality; but the *renewed Adam* is measured by the soundnesse of the heart. *Peter* being asked of the measure of his *love*, *Ioh.* 21.15. *Lovest thou me more than these?* he answered onely concerning the truth. For being asked of the quantity, he answered onely of the quality, *Lord thou knowest I love thee*; it is the quality thou delight'st in, and not the quantity. Hence it is, when the Scriptures speake of perfection, it is to bee understood of sinceritie: in one place they are said, to be *of a perfect heart*; and in another, *of an upright heart*. 1 *Chron.* 12. 33.38.

The *love* which the renewed man beares to God now, is

is but a small measure of love, in respect of that which wee shall have to God in the life to come: in the life to come, *our hope and faith shall cease*, 1 *Cor.* 13. Our faith and hope ceasing, our *love* must be doubled: for as when we shut one of our eyes, the sight must be doubled in the other eye, *vis gemina fortior*; so when *faith* and *hope* shall be shut up, our *love* shall be doubled: *Cum venerit quod perfectum est, abolebitur quod imperfectum est*, 1 *Cor* 13. It is true, *Gratia perficit Naturam*, Grace perfits Natnre; and so doth Glory, *quoad essentiam*, as touching the essence; *sed evacuat quoad imperfectiones*, it takes away all imperfections. *Faith* and *Hope* are but imperfections in the soule, comparing them with the estate in the life to come, they shall be abolished then, and onely *love* shall remaine, 1 *Cor.* 13. 8.

A collation betwixt the renned and glorified *Adam*.

Man by naturall discourse, since the Fal, may take up that God is to be *beloved* above all things, although he cannot love him above all things.

Prop.

That which all men commend in the second roome is better than that which many commend in the first roome. When the battaile was fought at *Thermopyle* against *Xerxes* King of *Persia*, if it had beene demanded of the Captaines severally who was the cheife cause of the victorie, this Captaine would have said it was hee: and this Captaine would have sayd it was hee: then if yee had asked them all in the second place, who fought next best to them, all of them, would haue answered, *Themistocles*: therfore he won the field. So aske men severally in their first cogitations, why man should *love* God; some wil answer, because he is good to them: others, because he bestowes honours upon them: and so their love is resolved into worldly respects, and not into God. But shew them the instabilitie of riches, the vanitie of Honour, and such like, then all of them in their second cogitations, will be forced to graunt, that God is to be *beloved* for himselfe.

Illust.

The

The Notes to know the love of God, ſince the Fall.

The markes to know whether we *love* God, are,

1 First, *Love* makes one ſoule to live as it were in two bodies, *Nam anima magis eſt ubi amat, quam ubi animat*; *The ſoule is more where it loves, than where it animates*: This made the Apoſtle to ſay, *Gal.*2.20. *I live not, but Chriſt lives in me.*

2 The ſecond note is; that thoſe who *love* dearely, rejoyce together and are grieved together. *Homer* deſcribing *Agamemnons* affliction, when he was forced to ſacrifice his daughter *Iphygenia*, hee repreſents all his friends accompanying him unto the ſacrifice, with a mournfull countenance: and at *Rome*, when any man was called in queſtion, all his friends mourned with him. Therefore it was, that good *Vriah* would not take reſt upon his bed, *when the Arke of the Lord was in the fields*, 2.*Sam.*11.9.

3 The third note is, that theſe who *love*, would wiſh to be changed and transformed one into another, but becauſe this transformation cannot be without their deſtruction, they deſire it as neere as they can. But our conjunction with God in Chriſt is more neere, without the deſtruction of our perſons, *Ioh.*17.23. *I in them, and they in me*; and therefore we ſhould *love* this conjunction, and moſt earneſtly wiſh for it.

4 The fourth note is, that the man which *loveth* another, not onely *loves* himſelfe, but alſo his image or picture, and not onely his reall forme, but alſo his imaginary: they *love* them that are allyed, or are in kin to them, or like them in manners. So, hee who loveth God, hee *loves* his children alſo who are like him, and alſo their ſpirituall kinred and affinitie.

Forma realis & imaginaria.

The

The fift note of the *love* of God is; that thoſe who *love* converſe together, and are as little abſent from other as can be, they have the ſame delights and diſtaſts. The preſence of the party *beloved* fils the heart of the lover with contentment. So the children of God, their whole delight is to walke with God as *Enoch* did, *Gen.* 5. to be ſtill in his preſence: and if hee withdraw himſelfe but a little from them, they long wonderfully for his preſence againe. 5

The ſixt note is, he that *loveth* tranſports himſelfe often to the place where hee was accuſtomed to ſee his friend, hee delights in reading of his letters, and in handling the gages and monuments he hath left behind him. So the child of God to teſtifie his *love* to God, tranſports himſelfe often to the place where he may find God in his ſanctuary, amongſt his Saints; hee delights in reading of his letters, (the Scriptures:) he delights in eating and taſting theſe holy monuments and pledges (his Sacraments;) which the Lord hath left behind him, as tokens of his *love* untill he come againe. 6

The ſeventh note is, when there is any thing, that may ſeeme to preſerve the memory of *love* more liuely in our ſoules, we embrace the invention here; wherein *Artemiſia* Queene of *Caria*, ſhewed an act of wonderfull paſſion, towards her husband *Mauſolus*; for death having taken him away, ſhe not knowing how to pull the thornes of ſorrow out of her ſoule, cauſed his body to be reduced to aſhes, and mingled them in her drinke, meaning to make her body a living tombe, wherein the relickes of her husband might reſt, from whom ſhe could not endure to live ſeparated. The child of God hath a comfortable and true conjunction with Chriſt, eating his fleſh and drinking his bloud, and theſe two can never be ſeparated againe. 7

Of

Of Adams love to his neighbour.

Prop. As *Adam loved* God with all his heart, ſo he *loved* his neighbour as himſelfe.

Illuſt. He *loved* his owne ſoule better than his neighbours ſoule, he *loved* his owne body better then his neighbours body; but he *loved* his neighbours ſoule better than his owne body. We are to love our neighbours as our ſelves, we are to preferre the ſafetie of the ſoule to the ſafetie of the body, therefore our ſoule is called, *our darling*, *Pſalm.* 22.15. which is moſt to be beloved.

Conſequence. 1. We may not follow the *Phiſitians* then, who preſcribe ſometimes phiſicke to their patients to be drunk, that they may recover their health. *Navarrus* holds that it is not a ſin in the patient, that hee drinke till he be drunke for the recovery of his health.

Cap. 23. *Num.* 19.

Conſeq. 2. Although we are to preferre the ſafetie of the ſoule, to the ſafety of the body; yet we are not for the good of the ſoule to diſmember the body, as *Origen* did: miſinterpreting theſe words, *Math.* 19. *Many are made Eunuches for the Kingdome of God*, taking them litterally, when they are to bee underſtood metaphorically.

Conſeq. 3. As we are not to diſmember the body for the good of the ſoule, ſo we are not to whip the body for the good of the ſoule. A man cannot make a free choyce of that which is evill in it ſelfe, as the *Moraliſts* prove againſt the *Stoickes*: who did chuſe povertie, although they knew it to bee evill in it ſelfe: but for a man to whip himſelfe, it is evill in it ſelfe, for in this he uſurps the magiſtrates authoritie.

Thom. 2. 2. *queſt.* 66. *art.* 3.

The magiſtrates authoritie ſtands in theſe foure things: to kill the body: to mutilate the body: *Ex.* 21.24. *Eye*

Eye for eye, and tooth for tooth; to whip the body, *Deut.* 25.3. and to impriſon the body, *Levit* 24.12. *killing of the body* takes away the life it ſelfe; *cutting a member* of the body takes away the perfection of the body; *whipping of the body* takes away the delight and reſt of the body; *impriſoning of the body* takes away the liberty of it. Now as we may not kill our ſelves, cut a member from our ſelves, impriſon our ſelves, (for all theſe belong to the Magiſtrate) ſo neither are wee to whip our ſelves.

Againe, it is not lawfull for a man to weaken his body by faſting. 1 *Tim.* 5.33. it was not lawfull for *Timothy* to drinke water for the weakning of his body, therefore it is farre leſſe lawfull for a man to whip his body. We read of *Baals* Prieſts who cut their fleſh 3 *King.* 18.28. but neer of the Prieſts of the Lord, *Deut.* 14. We haue a warrant moderately to faſt ſometimes, that the body may bee more ſubject to the ſoule, 1 *Cor.* 9.37. *I chaſtice my body, and bring it under ſubjection*. So, *Coloſſ.* 3.5. *mortifie your members*; but never to whip it. We are not to exceed our ſtrength or to diſable our ſelves, for Gods ſervice: for God doth not deſire the hurt of his creature who is about his ſervice: hee will rather forbeare ſome part of his ſervice, than an oxe or an aſſe ſhall want neceſſary food: much leſſe will he haue a man to indanger himſelfe, though it be in his ſervice.

Prop. We are to preferre our owne temporary life to our neighbours.

Illuſt. 1. If our neighbour bee equall of degree with us, then wee ſhould preferre our owne life to his life, or if he be our inferiour, we ſhould likewiſe preferre our owne life to his. But if he be our Soveraigne, we are more bound to ſave his life than our owne: as for the ſafetie of the Princes life, the ſubject is to give his life, 2 *Sam.* 19.43. ſo for the ſafetie of the common wealth.

A man may hazard his life for the ſafety of another mans life; who is in priſon, perill of death, *Majus enim bonum proximi præferendum minori proprio, ſed non æquali*; we are to preferre the greater good of our neighbour, to our owne good that is leſſe; but not where there is equall. When my neighbour is in a certaine danger of death, and I but in a hazard; it is a greater good to ſave my neighbours life, than not to hazard my owne.

Conſeq. Wee are bound more to ſave our owne lives, than the lives of our equals: therefore that friendſhip which is ſo much commended by the heathen betwixt *Pylades* and *Oreſtes*, the one giving his life for the other, was not lawfull. So, of that betwixt *Damon* and *Pythias*, when the one would have given his life for the other.

Illuſt. As we are to preferre our owne life to our neighbours life, ſo we are to preferre our ſelves in temporary things belonging to this life, to our neighbour.

Prop. *Ad quatuor inſerviunt temporaria, propter neceſſitatem, propter ſufficientiam, propter utilitatem, & propter ſuperfluitatem.*

Temporary things ſerve either for our *neceſsity*, or for our *utility*, or for our *ſufficiency*, or for our *ſuperfluity*. *For neceſsity*, things ſerve for the maintenance of our life; *utility*, for our vocation; *ſufficiencie*, for our delectation; *ſuperfluity*, for wantonneſſe and exceſſe.

In wiſhing temporary things, we ſhould put our ſelves in the firſt degree, and our neighbour in the ſecond; that which is out of ſuperfluity, I ſhould wiſh for his ſufficiency; and out of my ſufficiency, I deſire his utility, to further him in his calling; and out of my utility, I ſhould further him in his neceſſity, to preſerve his life: that is, with things neceſſary to my calling I ought to relieve his life. But men now will not give of their ſuperfluity, to entertaine their neighbours neceſſity and life: as *Nabal* would not give to *David*, 1 *Sam.* 25. 10. And the *rich glutton* to *Lazarus*, *Luk.* 16. out of their ſuperfluity, to ſupply their neceſſity.

Queſt. Are wee bound to love all our neighbours alike?

Anſw. Some anſwer that we are bound to love them all alike, *affectu, ſed non effectu*, we are bound, ſay they, to love all alike in our internall affection, but we are not bound to helpe all alike; for wee are more bound to theſe who are neereſt to us, and to help them moſt with our goods.

But *Aquinas* ſheweth this to be falſe, and ſets downe this as a true poſition, that ſome of our neighbours are more to be *loved* than others, *tum affectu, tum effectu.* His reaſon is, becauſe the hatred of ſome of our neighbours, is a greater hatred, than the hatred of other of our neighbours; therefore we are more bound by the rule of charity, to love ſome of our neighbours (*quoad affectum internum*, in our internall affection) than other: as well as wee are bound more to helpe them *externo effectu.* This is cleare by the rule of contraries. The antecedent is proved, *He that curſeth his father or mother ſhall die the death, Levit.* 20. But the Law appoints no ſuch death to him who curſeth another of his neighbours; therefore it muſt bee a greater ſinne to curſe their Parents than other of their neighbours, or to wiſh them evill. Therefore we are more bound to love them in our affection, as wee are more bound to helpe them than others?

Amor eſt tum in affectu, tum in effectu.

Queſt. Whether are we bound to love thoſe more, in whom wee ſee more grace although they be ſtrangers to us: than thoſe of our kindred, in whom we ſee not ſo great meaſure of grace.

Amor objectivus & appretiativus.

Anſw. Wee are to love thoſe moſt, in whom we ſee moſt grace *objectivè*, that is, in reſpect of the bleſſednes that is deſired, becauſe they are neerer joyned to us in God. A center, out of which iſſueth many Lines; the further they are extended from the Center, they are the further

further diſ-united amongſt themſelves; and the neerer that they draw to the Center, they are the neerer united. So, thoſe who are neereſt to God, ſhould be neereſt to us, and we ſhould wiſh to them the greateſt meaſure of happineſſe.

But thoſe who are neereſt to us in the fleſh, and in the Lord, *Phil.*2.21. ſhould be more deare to us *appretiativè*, and in our eſtimation, although they have not ſuch meaſure of grace. And ſo Chriſt loved *Iohn* better than the reſt of his Diſciples, *Ioh.*13.23. becauſe he was both his couſin german, and had more grace in him: but he wiſhed not a greater meaſure of glory to him than to *Paul*, *objectivè*; *For he that doth moſt his will, are his brother and ſiſter*, *Math.*12.50.

Duplex ratio amoris, objecti, & originis.

So that we come under a threefold conſideration of Chriſt here; for he is conſidered as God; as Mediator God and man; and as man: Chriſt, as God, loved not *Iohn* better than the reſt; Chriſt, as Mediator, loved him not better; but Chriſt, as man, loved him better than the reſt.

We are more bound to love our Parents, than any other of our neighbours, both in temporall and ſpirituall things, 1*Tim.*5.4 *If a widow have children, let them learn to requite their Parents:* in the Syriacke it is, *rependere fanus parentibus.* A man divideth his goods into three parts: firſt, ſo much he ſpends upon himſelfe, his wife, and ſervants: ſecondly, ſo much he gives to the poore: thirdly, ſo much he lends to his children, looking for intereſt backe againe. Againe, we are more bound to them, than thoſe of whom we have received greateſt benefits; yea, than him that hath delivered us from death: *Dijs & parentibus non poſſunt reddi æqualia.* This is ἀντιπελαργεῖν, as the young Storkes uphold the old when they are flying. Hence comes νόμος πελαργικὸς that is, as the fathers have ſuſtained the children, ſo ſhould the children the fathers againe.

Ariſt.lib.8.Ethic.

The

The Hebrewes ſay, What is the honor that the children owe unto their parents? They owe to them maintenance, and reverence; they ſhould give them meat, drinke, and cloathing; they ſhould leade them in, and leade them out. And they adde further, *we reade, Honour the Lord with thy ſubſtance*, and, *Honour thy father and mother*: thou art to honour God with thy ſubſtance, if thou haue any ſubſtance; but thou art to honour thy parents, whether thou haue any ſubſtance, or not; for if thou have not, thou art bound to begge for thy parents: So ſaith *R. Salomon*, in his Gloſſe upon *Levit.* 10.3.

Wee are to love our Parents more than our Children in giving them honor, for they are neerer to us than our Children, being the inſtruments of our *being*. *Ariſt. lib. Ethic.*

Wee are to ſuccour our Parents, in caſe of extreme neceſſity, rather then our children: *Filium ſubvenire parenti proprio, honeſtius eſt quam ſibi ipſi; It is a more honeſt thing to helpe the Parent, than a mans ſelfe*; and there is a greater conjunction betwixt the father and the ſonne in *eſſe abſoluto*, than betwixt us and our children: and therefore in that caſe of neceſſity, he is more bound to helpe his father than his child.

Where there is not ſuch a caſe of extreme neceſſity, hee is more bound to helpe his Child than his Parent; *The Children lay not up for the Parents, but the Parents for the Children*, 2. *Cor.* 12.14. And the reaſon is, becauſe the father is ioyned with the ſon, as the cauſe with the effect; *Sed cauſa influit in effectum, The cauſe workes in the effect*; ſo ſhould the Parent communicate with his child.

Secondly, the father is ioyned with the ſonne as with a part of himſelfe, and comming from himſelfe: which cannot be ſaid of the child to the father.

Thirdly, the love of the father towards the child is

further diſ-united amongſt themſelves; and the neerer that they draw to the Center, they are the neerer united. So, thoſe who are neereſt to God, ſhould be neereſt to us, and we ſhould wiſh to them the greateſt meaſure of happineſſe.

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Thirdly, the love of the father towards the child is

elder, and continueth longer; for the fathers loue their children even from their Cradle: but the children love not their fathers, till they be come to the yeeres of diſcretion; for the more old that love is, the more perfect it is

Prop. How a man is to preferre himſelfe to his neighbour in temporall things.

Wee are more bound to love our father than our mother: we are more bound to love our wives than our parents, becauſe the man and the wife are one fleſh; and, *a man ſhould leave his father and mother, and cleave to his wife, Math.* 19. For reverence and honour, hee is more to honour his parents than his wife, but otherwiſe he is to ſupply her wants in temporary things before his fathers.

As we are to preferre our owne temporary life to our neighbours life, ſo alſo we are to preferre our owne ſpirituall life to the life of our ſuperiors or equals.

Our temporary life, ſhould not be ſo deare to us as his ſpirituall life, and wee ought to imitate Chriſt, who gave his life for the ſpirituall life of his children, 1 *Ioh.* 3.16.

Queſt. But what is the ſpirituall neceſſity of our neighbour, for the which we are bound to give our temporary life?

Triplex neceſſitas, gravis, non gravis, & extrema.

Anſw. There is a threefold *neceſsity*: firſt that which is *not an urgent neceſsity*: ſecondly, that which is *an urgent neceſsity*: Thirdly, that which is an *extreme neceſsitie.*

Firſt, when the neceſſity is not great, and when my neighbour can provide for his ſpirituall life, without the hazard of my temporary life: in this caſe I am not bound to give my temporary life for his ſpirituall life.

Secondly, if the neceſſity be ſuch, that he cannot without great difficulty ſave his ſpiritual life, in this caſe I ought to hazard my temporary life for his ſpiritual life

Thirdly, if his ſpirituall life be in extreme neceſſity; for

for then I am to lay downe my temporary life for him.

Conseq. 1.

Here we see that pastors who are the shepheards of the soules of the people, are bound to watch over their people committed to their charge, and with losse of their owne lives to succour them in their absolute extremity, *Ioh.* 10. 11. *The good shepheard giveth his life for the sheep, but the hireling fleeth.*

Conseq. 2.

Wee are not to give our temporary life for the spirituall life of our neighbour, but in case of extreme necessity, therefore that case which *Navarrus* propounds in his cases of popish conscience, is not to be allowed. If a Christian should have a child borne to him amongst the Pagans, and the child were neere death; whether or no were a Preacher bound to baptize that child although hee knew certainely that the Pagans would kil him: *Navarrus* holds, that this child being in a spirituall imminent danger of eternall death for want of baptisme, the Preacher is bound to baptize him, although he knew it should cost him his life.

Prop.

How we are to preferre our neighbour to our selues in spirituall things.

Illust.

But there is no such necessity of baptisme, that the want of it can bring eternall death to the child; but onely the contempt of it; therefore this case of necessity is but an imaginary necessity, and if a man in this case would hazard himselfe, he were guilty of his owne death.

Although we are to preferre our owne salvation to the salvation of others, yet we may desire the deferring of it for a while for the good of thers.

Phil. 1. 23. 24. *It is good for me to be dissolved, but better for you that I remaine in this body*: it was for this cause that *Ezekias* desired to live, that he might goe up to the house of the Lord and see Gods glory set up there, and the peoples salvation set forward, *Esay*, 38. so *Martinus* said, *Si adhuc Domine sum populo tuo necessarius, non recuso laborem: if I can be steadable yet Lord to thy people, I refuse not to undergoe any travell amongst them.*

Although it be lawful for us to deſire the deferring of our happineſſe for a time, for the good of others: yet it is not lawfull for a man to deſire the perpetuall delay of his bleſſednesſe for the good of others.

Obiect. But *Paul* wiſhed, that he might be *Anathema* for the people of God, *Rom.* 9. 3. and ſo *Moſes* wiſhed that hee might bee raſed out of the Booke of life for the Iewes, 2 *Exod.* 32. 32.

Anſw. It was for Gods glory that they wiſhed this, and not ſimply for the Iewes, becauſe Gods glory was manifeſted in them.

Aliquid amatur obiectivè, et appretiativè.

In the ſpirituall things which a man is bound to deſire for himſelfe and his neighbour, he is more bound to deſire his owne ſalvation, *appretiativè*; as if it were neceſſarie either for mee or *Peter* to periſh, I had rather *Peter* periſhed: but theſe who are more holier than I am and, have greater graces, they are more to be beloved *obiectivè*, in reſpect of the good that is deſired, and I am more bound to ſeeke a higher degree of glory to him, than to my ſelfe; and herein I follow the will of God, becauſe I ſhould be content of that meaſure that he hath beſtowed upon me.

We are to preferre our owne ſalvation to the ſalvation of others: therefore it is not lawfull to commit a ſin, for the ſafety of our neighbour, *Math* 16. *What availeth it a man to get the whole world, and he loſe his owne ſoule?* ſinne is the loſſe of the ſoule.

A collation betwixt the innocent, firſt, and old *Adam.*

Man before his fall *loved* his neighbour as himſelfe: but the unregenerate now, they think it is *love* ſufficient if they hate not their neighbour. Others (as the *Phariſies*) thinke that their *love* is ſufficient, if they think well to their friend, and hate their enemies. There is a third ſort who will have compaſſion upon their enemies if they ſubmit themſelves to them, but this may be found in generous beaſts, as in the Lyon.

The

The regenerate man loves his neighbour as himſelfe; not onely him who is his next neighbour called *vicinus* or his doore neighbour, or him who is neere in friendſhip or blood to him: but him who is neere in nature to him, being his owne fleſh: therefore the Apoſtle expounding theſe words, *Luk.* 10 27, *Thou ſhalt love thy neighbour*: expounds *thy neighbour*, τὸν πλησίον, *Rom*, 13.8. *any other man.*

A Collation betwixt the old and renewed *Adam.*

But the love of the unregenerate, extends not it ſelfe ſo farre, for he loves his friend, and hates his enemy: but Chriſt extends this *love* of our neighbour to our enemies alſo, *Mat.* 5 44. and the Law expoundeth it ſo likewiſe: for in *Exo.* 23.4. it is ſaid, *Thou ſhalt love thine enemy*: but *Deut.* 22. 1. the ſame law being repeated calls him, *thy brother*. now neighbour & brother in the ſcripture are uſed in one ſenſe: and it is to bee marked that when the two Hebrews ſtrove together, *Moſes calleth them brethren. Act.* 7. 25. *Ye are brethren, why doe you ſtrive*; So that our enemies are our brethren as Chriſt ſheweth in the parable of the *Samaritane*, *Luke.* 10

Queſt. How are we to *love* our enemies?

Anſw. Our enemies are conſidered, Firſt, as our private enemies: or as Gods enemies, and to his Church Secondly, wee muſt diſtinguiſh betwixt our owne private cauſe, and Gods cauſe. Thirdly, we muſt diſtinguiſh betwixt the perſons of evill men, and the actions of evill men.

Wee are to love our enemies, although they have wronged us, and ſhould love their perſons: we are to pray againſt their ſinnes, but not their perſons, 2. *Sam.* 15.31. *Act.* 42.9. Wee are bound to wiſh to our private enemies, things temporary, unleſſe theſe things be hurtfull to them: but if they be enemies to the Church, we are not to ſupply their wants, unleſſe wehope by theſe means to draw them to the Church,

But if the perſons ſinne unto death, 1 *Ioh.* 5. 19. then we are to pray, not onely againſt their actions, but alſo againſt their perſons; and becauſe few have the ſpirit to diſcerne theſe, wee ſhould apply theſe imprecations uſed in the Pſalmes, againſt the enemies of the Church in generall.

Queſt. Whether is the *love* of God and of our neighbour, one ſort of *love* or not?

Obiectum amoris vel eſt formale, vel materiale.

Anſw. It is one ſort of love; the formall object of our love in this life is God, becauſe all things are reduced to God by love; the materiall object of our love is our neighbour, here they are not two ſorts, but one *love*: and as there is but *vnus ſpiritus & varia dona*, one Spirit and diverſity of gifts, 1 *Cor.* 12. ſo there are *duo præcepta & vnus amor*; two præcepts and one love.

Vno habitu charitatis diligimus, deum & proximum licet actu diſtinguantur.

The remedies to cure ſinfull love ſince the fall.

That wee may cure our ſinfull *love*, and ſet it upon the right object:

Firſt, wee muſt turne our ſenſes, that they be not *incentivum et fomentum amoris perverſi*; that is, that our ſenſes bee not the provokers and nouriſhment of perverſe love. It is memorable which *Auguſtine* markes, that the two firſt corrupt loves began at the eye. Firſt, the love of *Eva* beholding the forbidden fruit, which brought deſtruction to the ſoules of men. Secondly, when the Sonnes of God, ſaw the daughters of men to be faire, they went in to them, *Gen.* 6. 1. this ſin brought on the deluge; it had beene a profitable leſſon then for them, *If they had made a covenant with their eyes*, *Iob* 31. 1.

Secondly, it is a profitable helpe, to draw our affections from things beloved, to conſider ſeriouſly, what arguments we may draw from the things which we *love*, that

that wee may alienate our minds from them; and wee ſhall find more hurt by the things we ſet our *love* upon, than wee can find pleaſure in them. If *David* when he look't upon *Bethſabe* with an adulterous eye, had remembred what fearefull conſequence would have followed: as the torment of conſcience, the defiling of his daughter *Tamar*, and of his concubines, and, *that the ſword ſhould never depart from his houſe*, 2 *Sam.* 11. 12. and a thouſand ſuch inconveniences, hee would have ſaid, this will be a deare bought ſinne.

Thirdly, conſider the hurts which this perverſe love breeds, *He who loves ſin hates his owne ſoule*, *Pſal.* 10. 5.

Fourthly, let thy minde be buſied upon lawfull objects, and idleneſſe would bee eſchued, it was idleneſſe which brought the *Sodomites* to their ſin, *Qui otio vacant iurem negotioſiſſimam incidunt*; theſe who are given to idleneſſe fall into many troubleſome buſineſſes.

Chap. VII.

Of Hatred.

Odium eſt quo voluntas reſilit ab objecto diſconvenienti, vel ut diſconveniente.

A collation betwixt the innocent, and old *Adam.*

Queſt.

Hatred is a turning of the concupiſcible appetite from that which is evill, or eſteemed evill.

Man in his firſt eſtate loved God with all his heart: but ſince the fall, he is become, *a hater of God*, *Rom.* 1. 30 and of his neighbour; 1 *Ioh.* 2. 9. and of himſelfe, *Pſal.* 10. 5. How can God (who is abſolutely good) be *hated*, ſeeing there is no evill in him?

Anſw. God cannot be directly the object of our *hatred*: *bonum in univerſali*, cannot be hated; God is both truth and goodneſſe; therefore he cannot be hated. The underſtanding lookes to truth, and the will to goodneſſe; God is both truth and goodneſſe; therefore hee

cannot be hated in himſelfe, but in ſome particular reſpect; as men hate him, becauſe he inflicteth the evill of puniſhment upon them, or becauſe hee commandeth them ſomething, which they thinke hard to doe; as reſtraining them in their pleaſure or profit.

So the wicked they hate not the word as the word, but as it croſſeth the lewd appetites, and curbes their deſires, *Gal.4.6. Am I become your enemie becauſe I tell you the truth?* The ſheepe hates not the Wolfe, as it is a living creature; for then it ſhould hate the Oxe alſo; but the Sheepe hates the Wolfe as hurtfull to it; and in this ſenſe Men are ſaid to be haters of God.

Theſe who behold that infinite good, cannot hate him, but of neceſſity love him; therefore the ſin of the divels was, the turning away of their ſight from God, and the reflection of their underſtanding upon themſelves, admiring their owne ſublimity, remembring their ſubordination to God; this grieved them, wherby they were drowned with the conceite of their owne pride; whereupon their *delectation*, *adoration*, and *imitation* of God and goodneſſe were interrupted. So long as they beheld the Majeſty of God, they had delectation in his beauty, *adoration* of his majeſty, and *imitation* of his exemplary goodneſſe.

Diabolus tria amiſit in lapſu, delectationem in pulchritudine Dei: adorationem majeſtatis: & imitationem exemplaris bonitatis.

Queſt. Whether is the *hating* of God, or the *ignorance* of God the greater ſinne? it may ſeeme that the *hating* of God is the greater ſinne; *Nam cujus oppoſitum eſt melius, ipſum eſt pejus*, for that whoſe oppoſite is beſt, it muſt be worſe it ſelfe; but the *love* of God is better than the *knowledge* of God: therefore the *hating* of God is a greater ſinne, than the *ignorance* of God.

Ariſt. etbic. 8. c. 6.

Anſ. The *hatred* of God, and the *ignorance* of God, are conſidered two wayes; either as *hatred* includes *ignorance*, or as they are ſeverally conſidered. As *hatred* includes *ignorance*, then *hatred* is a greater ſinne than *ignorance*,

rance, becauſe he that *hates* God muſt be *ignorant* of him.

But if we conſider them ſeverally; then ignorance is to be diſtinguiſhed into *ignorantia puræ negationis*, and *ignorantia prævæ diſpoſitionis*; and this latter *ignorance*, proceeding from a perverſe diſpoſition of the Soule which will not know God, as *Pharaoh* ſayd, *Who is the Lord that I ſhould know him, and obey his voyce, Exod.* 5. 2. muſt be a greater ſin than hatred, for ſuch *ignorance* is the cauſe of *hatred*; and in vices the cauſe muſt bee worſe then the effect: but *perverſe ignorance* is the cauſe of the *hatred* of God. Therefore this ſort of *ignorance*, is a greater ſinne than the *hating* of God.

We muſt not then underſtand the *axiome* according to the firſt ſence here; for there is no contrarietie betwixt *hatred* and *ignorance*; becauſe the one includes the other. But where they are ſeverally conſidered, then the rule holds in theſe oppoſitions which are oppoſite in the ſame reſpect; as one contrary to another, one contradictory to another; if white bee the moſt bright colour, then blacke muſt be the moſt darke colour: here the axiome holds, becauſe there is a direct oppoſition in contrariety of the ſame kind. So, good is to be followed, good is not to be followed: this oppoſition holds in contradiction of the ſame thing.

Duplex oppoſitio, contrarietatis & contradictionis.

But this rule will not hold betwixt a contrary and a contradictory joyned together, *ſecundum gradus perfectionis*: as, *love* is a greater vertue than *knowledge*, therefore *not to love* is a greater vice than *hatred*: this doth not follow; for *hatred* is a greater vice, than not to love.

Now, when the *hatred* of God, and the *ignorance* of God are compared together, with their oppoſites *love* & *knowledge*, *ſecundùm oppoſitionem et comparativè*, *love* and *hatred* are oppoſed contrarily; but *knowledge* and *ignorance*

Quæ opponuntur privativè vel contradictoriè magis opponuntur quàm quæ contrariè; ſcire & ignorare contradictoriè opponuntur amare & odiſſe contrariè.

ignorance are oppoſed privately and contradictory. Now there is a greater oppoſition betwixt two contradictories, than betwixt two contraries; therefore the *ignorance* of God muſt be a greater ſinne, then the hatred of God: and here the Axiome holds. The miſery of the damned (it is thought,) conſiſts not ſo much in the want of the *love* of God, as the want of the ſight of God.

A collation betwixt the ſecond and renued Adam.

The Lord Ieſus Chriſt his *hatred* was a perfect *hatred* of ſinne, both in *parts* and *degrees*: hee hated ſinne to the full, both *intenſively* and *extenſively*; as he loved God with all his heart, ſtrength and might, ſo hee *hated* ſinne *intenſively* to the full with all his ſtrength and might, and alſo *extenſively*; that is, hee hated all ſorts of ſinne with a perfect *hatred*, and cheifely thoſe ſinnes that were moſt oppoſite to the glory of God his father, as was *idolatrie*.

Duplex perfectio, graduum & partium.

Duplex odium, ſecundùm intenſionem et extenſionem.

But the regenerate, hate ſinne with the *perfection of parts*, but not of *degrees*, *Pſal.* 139.22. *Doe I not hate them with a perfect hatred who hate thee:* that is onely a *perfection on parts*, but not in *degrees*.

Againe, they hate not ſinne to the full *intenſivè*: for, *the good that they would doe, that they doe not*, *Rom.* 7.15. neither doe they hate ſinne to the full, *extenſivè*. *David* hated Idolatry, but yet not to the full, when hee brought home the Arke of God from *Iearimoth* in the houſe of *Abinadab*, and ſet it up in the houſe of *Obed-Edom*, 2 *Sam.* 2. 10. he tooke away the *Philiſtines* golden Myce, and the Hemorrhoides, 1 *Sam.* 6.4. but yet hee ſet the Arke upon a new cart which he made himſelfe (for the men of *Bethſhemeſh* had cut the *Philiſtines* cart, 1 *Sam.* 6. 14.) which he ought not to have done: for the Arke ſhould have beene carried upon the Prieſts ſhoulders, *Numb.* 7.9, and not upon a cart: heerin he followed the example of the *Philiſtins*: ſo *Iunius* expounds it.

Some

Some of the good Kings of *Iudah* tooke away the Idolles, *but yet the high places were not removed*, 2 *King.* 12.4. the reaſon of this is, becauſe, *Idolatrie is a worke of the fleſh*, *Gal.* 5.20. And we hate not the workes of the fleſh perfectly.

The hatred of the regenerate is a perfect hatred in parts againſt ſinne, although not in degrees. But the *hatred* of the wicked is but a faint *hatred* againſt idolatry of this or that ſort.

A collation betwixt the renued and old *Adam*.

Conſeq.

The *hatred* of the wicked is not a perfect *hatred* againſt idolatry: therefore they labour to reconcile true & falſe religion: ſuch were theſe in *Corinth*, who were both partakers of the cuppe of the Lord, and the cuppe of Divels, 1 *Cor.* 10. and theſe who halted betwixt God and *Baal*, 1 *King.* 18.21. So theſe who would agree us and the Church of *Rome*, making no difference in the fundamentall points of our religion; but, *what communion can there bee betwixt light and darkeneſſe*: 2 *Cor.* 6.14.

There were ſome who ſtudie to reconcile the *Stoicks* and *Peripateticks*: but *Cicero* ſayd, they cannot bee reconciled, *quia non agitur definitio, ſed de ipſa hereditate*: we controvert not with the church of *Rome* about landmarkes, but for the inheritance it ſelfe.

A collation betwixt the ſecond and old *Adam*.

In Chriſt there was a twofold *hatred*. Firſt, the *hatred of abhomination*. Secondly the *hatred of enmitie* the *hatred of abhomination* was when Chriſt diſtaſted the evill done againſt his Father, himſelfe, or his members; hating this ſinne as contrary to his goodneſſe, and as hurtfull to his members. The *hatred of enmitie* is when Chriſt willeth the puniſhment of the perſon becauſe of the evill he is defiled with: hee will have a man to be puniſhed as a wicked man, but not as a man. As by the firſt ſort he hated the ſinne, ſo by the ſecond hee hated the ſinner.

Duplex odium, abominationis, & inimicitiæ.

But

But the unregenerate, sometimes doe hate the person, but not the sinne; *Iudah* bad bring foorth his daughter in law *Thamar* and burne her *Gen.*38 24. when he was as guilty of the sin himselfe; in this he was not regenerate.

Some againe connive at the sinne, for the person; as *Eli*, who bore with the sinnes of his children because he loved them so well, 1 *Sam.*2.23.

Some againe hate the person for the good found in them; as, *Odi Michaiam, I hate him*, 1 *King.*22.8. Some care not, if both the sinne and the person perish together. *Gobrias* willed *Darius* to kill him and his enemy together, *sed non probamus illud, pereat amicus cum inimico*, we approve not that, let a friend perish with a foe; but we should save the one, and kill the other. *Levit.*19.17. *Thou shalt not hate thy brother in thy heart, but reproue him*; We should hate his sinne but loue the person.

Differunt odium ira, & invidia.

Hatred, Anger and Envy, differ; first, *anger* is particular, as we are *angry* with *Peter* or *Iohn* for some offence they have done us; but *hatred* is generall against the sinne it selfe.

Irae est circa individu, odium circa speciem.

Secondly, *anger* may bee cured by processe of time, bnt *hatred* is incureable, for no time can cure it.

Thirdly, *anger* hath bounds, if one be angry at another, and see any calamity befall him, which exceedeth the limits of a common revenge, he hath pitie upon his enemy: but *hatred* is never satisfied.

Againe, *hatred* differeth from *envy*; for *hatred* ariseth upon the conceit of the wrong done to us or ours, or generally to all mankind; whereas *envy* hath for the obiect, the felicities or prosperities of other men.

Secondly, *hatred* is also in bruite beasts; but *envy* is onely found in man.

The

The remedies to cure sinfull hatred.

The remedies to cure this sinfull *hatred* are: first, consider that the man whom thou hatest most, may be helpfull to thee againe. *Ioseph* once most hated of his brethren, yet necessitie mooved them to love him againe. So the Elders of *Gilead* who did hate *Iephteh* and expelled him out of his fathers house, *Iudg.* 11.7. but when the time of tribulation came, he became their beloved head and Captaine.

Secondly, if we would make good use of our *hatred*, we must employ it against vice, and against these objects, the love and pursuite whereof may pollute the heart, and blemish the image of God which shineth in our soules.

Thirdly, if we should cure *hatred*, we must represent the miseries which doe commonly accompany the pursuites of envy; we must set before our eyes the shipwrack of so many famous persons, that have lost themselves upon this shelfe, and wee must represent to our selves the crosses, paines, and torments which this wretched passion doth cause.

Chap. VIII.

Of desire.

Desiderium est voluntarium affectus, ut res quæ bona existimatur & deest, vel existat, vel possideatur.

Desire, *is a passion which we have to attaine to a good thing which we enjoy not, that wee imagine is fitting for us.*

Differt desiderium, ab amore & delectatione.

Desire differeth from *love* and *pleasure*; it differeth from *love*, for *love* is the first *passion* which wee have of any good thing, without respect whether it

it be preſent or abſent: but *deſire* is a paſſion for good that is abſent; and *pleaſure* is the contentment that wee have when we have gotten a thing.

Prop.

Man in the firſt eſtate, his *deſires* were rightly ſet and moderate.

Illuſt.

Duplex deſiderium, ſpiritualis, & naturalis boni.

His *deſires* were either of *ſpirituall things*, or *naturall things*. In *ſpirituall things*, his *deſires* were ſpeedily carried to the right object God: for as heavy things the neerer that they draw to the center, the more ſpeedily they are carried to the ſame, ſo *Adams deſires* being ſo neere God the center, they were ſpeedily carried unto him; and *in naturall things* his *deſires* were few and moderate; for even as the Children of God, the neerer they draw to their end, they have the fewer *deſires* of worldly things: ſo, *Adam* being ſo neere that heavenly glory, few and moderate were his *deſires* of worldly things.

A collation betwixt the ſecond and renued *Adam.*

The *deſires* of Chriſt were alwayes ſubordinate to the will of God his father: but the *deſires* of the regenerate, they are many times not ſubordinate to the wil of God.

Object. But it may be ſayd that Chriſts *deſires* were not alwayes ſubordinate to the will of his father, when as he *deſired* the cup to paſſe, which his father willed him to drinke, *Math.* 26. 39.

Triplex eſt deſiderium, naturale, rationale, & ſpirituale.

Anſw. There is a three-fold *deſire*: firſt, *a naturall deſire*: ſecondly, *a reaſonable deſire*: thirdly, *a ſpirituall deſire*: every one of thoſe by their order are ſubordinate to another, and there is no repugnancy amongſt them.

Voluntas rationis duplex eſt; rationis ut ratio eſt. & rationis ut natura eſt.

A man takes Saint *Anthonies* fire in his hand, a Chirurgian comes to cut it off; the naturall *deſire* ſhrinkes and puls backe the hand, becauſe nature ſeekes the preſervation of it ſelfe: but the reaſonable *deſire* ſaith, rather than the whole body ſhall be conſumed, hee will command the Chirurgian to cut off the hand; here is no repug-

repugnancy betwixt the *naturall* and *reaſonable deſire*, but a ſubordination. In Feavers, wee *deſire* to drinke, and yet we will not; and ſo in Apoplexies to ſleepe, and yet we will not.

This will of reaſon made *Scevola* to hold his hand in the fire untill it burnt. A Martyr is carried to the ſtake to bee burnt, the *naturall deſire* ſhrinkes, ſeeking the preſervation of it ſelfe; but yet it ſubmits it ſelfe, to the *ſpirituall deſire*, which commeth on, and ſaith: rather than thou diſhonour God, goe to the fire and be burnt; this *ſpirituall deſire* made *Cranmer* to hold his hand in the fire till it burnt.

In Chriſto tres fuerunt voluntates, divina, rationalis, & naturalis. Voluntates non fuerunt contrariæ, licèt volita fuerunt contraria.

In Chriſt there are three *deſires* or *wils*; his *divine will*; his *reaſonable will*, and his *naturall will*. There was no repugnancy amongſt theſe *wils*, for his *reaſonable will*, abſolutely willed that, which his *divine will* willed; and although his *naturall will* was different from his other two *wils*, declining the evill of puniſhment, and ſeeking the preſervation of it ſelfe: yet there was no contrarietie here, for theſe which are contrarie, muſt be contrary *ſecundum idem, & circa idem*, according to the ſame object, and in the ſame reſpect; but, his *naturall will*, and his *divine will* the one willing that the cup ſhould paſſe, and the other willing it ſhould not paſſe, were in divers reſpects; for God willed Chriſt to die for the purging of the ſins of men; but Chriſt as man willed the cup to paſſe; ſeeking the preſervation of nature only.

Duplex eſt velle, formale, & materiale.

Chriſts humane will was conforme to the will of the Godhead, in the thing willed formally; that is, when hee beheld this cup, as the middle to purchaſe mans ſalvation; but it was divers from it, conſidering the cup materially in it ſelfe, as it was a bitter cup.

Example when a Iudge wils a theefe to bee hanged, and the wife of this theefe wils him not to bee hanged, for her owne private weale; here is no contrarietie betwixt

twixt the two wils. But if the wife of the theefe, ſhould will her husband to live, as an enemy to the common-wealth, then her will ſhould be contrary to the Iudges will.

This *naturall will* in Chriſt hindred not his divine and reaſonable will; and it willed nothing but that which theſe *wils* willed it to *will*, for they had the abſolute commandement over it: neither was there any ſtrife betwixt them, as betwixt the fleſh and the ſpirit in the regenerate, *Gal.* 5. but ſtill a ſubordination.

Illuſt. The ſubordination of the wils in Chriſt, may be illuſtrated by this compariſon. Although the inferior ſpheares of the heavens, be carried another courſe than the higheſt ſpheres are, yet notwithſtanding they hinder not the courſe of the higheſt ſphere, but all their motions are moderate and temperate, by the motion of the higheſt ſphere. So although this *naturall will* in Chriſt ſeemed to goe a divers courſe, from his *reaſonable* and *divine will*; yet it was moderate by his *ſuperior wils*, and did nothing but that which his *ſuperior wils* willed it to *will*, *Eſay* 53. *He offered himſelfe becauſe hee would*, *Ioh.* 10. *I lay downe my life*: ſo that every *will* kept that which was proper to it ſelfe. *Voluntas divina, juſtitiam; voluntas rationis, obedientiam; voluntas carnis, naturam volebat*: that is, *his divine will, willed juſtice; his reaſonable will, willed obedience; and the wil of his fleſh, willed the preſervation of his nature.*

Anſw. How ſaith *Luke* 22.44. that *he being in his agonie hee prayed a long ſpace that the cuppe might paſſe*, then it might ſeeme, that there was a contrarietie betwixt his wils?

Nulla erat contrarietas inter voluntates Chriſti, ſed inter voluntates & mortem.

Anſw. This ſtrife was not properly betwixt his *two wills*, but betwixt his *naturall will* and *death*, which nature ſhunned as contrary to it: this fight wee ſee in children and in brute beaſts; in children who have not the

the act of reaſon; this is no other thing then the feare of imminent evill.

Christ *deſired* this cup to paſſe. There is a double deſire or willing in the *will*: either an *abſolute will*, or a *conditionall will*: *abſolute*, as when I wish a thing without any condition: as, happines. *Conditionall*, when I will it with a condition: as, a man would not give his purſe to the robbers, if he could eſcape death; hee wils this conditionally onely to eſcape the danger. So our Lord willed not abſolutely to drinke this cuppe, but ſeeing that God his Father had determinate this way, that mans ſalvation ſhould bee purchaſed, Christ would drinke this cup.

Duplex voluntas, abſoluta & conditionalis.

In Christs *deſires* there was no reluctation, but ſubordination: but in the regenerate, their deſires are with ſome reluctation, and they are not fully ſubordinate. When Christ ſayd to *Peter*, *They ſhall carry thee whither thou wouldeſt not*, *Ioh.* 22. 18. meaning what death he ſhould die; there was ſome ſinfull reluctation here, betwixt *Peters ſpirituall deſire*; and his *naturall deſire*; although hee gave his life in the end for the truth.

A collation betwixt the ſecond renned and old *Adam*.

But the *wils* of the unregenerate, are no wayes ſubordinate to the will of God. When Christ ſaith, *Let this cuppe paſſe yet not my will be done but thine*, *Luk.* 22. 42. here is not a *correction* of Christs *deſire*, but onely an *explication* of it. But when *Peter* gave his life for the truth there needed a *correction* of his *deſire*, becauſe there was ſome unwillingnes in him.

Voluntas indiget explicatione, & ſubjectione.

But the wicked their *deſires* have need of *ſubjection* to the will of God.

Cenſeq. 1.

Christs *natural will* ſought the preſervation of it ſelfe, which his *divine wil* would not: hence it followeth that a man may *naturally* will that without ſinne, which his *ſpirituall will* wils not.

Conseq. 2. We should learne by Christs example to subiect our wils to the *will* of God, and to seek the things of this life, but with condition.

Conseq 3. If Christ submitted his naturall will, to the *will* of the Father which was not sinfull, much more must wee learne to submit our *sinfull desires* to his *will*.

A collation betwixt the renewed and old *Adam*.

The *desires* of the *regenerate* are moderate; the *desire* of the *unregenerate* are immoderate. *Agur* prayeth, *Prov.* 30. *Da mihi lechem chukki, panem dimensi mei*, as the *Israelites*, had their *Manna* measured out to them in a gomer: *Exod.* 16. so *Agur* desires that God would give him the measure that is fit for him. They are content with that σιτομέτριον, *Luk.* 12. 42. which signifyeth a mans stint: where he alludeth to the care of goverhours of families or stewards, who doe allow to every one in the house their portions *see Iames* 2. 15. *They having meate and cloth they are content*, 1 *Tim.* 6. 8: nature taught some men to be content with little, grace can teach them to be content with lesse.

The Prophet *Esay* in his fourteenth chapter and fourth verse, noting the insatiable desire which men have to riches cals *Babel gold-thirsty Babel*: and *Habacuk* 2. 6. saith, *Woe be to you who load your selfe with thick clay*; meaning gold and riches. The desires of beasts are finite, but the desires of unregenerate men are infinite when they come to the measure what will suffice them.

The *Philosopher* saith, the cause of this, is *to live*, but not *to live well*; the beasts when they are satisfied for the present content themselves, neither seeke they any more: the Lyon when he hath killed the Bull, satisfieth his hunger, but hides not up the rest in the ground: *neither doe the fowles lay up any thing*, *Math.* 6. 26. onely creeping things and most imperfect lay up: as, *the Pismire hordes up in Summer against the Winter*, *Prov.* 6.

but

but man is not ſatiate for hoording and treaſuring up for the time to come: his deſires are ſo infinite.

The ancient Philoſophers compared the *firſt matter*, to an infamous ſtrumpet, who is never glutted with preſent pleaſure, but ſtill doth meditate upon new imbracings, for it ſtill deſireth new formes. But wee have more reaſon to compare our *deſires* which are inſatiable to this ſtrumpet.

Queſt. Whether are mans *deſires* infinite or not?

Anſw. They are not actually infinite, becauſe nature tends alwayes to ſome finite thing, for no man deſireth infinite meate: yet his deſires are infinite by ſucceſſion, becauſe theſe bodily things which wee *deſire* are not permanent, *Nam pereunte uno deſiderio ſuccedit alterum One deſire being gone, another comes in place of it*: Chriſt ſaith, *He who drinkes of this water ſhal never thirſt again*; So he that hath true deſire after righteouſneſſe ſhall be ſatisfied; but hee that thirſts after the things of this life, ſhall bee in a continuall thirſt, *like the Horſe-leach which hath two daughters crying continually, Give, give*, Prov. 30.15.

Duplex infinitas actualis, & perſucceſſionem.

Leo Hebræus.

The remedies to cure theſe ſinfull deſires.

That we may cure theſe ſinfull *deſires*. Firſt, wee muſt take heed that theſe *deſires* of ours, be not ſuffered to gather ſtrength, but we muſt choke them in the very beginning, *and daſh the heads of the young ones againſt the wal*, Pſal. 173. cruſh this Cocatrice egge in the beginning, leſt it come to a Serpent, Eſai. 30.6. *In confinibus eſt arcendus hoſtis*, the enemy is to be beaten back while he is in the borders.

Secondly, we muſt thinke often how neere we are to death, and this wil reſtraine our covetous deſires, *parum*

via & multum viatici, To have a ſhort way and much proviſion, is a fooliſh thing.

Thirdly, to remedy our covetous *deſires* we ſhould marke, that there is no paſſion ſo much to bee deteſted as it, becauſe this monſtrous paſſion draweth no contentment from that which it gathereth together. Wee abhorre more the *Cantharides*, than Lyons, Tigers, or Beares; for they kill men and reape no fruite of their death, whereas the ſavage beaſts when they kill any feede themſelves and ſatisfie their hunger: So theſe covetous deſires when they have ſcraped much together they make no uſe of that which they have gathered.

Of the paſsion of abomination contrary to deſire.

Abomination is a *paſsion* which is oppoſite to deſire, for it is the ſame which makes us to abhorre or flee that which wee moſt diſtaſt; this was in Chriſt himſelfe. *Luk.* That which is in high requeſt with men, is in *abomination* before God: *abhomination and hatred*, both abhorres evill, but *abhomination* doth ſhunne evill in a higher degree than *hatred*, and hath a greater deteſtation of it. *Hatred* reſpects the evill preſent, *abhomination* the evill to come,

Chap. IX.

Of Pleaſure or delight.

PLeaſure, *is a paſsion ariſing from the ſweetneſſe of the object which wee enjoy* As the fabricke of the heaven makes the motion upon the two poles of

of the world: which are as the two points where it begins and ends, So all the paſſions of our ſoule depend upon pleaſure and paine, which ariſe from the contentment or diſtaſt, which we receive from the obiects.

As deſire lookes to the thing to come, and love to the thing preſent: ſo pleaſure looks to the *delight* in enjoying the thing.

God w[illegible]he center of mans delight in the creation.

Some thing is in the *center, primo et per ſe*; as the earth by it ſelfe, and there it reſts immooveable. Secondly, the metals in the earth are in the *center*, immooveable, but not *primo*, for there they are by the earth whereof they proceed. Thirdly a ſtone above the earth is in the *center*, but reſts not there immooveably, Fourthly, ſome things are not in the *center*, as when iron is drawne up by the loadſtone: ſo when a man reſts in a ſhippe he is not in the center.

Prop. Illuſt.

Aliquid eſt in centro, 1. per ſe et immobiliter, 2. immobiliter ſed non per ſe, 3. mobiliter eſt in centro, 4 quod nullo modo eſt in centro.

To make the application: Ieſus Chriſt the ſecond *Adam* is in the *center* (God) *primo & per ſe*, firſt and by himſelfe, and reſts there immoveably, therefore his delights muſt be the greateſt. The Angels and the *glorified Spirits* are in the center, and reſt there immooveably, but they are not there, *primo & per ſe*, therefore their delight is not ſo great as Chriſts. Man in his creation was in the *center*, but hee was there mutably, therefore his delight was not ſo great as the ſight of the *glorified Spirits*.

A collation betwixt the ſecond, innocent glorified, and old *Adam*.

But man unregenerate reſts not at all in the *center*, he is like the yron drawne up by the loadſtone which is not in the center: or like a man who reſts in a ſhippe: therfore his delight muſt be moſt miſerable. The ſoules of the wicked are ſayd to be, *in a ſling*, 1 *Sam*. 25. 21. *the ſoules of my Lords enemies ſhall be in a ſling*: wee ſee in what a violent motion a ſtone when it is put in a ſling, it is not then in the proper *center*; ſo the ſoule when it

is turned from God, it never reſts becauſe it is out of the center. But when it returnes to the center, then it reſts and takes true *delight*; therefore *David* prayeth, *Pſalme* 43. *returne my ſoule to thy reſt*: come from thy pleaſures and reſt on God.

Conſeq.

Therefore the rich man in the Goſpell, *Luk.*12.18. when he had his barnes full, and then ſayd, *ſoule take thy reſt*, he put his ſoule out of the *center*, from true joy.

A collation betwixt the ſecond and old *Adam.*

Triplex delectatio, pura, non pura, impura.

The *moraliſts* marke three ſorts of *pleaſure*, the firſt is called *pure joy*; the ſecond not *pure joy*; the third *impure joy*: it is ſayd, *Luk* 10.21. that Chriſt *rejoyced in his Spirit*; this was pure and moſt excellent joy in Chriſts underſtanding, and it had no griefe as contrary to it, beholding that comfortable object, God. Secondly this *pure joy* it bred in his underſtanding, it came into his will, and here the joy was mixed, being partly *pure, and partly not pure*; *pure* when it willed the ſalvation of man, partly not *pure* but mixed with griefe, when it willed the ſalvation of man, by drinking of that bitter cup. But deſcending from his underſtanding and will to the ſenſuall part, it was there *non pura*, becauſe in his ſenſuall part he had no comfort: but it was never *impura*, neither in his will nor ſenſuall part: but now when he is in glory, as his joy is *pure* in his underſtanding, ſo it is altogether *pure* in his *will* and *inferior faculties.*

Piccolh: de ſummo bono.

In corrupt man his *joy* begins not in his ſpirit, but onely in his brutiſh and ſenſitive part, and ſo aſcending up to his *will* and *underſtanding*, makes it *impure joy* altogether.

Queſt. It may be asked, how could Chriſt have the full meaſure of *joy* at the ſame time, and the full meaſure of *ſadneſſe*; ſeeing two contraries cannot be in the ſame ſubject at once, *in intenſis gradibus* in the higheſt degree?

Leſſius, de ſummo bono.

Anſw. *Good* and *evill* are two contraries, ſo that how much

much the *love* of *goodneſſe* increaſeth, ſo much the deteſtation and hatred of *evil* decreaſeth, but *ſadneſſe* and *delight* are not contraies, but divers, becauſe they are exerciſed about divers objects; as *ſweetneſſe* and *bitterneſſe*, are not contrary but divers. *Sadneſſe* ariſeth not from *joy* but from *love*, and it lookes to another object than *joy* doth: but *good* and *evill* which are contraries, looke both to one object; for if I love a thing, I diſtaſte all things contrary to it; but when I am ſad for a thing I am not ioyfull for the contrary, but I love it; ſo that the contrarietie ariſeth here in reſpect of *good* and *evill*, and not in reſpect of *ioy* and *ſadneſſe*. So that theſe might be both in Chriſt together.

Secondly, it is anſwered, *ioy* was in Chriſt in the higheſt degree, in his underſtanding and *will*, as beholding the divine eſſence immediately; *ſadneſſe* was in Chriſt in the higheſt degree; as carrying the puniſhment of our ſinnes upon him: theſe two paſſions here were ſet upon divers obiects and therfore Chriſt might have had the full meaſure of *ioy* and *ſadnes* at the ſame time.

Prop.

Illuſt.

True ioy or *delight* is onely in the *underſtanding*.

There are two ſorts of delights, one in the ſenſe or brutiſh, theſe are called *voluptates*, *pleaſures*: the other are called *ſpiritual delights*, onely in the *underſtanding*, and theſe the moſt perfect *delights*.

Duplex delectatio ſenſualis & ſpiritualis.

Queſt. Whether doth mans cheife happineſſe conſiſt in theſe *delights* or not?

Anſw. Theſe delights which are not perfect cannot be a mans *cheife happines*, but accompany his *happines*. For there are two conditions required in *chiefe happines* Firſt, that it be not ordained for another end. Secondly that it have ſufficient goodneſſe of it ſelfe.

Duæ conditiones ad ſummum bonum requiruntur, 1 ut non ſit propter aliud, 2. ut habeat ſufficientiam in ſe.

The firſt condition is not found in this *perfect delight*, becauſe it is ordained for another end: that is, *for true happines* whom it acompanies: ſo likewiſe it is defective in

in the ſecond condition, for it hath not ſufficient goodneſſe of it ſelfe but from true happines: therefore mans chiefe felicity cannot conſiſt in it.

Conſeq 1. *True happines* is not in the *delights* of the *ſenſes*, therefore the *Epicures*, *Chiliaſts*: *Turkes* and *Iewes*, who place their *chiefe felicitie* in worldly pleaſures erred: *Salomon Eccleſ.* 5. when hee ſeemeth to place our *happineſſe*, in theſe he ſpeaketh in the perſon of the *Epicurean*.

Conſeq. 2. Our *cheife happineſſe* conſiſts not in *pleaſure*, therefore the *pleaſure* of the *vnderſtanding*, if it be not from the Spirit of God, and abſtract from the ſenſes, muſt not be in the higheſt pitch of our *felicity*, which requires a ſpirituall delight, and joy in the holy Ghoſt.

A collation betwixt the innocent, renewed and old *Adam*. The *firſt Adam*, his *delight* was in his *vnderſtanding*, but yet he placed not his *cheife felicitie* in it, for it was onely a companion of his felicitie: and ſo it is in the *regenerate Adam*: but the *old Adam* his *cheife delight* is in his ſenſe, and therein he placeth his *true happineſſe*. The delight of the regenerate is in his operation, and his delight is to doe the will of God: but the delights of unregenerate men and beaſts are their laſt end, and all that they doe is for delight.

Duplex ordo inter operationes & delectationes brutorum, 1. reſpectu Dei, 2. reſpectu ſenſitivi appetitus. There is a two fold order, betwixt the *operation* and *delectation* in beaſts. Firſt, in reſpect of God the author of nature. Secondly, in reſpect of the ſenſitive appetite. If we reſpect God the creator of them: God joyned theſe *delights*, with the *operations*, as we put ſawces to reliſh meate; but he did not appoint theſe *operations* for *pleaſure*. If we reſpect the *deſires* and *delights* in beaſts themſelves, who know no other good but the *ſenſuall good*, then all which they doe is for *delight*; ſo the unregenerate follow not God their creator and his firſt inſtitution, to make delight ſerve to their *cheife felicitie*; but all that they doe, they make it ſerve for their *pleaſure* and *delight*.

Obiect.

Obiect. But ſeeing beaſts follow the inſtinct of nature, how comes it to paſſe that they keepe a contrary courſe to Gods inſtitution, who appointed *delight* for *operation*, and not to make delight their laſt end?

Anſw. God in the creation had a double *intention* or purpoſe; his *principall*, and *ſecundary purpoſe*: his *principall purpoſe* was, *ut individua & ſpecies propagentur & conſerventur*; that particular things might be propagate, and their kinds preſerved; and for this he appointed *delight* to ſerve for their *operations*, as hunger to give appetite to meate.

Duplex intentio fuit Dei in creatione, primaria & ſecundaria.

His *ſecondary purpoſe* was (reſpecting the beaſts) by putting a naturall inclination in them *to doe*, that they might attaine *pleaſure*.

Example, when the lawe is made, which propoſeth rewards of *wel-doing*, the law of the firſt intention propoſeth, that men ſhould give themſelves to *wel-doing*, and ordaines rewards onely for that; but in the ſecond place as acceſſary, it intends, that he which is ſtirred up by rewards ſhould ſeeke his reward for *wel-doing*: in the firſt he lookes to *wel-doing*, and then to the reward; in the ſecond being ſtirred up by the reward he is encouraged to *doe well*.

So God in his firſt conſideration lookes firſt to their doing, as the *chiefeſt* end, and then to *delight* as ſubordinate to it; the ſecond conſideration here is not contrary to the firſt. But God ordained not man in his firſt creation to make *pleaſure* his laſt end, as hee did in beaſts, or his firſt end, as the wicked; but now the *Epicure* ſaith, *Let us eate, let us drinke, for to morrow we ſhall die*, *Eſai.* 22. 13. 1 *Cor.* 15. 32.

Prop. *Spirituall delights*, are more pleaſant than *ſenſuall delights*.

Illuſt. There is a neerer conjunction betwixt the ſoule and its delight, than is betwixt the ſenſe & the ſenſitive object

For

delectationes, intellectuales & ſenſuales; quinque modis differunt.

1 For firſt, the underſtanding reacheth not onely to the accidents of things, but pearceth inwardly to the eſſence and ſubſtances themſelves; the ſenſes ſee onely the accidents of things, and therefore cannot bring in ſo great delight.

2 Secondly, a man takes pleaſure in the knowledge which hee hath conceived in his underſtanding of a thing, although it bee moſt unpleaſant to his ſenſe. A Painter delights to conceive a Black-more in his minde and to paint him rightly, and yet he hath not ſo great a *delight* to looke upon him. So a *Carver delights* to faſhion a Monſter although he *delights* not to looke upon him. So a *Poet* delights to deſcribe a flea or a gnatte, although he *delight* not to feele them: all theſe prove that the *intellectuall delights* are farre to be preferred to the *ſenſuall*.

3 Thirdly, the *delights* of *intellectuall things* are more permanent, and therefore breed a greater *delight* in man than the ſenſitive whoſe objects are evaniſhing.

4 Fourthly, becauſe *corporall delights* are in the *ſenſitive part*, they have need to bee ruled by *reaſon*: but the *intellectuall* things are in *reaſon* it ſelfe, which is the rule; and therefore more moderate; and conſequently breeds the greateſt delight; as that Muſicke which breeds the greateſt harmony delights moſt.

5 Laſtly, *ſenſuall delights* may exceed meaſure, but the *intellectuall delights* cannot exceed meaſure.

A collation betwixt the innocent, ſecond glorified, and old *Adam*.

In the *firſt Adam* the *delights* of his ſoule redounded to his body, neither took they away the *naturall operations* of it; for he did eate, drinke, and ſleepe. In the *glorified Adam* the joy of the ſoule ſhall redound to the body, that ſome thinke he ſhall have no uſe of the *baſer ſenſes*, but onely of his *noble ſenſes*, *ſeeing* and *hearing*. But in the *old Adam* there redounds no glory from the ſoule to the body, for he is altogether ſenſuall,

The

The remedies to cure the ſinfull delights.

That wee may cure theſe *delights*, Firſt, we muſt conſider, how hurtfull theſe *pleaſures* are to the word of God, for they choake it as wel as thorny cares do, *Luk.* 8. Theſe who are lovers of *pleaſure* are in greateſt danger.

Secondly, that we be not taken up with *pleaſures*, let us remember that which *Valerius Maximus* bringeth out of the Philoſopher, ſaying that it was a moſt profitable precept of the Philoſopher, that we ſhould looke upon *pleaſures* going away, wearied, deformed, and ful of repentance: we ſhould look upon the ſting and taile of theſe *Mermaides*, and not upon their beautifull faces: therefore the Apoſtle ſetteth before us, *The ſhape of this world paſsing away*, 1 *Cor.* 7. Looke not upon them as they are comming, but as they are going. *Putiphars* wife, *Gen.* 39. and *Amnon*, 2 *Sam.* 13. 3, 9. beheld them as they were comming with ſweetneſſe and ſolace; but *Ioſeph* and *Thamar* beheld them as they were departing with ſhame, griefe, and remorſe. 2 *Lib.* 7, *Cap.* 7.

Thirdly, *Auguſtine* when he ſpeaketh of the Philoſophers who placed their *chiefe happineſſe* in *pleaſure*, ſaith, that the reſt of the Philoſophers uſed to refute them, by a picture, in which *pleaſure* ſat as a Lady in her throne, and commanded every vertue to doe ſomewhat for her, and to quite ſomething for her, ſo that by this ſight it might appeare to them, how abſurd a thing it was for them to place *felicity* in *pleaſure*. 3 *Lib.* 5. *de ci vit. Dei* 3. *cap.* 20.

Fourthly, wee ſhould chace from us the objects of *pleaſures*, leſt they be the cauſe of our ruine, and in this caſe we muſt follow the old wiſe men of *Troy*, who coũſelled *Priame* to ſend backe *Helena* to the *Grecians*, and not to ſuffer himſelfe to be any longer abuſed with the charmes of her great beauty, for that keeping her with- 4

in

in their citie was to entertaine the ſiege of a fatall and dangerous warre, and to nouriſh a fire which would conſume them to aſhes. So we muſt chace away theſe alluring *pleaſures* which will bring deſtruction to us.

Apud Apuleium.

Bodini theatrum natur.

They ſhow that *pleaſure* and *ſenſuall delights*, are the greateſt enemies to the ſoule, by this *Apologue*: *Pſyche* the daughter of *God* & *Nature*, had two ſiſters elder than her ſelfe, who were married before her; the eldeſt complained that ſhe was kept cloſe up in priſon, and never had liberty to goe abroad; the ſecond was alſo married, but ſhe had more liberty than her eldeſt ſiſter, for ſhee might goe abroad, but both of them envyed their youngeſt ſiſter *Pſyche*, (being moſt beautifull) that ſhee was married to one of the gods above, therefore they both conſpired to draw her away from the love of her husband, ſhowing her what pleaſures and contentments, ſhe might have here below, if ſhee would leave him: ſo ſhe followed their direction and perſwaſion; but at laſt ſhe fell in repentance, and reſolved to turne to her firſt love againe.

The application of the apologue is this, that the ſoule hath firſt the *vegetative faculty*, which is the eldeſt ſiſter, who is ſhut up within the body as a priſon, that ſhe cannot goe abroad; then ſhe hath the *ſenſitive faculty*, the ſecond ſiſter which heares, and ſees, and hath the intelligence abroad; both theſe envy the youngeſt ſiſter the *underſtanding faculty*, therefore by *delights* and *ſinfull pleaſures*, they labour to draw their youngeſt ſiſter from the contemplation of God, to whom ſhee was married, untill the ſoule by repentance returne unto God againe.

CHAP.

Chap. X.

Of Sadneſſe and griefe.

Sadneſſe is a paſsion of the ſoule which ariſeth from a diſcontentment that we have received from the obiects, contrary to her inclination.

Sadneſſe differeth from *dolour* or *griefe*, for *Sadneſſe* is properly in the *underſtanding*, and that is called *heavineſſe*; but *griefe* is onely in the *ſenſitive part*, and it is common to men and beaſts. Secondly, *ſadneſſe* is of things paſt, preſent, and to come, becauſe it followeth the *underſtanding* that comprehendeth all theſe times; but *griefe* is onely of things preſent.

The *firſt Adam* before his fall had no *ſadneſſe*; becauſe as yet he had not ſinned: but the *ſecond Adam* Ieſus Chriſt, taking the puniſhment of our ſinnes upon him, had great *ſadneſſe*, carrying the burden of the ſinnes of all the elect, both paſt, preſent, and to come.

A Collation betwixt the innocent, and ſecond *Adam*.

There was a double *ſadneſſe* in Chriſt: the firſt, was of *paſsion*, the ſecond, of *compaſsion*, he was much grieved for the paines he ſuſtained himſelfe, then *doluit*; but much more for that which he had in *compaſsion* for us, for then *condoluit*. Wee in the ſtate of corruption are more grieved for that which we ſuffer our ſelves, than we can be grieved for any other: but Chriſt was more grieved for us, that we were ſeparate from God.

Duplex triſtitia in Chriſto; paſſionis, & compaſſionis.

Againe, they marke, that Chriſt *compatitur nobis*, he had pity upon us, either by way of *charity*, as when he ſaw the people hungry in the wilderneſſe he had compaſſion upon them. So when he wept for *Ieruſalem*, *Mat.* 23. or by way of *obligation*, when he was bound by *obligation* to ſatisfie for us upon the Croſſe.

Chriſtus compatitur nobis ratione charitatis & ratione juſtit).

Ob. Sadneſſe is of theſe things which befall us againſt our

our will, but nothing befell to Chriſt againſt his will, therefore *ſadneſſe* was in Chriſt.

Duplex triſtitia; abſoluto, & reſpectu quodam.

Anſw. A man may be *ſad* for theſe things, which are not abſolutely againſt his will, but in ſome reſpect; as the cuppe which Chriſt dranke, if we will reſpect Gods glory and mans ſalvation, he dranke it willingly; but reſpecting the cuppe it ſelfe, it was againſt his will, becauſe of the paine.

A Collation betwixt the ſecond and renewed *Adam.*

Some *ſadneſſe* ariſeth *præter rationis imperium*, beſides the command of reaſon; as theſe *firſt motions* which upon a ſudden doe ſurpriſe men. Secondly, there is a *ſadneſſe, contra judicium rationis*, againſt the judgement of reaſon, which ſubdueth reaſon for a while, and this may be alſo in the children of God. Thirdly, there is a *ſadneſſe, ſecundum imperium rationis*, according to the command of reaſon, for his reaſon commands him to be ſad; in the two firſt ſenſes, Chriſt was not *ſad*, but hee was *ſad* in the third ſenſe.

Triſtitia exſurgit præter, contra, vel ſecundum rationis imperium.

Bonaventure, interpreting theſe words of *Seneca, triſtitia turbans non eſt in ſapiente*, expounds it well; *triſtitia perturbans non eſt in ſapiente*: although *ſadneſſe* trouble a wiſe man, yet it perturbs him not; for a man not to be *ſad* when he ought to be *ſad, eſt duritiæ et non ſapientia*, it is hardneſſe of heart and not wiſedome; *rejoyce with thoſe that rejoyce, and weepe with thoſe that weepe*, *Rom.* 12. Chriſt himſelfe had this paſſion, and although he was troubled with this paſſion, yet hee was not perturbed with it.

Duplex facultas animæ, ſuperior, & inferior.

Queſt. When Chriſt ſaith, *Math.* 26. 38. *My ſoule is heavy unto the death*; whether was this *ſadneſſe* in the *ſuperior facultie* of the ſoule, or in the *inferior*?

Facultates ſuperiores, ſumuntur vel ſtricte, vel large.

Anſw. If wee take the *ſuperior faculties* of the ſoule *largely*, then this *ſadneſſe* was as well in the *ſuperiour* as *inferiour faculties* of the ſoule; but if we take them *ſtrictly*, then this *ſadneſſe* was not in the *ſuperior faculties*.

The

The *ſuperior faculties* of the ſoule are taken *largely* both in the *underſtanding* and the *will*, when they looke not only to God immediately, but alſo to the meanes which leade to eternity; as to the ſufferings, paines and griefe, which it is to undergoe before it come hither; they are taken *ſtrictly*, looking onely to eternall things as eternall, and reſpecting onely God himſelfe. When Chriſts ſoule beheld immediately God and mans ſalvation, then it was not *ſad*, but when he beheld the meanes leading unto this ſalvation, here aroſe the *ſadneſſe*.

They cleare the matter further by this compariſon. A man that is leaprous, the Doctor preſcribes him to drink ſome poiſon for his health: now in his underſtanding he conceiveth what a good thing his health is, and in that hee rejoyceth; there is no *ſadneſſe* in the underſtanding here, taking the underſtanding *ſtrictly*; ſo hee wils his health, taking the will *ſtrictly*, and there is no ſadneſſe in it neither; but when he wils his health by this phyſicke, and remembers that he muſt drinke this poyſon; here comes in the *ſadneſſe*.

Conſeq.

There was *griefe* and *ſadneſſe*, in Chriſts ſoule, both in the *ſuperior* and *inferior faculties*; therefore theſe who hold that Chriſt ſuffered onely in his ſoule by *ſimpathy*, from the paines which aroſe from the body, & not immediatly in his ſoule; extenuate mightily our Lords ſufferings; for the ſoule of Chriſt was immediately the object of the wrath of God, and therfore the Prophet *Eſay cha* 55 9 calleth them *his deaths*, becauſe he ſuffered the *firſt death*, and the equivalent of the *ſecond death* for us.

The dignity of Chriſts perſon, 1. made him acceptable in the ſight of God, 2. it made his ſufferings to be meritorious, 3. his ſufferings were meritorious for compenſation in circumſtances, but not in ſubſtance: therefore death it ſelf could not be remitted to him, neither *griefe*, *horror*, nor *ſadneſſe*, in the firſt two reſpects. But becauſe ſome

ſome things were unbeſeeming the perſon of Chriſt (as the torments of hel,) the compenſation of this was ſupplied by the worthineſſe of the perſon; yet he ſuffered the equivalent of it, in paine and ſmart, and this bred his *ſorrow*.

Example, a man is owing a ſumme of money to his nighbour, either he payes him backe againe in the ſame kind, as gold for gold, or by the equivalent, as ſilver for gold; and this is ſufficient to diſcharge the ſumme. So Chriſt payed the equivalent of the paines of hell to God his Father.

If a man be owing his neighbour ſuch a ſumme, either he muſt pay it, or goe to priſon; to goe to the priſon is not a part of the ſumme, for if he pay it before he goe to priſon, hee hath ſatisfied the debt. So Chriſt ſuffering theſe paines for us, although he deſcended not really into hell to ſuffer, yet he payed the debt, and for this his ſoule was heavy even unto the death, *Math.*26.38.

A collation betwixt the renued and old *Adam*.

The *ſadneſſe* of the regenerate is a *ſadneſſe* that hath reſpect to God, which bringeth ſalvation; but the *ſorrow* of the worldlings brings death to them, 2 *Cor.*7.10. *The ſadneſſe which is towards God brings repentance to ſalvation which is not to bee repented of: but the ſadneſſe of the world brings death.*

Queſt. Can *godly ſorrow* make a man ſad, ſeeing God is the moſt comfortable object?

Anſw. The beholding of God in himſelfe can bring no *ſadneſſe* to man, for he is a moſt comfortable object: but the beholding of ſinne which hindreth us from the cleare ſight of that object which is moſt comfortable, it is that which breedes the *ſorrow* in the regenerate.

The

The remedies to cure Sadneſſe.

To cure this paſſion of *ſadneſſe*: firſt, we muſt conſider that it is ſometimes ſet upon the wrong object: ſometimes it is immoderately ſet upon the right object. When is is ſet upon the wrong object, it muſt be turned to the right object. Wee are not to comfort a man ſo long as the paſſion is ſet upon a wrong object, but wee muſt doe as the ſaylers doe, who when they are in a wrong courſe, turne the ſhip another way.

Duplex objectum triſtitiæ, verum, & falſum.

Secondly, when the paſſion is ſet upon the right object, if the paſſion be in defect: then the paſſion muſt be more ſharpened, as the ſayles are to be hoyſed up when it is too calme; but if the paſſion be too vehement, then it muſt be moderate; for if the wind bee too great, then the ſayles muſt be pulled downe a little.

Verum objectum triſtitiæ, vel eſt in defectu, vel exceſſu.

Secondly, reaſon muſt ſharply cenſure this paſſion, and chide it, and ſay with *David*, *Pſal.* 43. *Why art thou caſt downe my ſoule*; for if reaſon ſpeak but gently to this ſullen paſſion, it will be more ſullen: as *Eli's* inſolent ſons after the mild reproofe of their father were more inſolent, 1 *Sam.* 2. 25.

2

The Iewes tooke a wrong courſe to nouriſh this paſſion of *ſadneſſe* and to give way to it: firſt they hyred *mourning women*, *Amos* 5. 16. theſe were called *præficæ* and *ſiticines*, *quia apud ſitos*, *id eſt*, *ſepulchro conditos*, *canere ſolebant*: ſecondly, they uſed in their burials, when thoſe of older age were buried, to ſound the dead ſound with a Trumpet, or with a Cornet: and this the Poet approveth when he ſaith;

Cum ſignum luctus cornu grave mugit adunco, That is,

On cornet pipes they play the mournfull ſound,
When corpſe of aged men are layde in ground.

But when their little children died, they uſed to play upon a Whiſtle or ſome ſmall pipe, which *Cœlius Rodigin*, makes manifeſt thus;

Tibia, cui teneros ſuetum deducere manes,
Lege Phrygum maſta. That is,

Whoſe uſe it was with muſicke to convay,
The tender ſoules the Phrygian mournfull way.

When *Iairus* his little daughter was dead, *Math.* 9.23. Chriſt thruſt out the minſtrels who played at her death. When they hired mourning women and minſtrels to nouriſh this paſſion, they did as if a mother ſhould hire a bawde to proſtitute her daughter.

3 When thou art in thy *griefe*, behold the joyes reſerved for us in heaven, this will ſettle thy *griefe*: the *Theſſalonians* mourned immoderately for the dead like heathen, 1 *Theſſ.* 4.13. becauſe they remembred not that glorious reſurrection.

4 Remember Chriſts paſſion, the Prophet *Eſay* ſaith, that it was, *with his ſtripes thatwe are healed*, *Eſai.* 53.5. The firſt ſtripe that Chriſt got in his paſſion was this *ſadneſſe*, *And hee began to bee ſorrowfull*, *Math*, 26.38. *My ſoule is heavy to the death*, and this breeds joy to us; remember alſo that Chriſt was annoynted with the oyle of gladneſſe above his fellowes to make us glad, *Pſal.* 45.

5 Goe to the Preacher to whom the Lord hath given the tongue of the learned, *Eſay* 50.4. *that he may ſpeak a word in due ſeaſon to the weary heart*; the Preacher muſt not

not comfort for *worldly ſorrow*, but rather make them for this more ſorrowfull: ſo when he ſeeth the ſinner caſt downe, he muſt then remit of his ſeverity, and then begin to comfort him. It was the fault of the Church of *Corinth*, 1 *Cor.* 5. when they ſaw the inceſtuous *Corinthian* too much humbled for his fault, and like to be ſwallowed up with griefe, that they would remit nothing of the ſtrictneſſe of their cenſures; ſo the Primitive Church was too ſtrict in their cenſures, continuing the penitents too long under them, which brought in Satisfaction afterward in the Church.

Let us uſe the remedy of the Sacraments: the Iewes uſed to give theſe who were carried to execution wine, applying that place, *Prov.* 30. to this purpoſe, *give wine to him that is of a ſad heart*; when we ſee our ſelves as it were carried to execution, then a draught of this precious wine of Chriſts bloud will refreſh us, and make us looke cheerefull againe. 6

Chap. XI.

Of the paſsions in the iraſcible part of the ſoule.

Of the paſsion of Hope.

THere be five *paſsions* in the *Iraſcible appetite*; *hope*, *deſpaire*, *feare*, *boldneſſe*, and *anger*.

Hope, *is a paſsion of the ſoule, that we have of the impreſsion of future good, which preſents it ſelfe to our imagination, as difficult to obtaine, whereby we endeavour to purſue it, conceiving that wee are able to attaine unto it, and in the end to get the poſſeſsion.*

Hope differeth from *deſire*, which extends it ſelfe to all kinde of good, without any apprehenſion of difficulty;

culty; and therefore *deſire* belongeth to the *concupiſcible appetite*; whereas *hope* is ſubject to the *iraſcible*, and reſpecteth the future good gotten with difficulty, for no man did ever *hope* for things which hee holdeth impoſſible to attaine unto.

Hope is conſidered here as a naturall vertue in the firſt *Adam*, and not as a theologicall or ſupernaturall vertue, as it is in us now, and it is placed in the ſoule, *ut operationem expeditam reddat*; that it may further man in his operation, 1 *Cor.* 9. 10. *hee that plengheth, plougheth in hope, and he that threſheth, ſhould bee partaker of his hope.*

A Collation betwixt the innocent and glorified *Adam.*

The *firſt Adam* had *hope* to injoy the life to come, and to bee tranſlated to a better eſtate, if hee continued in obedience; this *hope* was naturall to him, and hee hoped without difficultie to obtaine the thing *hoped* for; for as *Thomas* ſheweth well, this difficulty of hardneſſe to obtaine the thing hoped for, is not alwayes neceſſarily required in him that hopes; *nam ſpes etiam verſatur circa bonum facile*; *Hope* may bee exerciſed about that which is eaſie to obtaine; but the true reaſon wherefore *hope* is ſaid to bee of things hardly obtained is this, becauſe hee that *hopeth*, hath one above him who is more powerfull than hee is, who may performe that which hee hopeth for; and herein ſtands the reaſon of this why it is ſaid *hardly to bee obtained*, becauſe wee hope, that that muſt bee performed by another, though it bee not hard to bee obtained in it ſelfe.

Secunda ſecundæ, q. 13 *art.* 3.

So the *firſt Adam, hoped* that God would performe that which he *hoped* for without any difficulty. It is true, our hope now is with great difficulty, and many wraſtlings, therfore it is compared to an anchor which holds the ſhippe in a ſtorme, *Heb.* 6. 16.

The

The *hope* in the glorified, although it be evacuate in the life to come touching the ſubſtance of our bleſſednesse, yet touching the adjuncts of this glory, they ſay we may have *faith*, and *hope* ſtill: as the ſoules glorified *beleeve* the ſecond comming of Chriſt, and they *hope* for the riſing of the body, & the perfection of the Church. But when it is objected, how can *hope* and *viſion* ſtand together, for faith and hope are of things not ſeene, *Heb.* 11. They anſwer, That they cannot ſtand together touching one object, and in the ſame reſpect; for they ceaſe in the life to come, when the ſoule beholds God the moſt *abſolute object*, but yet in reſpect of *ſecondary objects*, and things yet not accompliſhed, which the Saints beleeve ſhall be accompliſhed; relying upon the authority of him who hath promiſed, not ſeeing them yet by ſight as they doe God himſelfe: in this reſpect they ſay, that *faith* and *hope* are not yet altogether aboliſhed in the heavens.

Polanus in ſyntagmate.

Duplex objectum glorificatorum, abſolutum & ſecundarium.

The *hope* of the unregenerate, is but *ſomnium vigilantium*, a waking mans dreame: for as dreames in the night fill us with illuſions, and vaine formes, which abuſe us and make us imagine that we are rich in our extreameſt povertie and greateſt miſery: So *hope* abuſing the imagination of the unregenerate, fills their ſoules with vaine contentments.

Chap. XII.

Of Deſpaire.

Deſpaire is contrary to *Hope*. There are two kindes of oppoſitions in the paſſions of the ſoule; the firſt is found amongſt theſe, that have contrary things for their objects, and that is onely

onely amongſt the paſſions of the *concupiſcible part*; as betwixt *love* and *hatred*, whereof the one regards the *good*, and the other the evill, which are two contraries and can never be in one ſubject together, at one time in the ſame reſpect. The ſecond oppoſition is obſerved, betwixt theſe that regard the ſame object, but with divers conſiderations, and that is found amongſt the *iraſcible paſsions*, whereof the one ſeekes the good of the object, & the other flees it, by reaſon of the difficulty which doth inviron it. *Example:* *courage*, and *feare*, doe both regard an imminent danger, which preſents it ſelfe to the imagination: but *courage* lookes upon it to encounter with it and vanquiſh it. *Feare* regards it to avoide it, and flee from it; and ſo *deſpaire* is contrary to *hope* after this manner: for the object of *hope* (which is a good, difficult to be obtained) drawes us upon the one ſide ſo farre as we imagine a power to obtaine: but *deſpaire* doth reſpect it on the other ſide, when we apprehend that by no meanes we can enjoy it, then we give over and *deſpaire*. This paſſion of *deſpaire* was neither in the *firſt*, nor *ſecond Adam*.

Object. All paines of the damned ought to be ſuffered by Chriſt, but *deſpaire* is a paine of the damned; therefore it ought to have beene ſuffered by Chriſt.

Deſperatio non eſt pœna ſed adjunctum peccati.

Anſw. *Deſperation* is not a paine or a cauſe of the paine properly, but an adjunct or conſequent of the ſinne in the ſinner, that ſuffereth puniſhment, ariſing from an inward cauſe. Chriſt had no griefe of conſcience, which is an adjunct of ſinne in the wicked, ſo neither had hee *deſpaire*.

Comment. ſuper Matth. cap.

It is a ſhameleſſe ſlander in thoſe who charge *Calvine* as though he gave out that theſe words of Chriſt (*my God, my God, why haſt thou forſaken me,*) were words of *deſpaire*: hee accurſeth ſuch helliſh blaſphemie, and ſheweth that howſoever the fleſh apprehended deſtroying

deſtroying evils, and *inferieur reaſon* ſheweth no iſſue out of the ſame; yet there was ever a moſt ſure reſolved perſwaſion reſting in his heart, that hee ſhould undoubtedly prevaile againſt them, and overcome them.

Queſt. Whether is *infidelity* and the *hating* of God a greater ſinne than *deſpaire*, or not?

Anſw. Infidelity and *hating* of God in themſelves, are more hainous ſinnes than *deſpaire*; for they are directly againſt God, who is in himſelfe truth and goodneſſe: but *deſpaire* is onely againſt God: becauſe the wretched ſinner cannot perceive his goodneſſe to him, therefore it is not ſo great a ſinne as the former.

Differentia inter odium & deſperationem.

Queſt. Whether is *preſumption* or *deſpaire* the greater ſinne?

Anſw. Deſpaire is a greater ſinne than *preſumption*, becauſe it ſins againſt the *attribute* of Gods *mercy*, which is Gods moſt glorious attribute towards man; for God inclines more to ſhew *mercy* than to puniſh: therefore when he puniſheth, he is ſaid *facere opus non ſuum*, *Eſay* 28. 21. When he puniſheth, *he puniſheth to the third and fourth generation; but he ſheweth mercy to the thouſandth generation*, *Exod.* 20. 6. therefore it muſt be a greater ſin to contemne his *mercy* than his *juſtice*.

Differentia inter præſumptionem, & deſperationem,

Deſpaire makes a man contemne Gods *mercy*, and *preſumption* his *juſtice*. As *deſpaire* is a turning from God; ſo preſumption is an immoderate converſion to God: preſumption makes a man think to obtaine mercy without repentance; but deſpaire makes him thinke it impoſſible to obtaine mercy though with repentance.

Deſperation in men is either ſudden, or longer adviſed. Againe, it is either under the ſenſe of Gods wrath as *Iudas* was; or under the Croſſe as many of the pagans; or under the rage of melancholly or frenſie: therefore men that are to fight with this monſter, let them reſort to

the word of God, and take it to be his ſecond, and withall uſe theſe remedies following.

The remedies to cure this paſsion.

That we may cure this paſſion of *deſpaire*; Firſt, we muſt remember the great mercies of God: if we reſpect the dimenſions in corporall things, and apply them to things ſpirituall, as the Apoſtle doth, *Epheſ.* 3.18. where he ſpeaketh of the *breadth, length, depth, and height of the love of God which paſſeth all knowledge*, that we might be filled with all fulneſſe of God. So let us apply theſe dimenſions to the mercy of God, and wee ſhall finde it moſt comfortable. For the latitude and bredth of Gods mercy, let us remember that which *David* ſaith, *miſericordia tua plena eſt terra*, *Pſal.* 33.5. For the length of his mercy, let us remember that which the Virgin *Mary* ſingeth in her ſong, *Luk.* 1.50. *And his mercy is from one generation to many generations, to them that feare him.* For the depth of his mercy, as it is a fearefull thing to looke into the gulph of our ſinnes as *Cain* did: So it is a comfortable thing to look into the depth of Gods mercy, *that where ſin hath abounded, grace may ſuperabound*, *Rom.* 5.20. Then for the great height of Gods mercy, what can wee ſee next under God higher than the heavens? yet the Prophet ſaith, *Pſal.* 108. *verſe* 5. *Thy mercies are exalted above the heavens.* And for the indurance of his mercy *David* ſaith, *Pſal.* 100. *verſe* 17. that it is *ab æterno in æternum.* Concerning the multitude of his mercies ſome have fought to reduce them to ſeven, as *Peter* did, *Matthew chapter* 18. *verſe* 2. but ſeeing Chriſt wills us, not onely, *to forgive ſeven times, but ſeventy times ſeven times*; much more will he, *Math.* 18.22.

Secondly, remember that although thy ſinnes were red

red like the ſcarlet, yet hee can make them white as the ſnow, *Eſay.* 1. 18. Scarlet in the Hebrew it is called שני twice becauſe it is twice dyed, and in the Greekes δίβαφον, becauſe it is twice dippped: wee cannot waſh this dye out of the ſcarlet againe: but although wee be dyed once, twice, thrice in ſinne, by recidivations, and falling againe into ſinne, yet the mercy of God is ſuch that he can waſh out all thoſe ſinnes.

Thirdly, when God lookes upon the ſinnes of his Saints through Chriſt; *he ſeeth no iniquitie in them, Num.* 23. 25. *he ſeeth no iniquitie in Iacob.* There is *ſpeculum gibbum, ſive ſphæricum*, a glaſſe made like a round ſphere. 2. *Speculum concavum*, a hollow glaſſe, 3. *Speculum planum*, a plaine glaſſe. We ſee a thing in a plaine glaſſe, juſt as it is, neither more nor leſſe: we ſee a thing in a hollow glaſſe more then it is, we ſee a thing in a round glaſſe, farre leſſe then it is. When the Lord lookes upon the ſinnes of the wicked, he ſeeth them juſt as they are: when *Sathan* lookes upon the infirmities of the Saints, he ſeeth them more than they are: but when God lookes upon the ſinnes of his Saints, hee ſeeth them leſſe than they are, or not at all: *Ier.* 50 20. *In thoſe dayes and in that time, the iniquitie of Iſrael ſhall be ſought for, and there ſhall be none; and the ſinnes of Iudah, and they ſhall not be found.*

Chap. XIII.

Of Feare.

Feare, *is a diſtreſſe and griefe of the ſoule, troubled by the imagination of ſome approaching evill: wherewith a man is threatned without any appearance to bee able to avoyd it eaſily.* It is called *an approaching*

ing evill, for when it is preſent, it is no more *feare* but *heavineſſe*.

Timor vel eſt naturalis, humanus, mundanus, ſervilis, initialis vel filialis.

There be ſixe ſorts of *feare*: firſt, *naturall*, whereby every thing ſhunnes the deſtruction of it ſelfe, this is in a beaſt.

Secondly, *humane*, which ariſeth of too much a deſire to this life; *Iob* 1. *Skin for skin and all that a man hath, will he give for his life.*

Third, is *worldly*, when a man is affraid for the loſſe of his goods, credit, or ſuch, *Ioh.* 12. *Many of the rulers beleeved in him, but for feare of the Phariſees they did not confeſſe him, for they loved more the glory of men, than the glory of God*; and *Iohn* ſaith, *Revel.* 21. *the fearefull ſhall be caſt out of the holy City*, that is, ſuch fearefull as feare more the loſſe of temporary things, than the loſſe of Gods favour.

Fourth, *ſervile*, to avoid the puniſhment of ſinne, yet they retaine ſtill the love and liking of ſinne; it is called *ſervile feare* becauſe as the ſervant or hireling workes not for love of his maſter, but onely for feare of puniſhment; ſo the wicked *feare* God for feare of puniſhment, but not to love him. This *ſervile feare* is called *Eſaus* feare. So it is called an *adulterous feare*, becauſe, as the adulterous woman is afraid of her husband onely for feare of puniſhment; ſo a man in whom there is ſervile feare, hee feareth God onely for puniſhment.

Fift, *initiall*, that maketh a man caſt from him the deſire of ſinning by reaſon of the love of God which he hath partly attained unto, and out of the conſideration of the woefull conſequents of ſinne; with the right eye it beholds God, and with the left eye it beholds the puniſhment, & as the needle draweth in the threed after it, ſo this *feare draweth in charity*, and maketh a way for *filiall feare*, and it is a mids betwixt *ſervile* and *filial*

feare

feare: but it is not ſuch a mids as theſe meanes that mediate betwixt thoſe that are of the ſame kinde, as the middle coulours are betwixt white and blacke, but as that which is imperfect, is a mids betwixt that which is perfect and that which is not.

Sixt. *filiall feare*, called *timor caſtus*, as the good wife feareth her husband onely out of love and not for feare ſo doth the childe of God. This feare is called *Iſaacks* feare: Theſe make the *feare of the Lord their treaſure*, *Eſay.* 33.6. Theſe ſorts of *feares*, may be taken up after this ſort, Some ſort of *feare* is, *from the ſpirit and with the ſpirit*; as *initiall* and *filiall feare* are both from the ſpirit of ſanctification, and with the ſpirit of ſanctification: ſome *feare* is, *from the ſpirit, but not with the ſpirit*; as *ſervile feare*, *Ioſ.* 24. *I will ſend my feare before you.* Gods ſpirit workes this in men: but the ſpirit of ſanctification is not joyned with it: as the morning is from the Sunne, and yet not with the Sunne. Againe, ſome *feare* is, *with the ſpirit, and not from the ſpirit*; as *naturall feare in man*, for the preſervation of himſelfe: this *feare* is not from the ſpirit of God, and yet it is found with the Spirit of ſanctification, as in the chllldren of God. Some *feare* is, *neither from the Spirit, nor with the ſpirit*, as, *humane* and *worldly feare*.

Filial feare excludes *ſervile feare*, 1 *Ioh.* 4.18. *perfect love thruſts out feare*. *Filial feare* reſpects firſt ſin and offence of God, and in the ſecond roome the puniſhment: but *ſervile feare* reſpects onely the puniſhment: the one of them are the children of the free-woman, the other are but *Hagars* brats, *Gal.* 4.24.

Duplex malum pœna & culpa.

Filiall feare and *ſervile* differ altogether: therefore the Schoolemen are miſtaken, diſtinguiſhing more ſubtilly than truly betwixt *attrition* and *contrition* they call *attrition* an imperfect humiliation, as *Iudas* repentance; they call *contrition* a perfect humiliation, as *Peters* repen-

Conſeq.

pentance: and they hold that in mans converſion it is the ſame *feare* which remaines ſtill, that he had before hee was converted, and it remaines in ſubſtance (ſay they) the ſame *feare*, and is changed onely in act, becauſe it feares not as it did before, the puniſhment onely: and theſe two differ (ſay they) *ſecundum ſtatum*, onely, as that which is imperfect from that which is perfect as a boy differeth from a man. But no *feare* which is *ſervile feare* can ever become a good feare *Rom.* 8. *We have not received the ſpirit of feare to bondage, but of freedome*: it muſt be a new ſort of *feare* then different from this *ſervile feare*, which makes the Children of God ſtand in awe to offend him.

A collation betwixt the innocent, ſecond, old and renued *Adam*.

Man in his firſt eſtate, had not *mundane feare*, nor *ſervile feare*, he did nothing for feare of puniſhment but of love: he had not *initiall feare* in him, becauſe that implies an imperfection; hee had not *naturall feare* in him *actually* becauſe there was nothing to hurt him: he had onely that *filiall feare*, that reverence of God, not to offend him. The *ſecond Adam* the Lord Ieſus Chriſt, he had neither *worldly*, *ſervile nor initiall feare*, but he had *naturall* and *filial feare*, he had *natural feare* actually (which the firſt *Adam* had not) declining the hurtfull object which he ſaw before him.

The regenerate have not *ſervile feare*, or *mundane feare*: but *naturall*, *initiall*, and *filiall feare*. Man in his corrupt eſtate, hath neither *initiall* nor *filiall feare*, but *naturall*, *humane*, *worldly* and *ſervile feare*.

A collation betwixt the glorified, renued and old *Adam*.

Duplex timor filialis, evitare malum & facere bonum.

In the life to come, *naturall feare*, *humane feare*, *worldly*, *ſervile* and *initiall feare* ſhall ceaſe; and only *filiall feare* ſhall remaine. *Filiall feare* in this life doth two things, firſt it eſcheweth evill for feare of offending God, and feare of being ſeparate from him, which ſhall not remaine in the life to come, for then the Saints ſhal be ſo confirmed that they cannot ſin. The ſecond part of

of *filiall feare* is to reverence God as our chiefe happineſſe, and that ſhall remaine in the life to come, there ſhall be neither evill of puniſhment, nor evill of ſinne; there ſhall be no evill of ſinne there; therefore that part of *filiall feare* ſhall ceaſe: neither ſhall there bee any feare of puniſhment there, but to reverence God as our chiefe happineſſe: *Perficietur in patria, non abolebitur; non minuitur ſed augetur reverentia timoris illis:* this feare ſhall be perfected in the life to come, but not aboliſhed; this feare of reverence ſhall not bee diminiſhed but augmented to the bleſſed. But *filiall feare* in the children of God here makes them to eſchew evill both for offending of God, and for *feare* of being ſeparate from him. But the unregenerate onely for *feare* of puniſhment, *feare* him.

The remedies to cure this paſsion.

That we may cure the ſinfull paſſion of *feare*; Firſt, many times we *feare* that which is not evill, but onely which hath a ſhew of evill, *Pſal.* 14. 5. *They feared where there was no cauſe of feare: ſæpius opinione laboramus, quam re*; We are more troubled oftentimes with the conceit of a thing, than with the thing it ſelfe: If the thing bee evill which we feare, yet it is not ſo great an evill as we take it to be, or perhaps that which we feare will not fall out; or if it fall out, we ſhall not be diſturbed with it, before it fall out. The evill which thou feareſt is either imaginary, momentany, contingent or uncertaine, whether it will fall out or not: *Seneca* ſaith, *Ne ſis miſer ante tempus, quædam nos magis torquent, quam debeant; quædam ante torquent, quam debeant; quædem torquent, cum omnino non debeant:* that is, *Bee not too miſerable before hand: ſome things trouble us more than they ought to doe, ſome things trouble us before they ought;*

Timor vel malieſt imaginarius, momentaneus, contingens, vel indeterminatus.

ought; *and ſome things trouble us, which ought not at all: rebus eſt demenda perſona*; pull the maske off things, and then we ſhall not be ſo affraid of them.

2 Let the feare of the Lord poſſeſſe thy heart, and then all other *feares* will be caſt out: when the *dictator* ruled in *Rome*, then all other officers ceaſed; ſo when this true feare of God poſſeſſeth the heart, then it will baniſh all other *feare*.

3 There are ſome, that *feare neither God nor man*, as the unjuſt Iudge, *Luk.*18.2. theſe are worſe than the devill; for, *he feares and trembles*, *Iam.*2.19. There are ſome that *feare both God and man*; *there are ſome who feare God and not man*: and there are ſome, *who feare man, and not God*. The remedy to *feare God*, and to bee free of *ſervile feare*, is firſt, to looke upon Gods loue, and then to his juſtice, this will breed *filiall feare*, in thee: but if thou looke firſt upon his juſtice, and then upon his love, that breeds but *ſervile feare*: if thou looke firſt upon man, and then upon God, that wil breed onely but a humane and worldly feare; if thou look firſt upon God and then upon man, this will breed filiall feare.

4 The greateſt *ſervile feare* is, *ſuperſtitious feare*, therefore idols are called *terriculamenta*, *Eſay.*45.16. all other priſoners ſleepe in their fetters in the night, but theſe ſuperſtitious wretches, are affrighted in their ſleepe, and ſleepe not ſoundly: they may be compared to little children, who firſt blacke the faces of their fellowes, and then are afraid of them: ſo they firſt ſet up theſe images, and then ſuperſtitiouſly worſhipping them, are afraid of them: but the true remedie to cure this *ſuperſtitious feare* is, to learne in ſpirit and truth to worſhip the Lord, *Ioh.*4.

Triplex vita in homine, phyſica politica, & theologica.

5 The life is taken three manner of wayes in the Scriptures: 1 *naturally*, 2 *politically*, and 3 *theologically*.

Naturally,

Naturally, when the ſoule and the body are joyned, and the ſoule quickens it. *Politically. Eccleſ.* 6. 8. *what hath the poore that knoweth to walke before the living*; the poor are as it were dead in reſpect of the rich who have the comfortable meanes to make them live well. Theologically, *the juſt live by faith*, *Habac.* 2 4. ſo *Rom.* 7. 8. and the commandement which was ordained to life; feare him leaſt who can but take thy politicke life from thee, (thy goods:) feare him but in the ſecond degree who can take thy naturall life from thee: but feare him moſt of all who can take thy ſpirituall life from thee, this is to kill the ſoule.

Of the paſsion of Boldneſſe contrary to feare.

Boldneſſe, *is a paſsion of the ſoule, which fortifieth it againſt greateſt miſeries, hardeſt to be avoided, and incourageth it to purſue good things which are moſt painefull to obtaine.* This paſſion is for the moſt part joyned with *temeritie* or raſhneſſe. When the ſaints of God ſtand forth for the defence of his Church or Gods glory: it is not boldneſſe, but courage or fortitude.

Chap. XIV.

Of Choler or Anger.

Anger, *is a paſsion of the minde for wrong offred*; it differeth from *hatred*; for *anger* ſeekes revenge *ſub ratione juſti vindicativi*, it hath reſpect to juſtice and revenge, and it is a ſudden paſſion: but the paſſion of *hatred* is a bad paſſion in us, it is *ira inveterata*. *Auguſtine* compares *anger* to a mote in a mans eye, but *hatred* to a balke or a beame.

Anger

A collation betwixt the innocent, and ſecond renewed, old *Adam*. *Diſtinct.* 13. q. ult

Anger is in God *eminenter*: in beaſts it is but *umbratica*, and in man it is properly.

Bonaventure maketh foure ſorts of anger; the firſt, which ariſeth from a deteſtation of the ſin, this he calleth *affectus puræ deteſtationis*: that is, when one deteſts ſinne purely, which might have beene in *Adam* himſelfe before he fell, if he had beene angry with *Eva*, when ſhee inticed him to eate of the forbidden fruite. Secondly, when there ariſeth a deteſtation of the ſinne, with a certaine trouble in the ſenſuall part, yet without any perturbation of the minde, and this was in Chriſt. Thirdly, when not onely the inferiour faculties, but alſo the ſuperiour are troubled: as in the children of God when they are angry againſt ſinne, their zeale ſometimes ſo diſturbes them, that it hindreth their reaſon for a while, but afterward it growes more cleare again: as when we lay *eye ſalve* to the eyes, the eyes for a while are dimmer, but afterward they ſee more clearely; ſo this zeale although it trouble reaſon for a while, yet afterward it becomes more cleare. Fourthly, it not onely diſturbes the inferiour faculties, but alſo blindes reaſon, and puls out the eyes of it in the unregenerate, as the *Philiſtines* did *Sampſons* eyes, *Iudg.* 16.

A collation betwixt the old renewed and and ſecond *Adam*.

Sometimes man uſeth not reaſon at all, but like beaſts follow *inſtinct*, as mad men and children; ſometimes man uſeth reaſon, but his reaſon is ſo corrupt and depraved, that his corrupt reaſon and his peverſe will makes his anger to be more ſinfull, as *Abſalons* hatred towards *Amnon*, which he kept two yeares within himſelfe, but when he found opportunitie, he killed his brother, 2 *Sam.* 13. Thirdly, reaſon may be rightly ſet, but yet the ſenſuall appetite ſo prevailes, that it overcomes the will, as in *David* when hee would have killed *Nabal*, 1 *Sam.* 25. Fourthly, reaſon may be rightly

ly ſet and have the dominion, although anger bee not fully ſubdued, yet it prevailes not, as it falls out in the children of God when they are ſtanding in the ſtate of grace, *tergiverſatur in his, licet non reluctetur*; it makes ſome ſhift in the Children of God, although it reſiſt not altogether. Fiftly, when there is a full and totall ſubjection of anger, and this was in Chriſt.

There are two ſorts of *anger*; the *anger* of *zeale*, and the *anger* of *repentance*; the *anger of zeale* is, a deſire to puniſh ſinne, as ſinne in others, and that was in Chriſt when he whipt out the buyers & ſellers out of the Temple, *Luk.* 19.45. *the zeale of Gods houſe did eate him up. Pſal.* 69.10. The *anger of repentance is*, when one inflicts a puniſhment upon himſelfe for his owne ſinnes, and is angry with himſelfe for his owne ſinne, this was not in Chriſt, but in the regenerate.

A collation betwixt the ſecond, and renewed *Adam*. *Duplex ira, teli & reſipiſcentiæ.*

The regenerate ſeeke not a revenge, but to commit the revenge to God to whom vengeance belongs, *Gen* 50. 19. and if they have authoritie from God to puniſh, *non excedit modum*, it is not out of meaſure, *Gen.* 50. but the unregenerate being but private men, and having no authoritie, will have, *tooth for tooth, and eye for eye, Matth.* 5.18. this is the Phariſes revenge; and ſometimes he comes to *Cains* revenge, *ſeven for one, Gen.* 4. 25. and ſometimes to *Lameches* revenge, *ſeventy for one, Gen.* 4.24. and ſometimes to *Sampſons* revenge, *Iudg.* 16 28,29,30. *now let me be revenged for one of my eyes*, three thouſand for one.

Coll. 1. Betwixt the renewed and old *Adam*.

The regenerate are ſlow to anger and ready to forgive, but the unregenerate are ready to bee angry, and ſlow to forgive, and if they bee brought from revenge, yet the dregges ſtill remaine with them, and ſtill *they remember*; therefore the Lord ſaith, *Lev.* 19.18. *yee ſhall neither revenge nor remember*. The Iewes give an example of this: *Simeon* ſent to borrow of *Reuben*, a

Coll. 2.

hatchet; *Ruben* refuseth to lend it; *Ruben* sent the next day, to borrow a sickle from *Simeon*; he grants it, but withall he saith, loe here it is, I will not doe to *Reuben* as he did to me yesterday, although this be not *ultio* (as they say,) yet it is *retentio*.

Coll. 3.

Quadruplex iniuriæ, pervicacitatis, fragilitatis, æquitatis, & perfectionis.

To render *evill for good*, that is, *pervicacitatis*, perverse anger, such was that of *Iudas* in selling of Christ, *Mat.* 26. to render *evill for evill*, *est fragilitatis*, anger of infirmitie, as *Ioab* when hee killed *Abner*, for slaying of his brother *Hasael*, 2 *Sam.* 3.27. to render *good for good*, as *Ahashuerus* did to *Mordecai*, who honoured him, because he had discovered a treason plotted against him, this was *æquitatis*. To render *good for evill*, this is *perfectionis majoris*: *Blesse them that curse you*, *Mat.* 5.

To render *evill for evill* is naturall for a corrupt man, this is found in beasts; to render *good for good*, this is the Pharises righteousnesse, *Math.* 5.20. *Except your righteousnesse exceed the righteousnesse of the Pharises, yee cannot enter into the Kingdome of God*: a Christian must doe more than to render *good for good*. To render *evill for good*, this the divels doe; but to render *good for evill*, this the Children of God doe.

Coll. 4.

Quatuor moderantur iram, longanimitas, mansuetudo, facilitas ad ignoscendum, & clementia.

There are foure counsellers, which moderate and rule the anger of the regenerate, First, *longanimitas*, or long-suffering, which holdeth backe anger, lest it hasten to inflict the punishment. Second, *mansuetudo*, mildnesse, which moderates the anger that it exceed not in words. Third, *facilitas ad ignoscendum*, easinesse to forgive, which moderates anger that it last not too long. Fourth, *clementia*, meekenesse, which moderates the punishment. The unregenerate wanting these foure counsellers, their anger exceeds: first, they want *long-suffering*, and presently they are set in a rage: secondly, they want *mildnesse*, which should moderate their anger, that it exceed not in words: thirdly, they

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are *dominoi, implacabiles, Rom.* 1. they cannot be pleaſed; laſtly, they are *cruell* and cannot bee ſatisfied in their puniſhment.

Queſt. Whether is a man bound to remit the injurie done to him or not, when his neighbour deſireth pardon of him?

Anſw. Three things ariſe of an injurie done to us; firſt, *hatred* in our affection; ſecondly the ſigne of this anger is, when it appeareth in the countenance; thirdly, when we intend action by law for the wrong. Wee are bound to pardon the firſt, although our enemy ſue it not of us; we are bound to pardon the ſecond, when our enemy ſues it of us; but we are not bound alwayes to pardon the third; for wee may in ſome caſes, repaire the wrong done to us by Law, without any rancour in our heart, or ſhew of anger in our countenance.

Tria conſequuntur injuriam, ira in affectione, ira in vultu, & reparatio per leges.

The Hebrewes ſay, if a man have offended his neighbour, he muſt goe and ſeeke reconciliation of him: but if he will not be reconciled, hee ſhall take three men with him, who ſhall intercede for him, and ſeeke reconciliation: but if hee yet will not pardon him, this is a great iniquitie to bee ſo cruell, and not to pardon the offence, for it is the manner of the Iſraelites to bee eaſily reconciled, and to pardon wrongs, as *Joſeph* was towards his brethren; then he leaves his neighbour inexcuſable. But if his brother die before he have offered theſe things and be reconciled to him, hee ſhall take ten men, and goe to the place where his brother was buried whom he hath offended, and ſtand above the dead, and ſay before theſe ten men, *I have ſinned againſt the Lord God of Iſrael, and againe this my brother N. to whom I did ſo and ſo.*

Chriſt makes ſundry degrees of unjuſt *anger*, *Mat.* 5. *He that is angry with his brother, ſhall be guilty of jungement;*

Tres gradus iræ, 1 iracelata, 2. raca. 3, irriſio.

ment; *he that calls his brother Raca, ſhall be guilty of the councell; but he that calls his brother foole, ſhall bee guilty of hell fire*; that is, of the greateſt puniſhment in hell; Theſe that call their brother *Raca*, or are angry with their brother, are guilty alſo of hell, although not in ſuch a high degree; and according as the ſinnes grow, ſo doth the puniſhment. *Anger* without words, is to be puniſhed by judgement; *anger* expreſſed by words, is to bee puniſhed by the councell; but *anger* joyned with words and contumelie, is to bee puniſhed by hell.

Auguſtine ſaith, *in primo eſt ira tantùm; in ſecundo eſt ira & ſermo; in tertio ira eſt & certa expreſsio irriſionis*: that is, *in the firſt there is but onely anger; in the ſecond is anger joyned with words; in the third, anger expreſſed with a certaine geſture of mocking.*

Tria genera injuſtæ iræ. 1. Fel. 3. πικροὶ, 3. Furor.

There are three ſorts of unjuſt *anger* in the wicked: the firſt is, called *fel*, and theſe that are poſſeſſed with this anger are called by the Greekes ὀργιλοὶ, *quæ eſt ira ſubitò excandeſcens*, which is anger ſoone ſtirred up, and this comes from the humor, *bilis*, choler; as they are ſoone ſtirred up, ſo they are ſoone quenched. The ſecond is called μῆνις, which ariſeth of an induring anger, and theſe are called πικροὶ, bitter in their anger; this comes of *flava bilis*, of yellow choler and anger, this is more permanent in theſe. The third is called, *furor*, and theſe that are poſſeſſed with this, are called χολικοὶ, this comes from *atrabilis*, blacke choler or melancholy, which cannot be ſatisfied but by the bloud of the enemy.

μακροθυμία eſt lenitas, ὀξυθυμία, who is ſudden in anger. θυμοειδὴς, who is bitter in his anger.

Some are ſoone *angry* and ſoone quenched, theſe are like flaxe, ſoone kindled and ſoone burnt out. Others long ere they are angry, & long ere they be pacified; like greene wood, long ere it be kindled, and long ere it bee quenched; but the worſt of all are theſe, that are ſoone angry

angry and hardly quenched, theſe are moſt oppoſite to God, *who is ſlow to anger and ready to forgive*, *Pſal.* 103. he is called אֶרֶךְ אַפַּיִם *erech appajim*, as yee would ſay, *one who hath wide noſtrils*, for theſe who have wideſt noſtrils are moſt patient, as theſe who have narrow noſtrils are haſty.

The remedies to cure the paſsion of anger.

That we may ſettle this paſſion of *anger*; Firſt we are to conſider the perſons of theſe whom we have offended: we muſt give place to wrath, and not *intempeſtivè incendium extinguere*, not to quench the fire unſeaſonably, for then we rather increaſe the *anger*, when we goe about in time of griefe to pacifie them. So *Iacob* gave place to the anger of his brother *Eſau* for a while, by the counſell of *Rebecca*. *Seneca* ſaith, *Primam iram non audebimus oratione mulcere, ſurda eſt & timens, dabimus illi ſpatium, remedia in remiſsionibus morborum proſunt*: that is, *We goe not about to pacifie anger in the heate of it, wee give it leaſure firſt to ſettle, wee cure not feavers in their height, but when they begin to remit.*

Secondly, when others have offended us; that wee may quench our *anger*: Firſt, *Bee angry but ſinne not*, *Epheſ.* 4.25. *Anger* and ſinne are not two twins, yet they are very like other; as flattery is very like to friendſhip, and can be very hardly diſtinguiſhed from it; for men oftentimes thinke themſelves to bee *angry* for Gods cauſe, when as it is their owne particular that mooves them. The diſciples called for fire from heaven upon the *Samaritans*, *Luk.* 9.54. one would have thought this to have beene *holy anger* and zeale that moved them for Gods glory, when as it was their own particular which moved them: ſo when the high Prieſt rent his cloathes *Mat.* 26.65. We muſt learne then to diſtinguiſh theſe two, elſe our anger will be but ſinfull *anger*.

Thirdly, Let not the Sun goe downe upon thy wrath: *Anger* ſaith *Salomon*, *Eccleſ.* 7. 9. *reſts in the boſome of fooles*; it goeth to bed with them, riſeth with them, continueth with them, and goeth oftentimes to the grave with them; the firſt day it may be eaſily cured; the ſecond day more hardly; but the third day moſt hardly: *A threefold cord cannot eaſily bee broken*, *Eccleſ.* 4. 12.

Fourthly, Let reaſon rule thine *anger*, and command it; we ride not firſt, and then bridle our horſe, but firſt we bridle our horſe and then ride: bee not firſt *angry* and then thinke to bridle thy *anger* with reaſon, for then thou wilt deceive thy ſelfe; but let reaſon firſt rule, and then be angry.

Fiftly, Remember that thy prayers cannot bee heard unleſſe thou be firſt reconciled to thy neighbour, *Mat.* 5. 24. *Leave thy gift at the Altar, and be reconciled to him.* So, 1 *Tim.* 2. 4. the Apoſtle willeth, *that men lift up holy hands without wrath.* So, 1 *Pet.* 3. 7. the man and the wife muſt not jarre, *that their prayers be not hindred*; ſo thou canſt not heare the word with profit in *anger.* Therefore the Apoſtle willeth us like new borne babes to drinke in the Word, 1 *Pet.* 2, 2. ſo, wee cannot eat our paſſeover unleſſe the leaven of malice and envy be caſt out, 1 *Cor.* 5. 8. *Let us not celebrate the feaſt with the old leaven of malice.*

Sixtly, remember Chriſts example; who when hee was reviled, reviled not againe, *Mark* 15. 32. learne to ſpread thy injuries before the Lord as *Ezekias* did when *Rabſhekah* railed againſt him, 2 *King.* 19. 14.

Seventhly, Behold oftentimes the paſſion of Chriſt, and that will quench thine *anger.* The Iſraelites when they were ſtung with fiery ſerpents, *Numb.* 21. ſo ſoone as they lookt upon the brazen ſerpent, they were healed; ſo when wee are injured and wronged by our ene-

enemies, if we behold the paſſion of Chriſt with faith, it will quench the ſting of our enemies *anger*.

Anger hath nothing oppoſite to it, as the reſt of the paſſions have, becauſe it riſeth of a preſent evill which we cannot ſhun. If it be preſent and wee may ſhun it, then there needes not a contrary paſſion. When the evill is not preſent, and joyned with difficulty if we may ſurmount it, then ariſeth *courage*; if we cannot ſurmount it, then ariſeth the contrary paſſion *feare*. If the evill be preſent and joyned with difficulty, then ariſeth *anger*, becauſe we cannot ſhun it; for if we can ſhun it, there can be no paſſion there.

Object. But *mildneſſe* ſeemeth contrary to *anger*.

Anſw. *Mildneſſe* is not a paſſion but a vertue which moderates it, and is not contrary to it.

So much of the image of God in man; in his knowledge, will and affections, wherein eſpecially the image of God conſiſts. Wee come to his outward image of God, which is his dominion over the creatures.

Chap. XV.

Of the ſecond part of the image of God in man, in his dominion over the creatures.

Prop. MAn before the fall was Lord over the creatures, and herein he reſembled his Maker.

Illuſt. 1. There is no creature that can uſe all the creatures but man; Firſt, hee had dominion over the inſenſible creatures, as the elements, for no creature can uſe the fire but man; he can doe ſundry things with the fire that no creature can doe; which argueth that hee was made Lord over it. The Lyon who is the King

of beasts, is afraid of the fire, and when hee seeth the light of it, he fleeth from it. 2. He had commandement over the living creatures, for as yet a little boy can leade a great Elephant, and a childe will drive a number of oxen before him; the relicts of Gods image in man makes them stand in awe of him yet.

Illust.2. There are sundry creatures that excell man in some things; as some excell him in smell, some in sight, and some in touch; but joyne them all together in man, hee excelleth them all; which sheweth that man was created Lord over the creatures.

Illust.3. Reason is onely found in man, by the which hee can subdue all the perturbations in beasts, *Iam.3.7. All are tamed by man*; which they cannot doe by themselves: that sheweth that man was made Lord over them.

Illust.4. We count that one of the most excellent qualities in beasts, when they can counterfeit man neerest; as the Elephant his reason; the birds his words; the Ape his gestures; which all shew that he was made Lord over them.

Illust.5. That which hath a shew of reason, *& diminute* in part onely, should obey him who hath reason perfectly, and understanding of all things: but beasts have onely some shew of reason, they know some particular things, but they have not a full and an universall knowledge of things, therefore they are naturally subject to man.

There is nothing swifter than the horse among beasts, and yet he carries man; the dogge though most fierce waits upon man; the Elephant for as great and terrible as he is, yet he serves to be a sport to man, in publike meetings he learnes to leap, kneele and dance; and other beasts serve to feed man: we eate the honey of the bees, we drinke the milke of cattell, therefore all the beasts are made subject to man.

Man was Lord over the creatures before the fall, and

and they were ready to obey him, hence may be drawn theſe conſequents.

It is lawfull for men to hunt after the beaſts and to catch them now, becauſe that way he recovers the right over them again, that he had at the beginning. *Ariſt. pol. 1. 0. 5.*

Man was Lord over the creatures before the fall: therfore he could be afraid of none of them: we ſee that *Eva* was not afraid of the ſerpent, as *Moſes* was when he fled from it, *Exod.* 4.

Man hath another ſort of dominion over the living creatures, than that which he hath over the plants and herbs of the fields: for the dominion which he had over the living creatures was *per imperium rationis*, but he had dominion over the plants, *per ſolum earum uſum*, onely by uſing them.

Man was made Lord over the creatures, therforewhen by ſinne he becomes a beaſt, like a dog or a hog; how farre then doth he abaſe himſelfe from his firſt eſtate and dominion: *Plato* called this, *Fœdam animarum incorporationem*, which ſome miſtaking, thought that he held that the ſoules of men entred into beaſts, but he meant onely that men became brutiſh and ſenſuall like beaſts.

Queſt. How were the beaſts ſo farre diſtant from *Adam* gathered unto him, and how could they give homage to him, being ſo farre from him? *Auguſtine* holds that when the beaſts were gathered together before man, that it was not by the authority which man had over them being ſo farre diſtant from him: but by the miniſtery of the Angels, or by the immediate power of God, as they were gathered in the Arke to *Noah*, *Gen.* 7. 8. 9. This ſeemes moſt probable. *Gen. 9. ad liter. cap. 4*

A collation betwixt the innocent and old *Adam*.

Before the fall the beaſts were ſubiect unto man: but ſince the fall he hath loſt his dominion; they become enemies,

enemies unto him, they picke out his eyes, eate his flesh, lappe his bloud. Before the fall Gods image made them stand in awe of him. Man stands in awe of the Kings herald, because of his coate of armes, take off this coat of armes from him, and men carry no respect to him: The image of God is as it were the Lords coate of armes, which he put upon him, that made the creatures afraid of him. We have a notable example of this in the primitive Church, as *Eusebius* testifieth, when the Christians were cast naked to the wilde beasts: yee should have seene them stamping, raging, and staring against them, but durst not set upon them, the image of God so affrayed them: therefore the persecutors covered them with the skinnes of wilde beasts, to make them run upon them.

Lib. 8. cap. 8.

A collation betwixt the second, renewed, and old *Adam*.

Christ when he was in the wilderneſſe with the beasts forty dayes and forty nights, they hurt him not, *Mark.* 1. So when the image of God is restored to man in holineſſe, they begin willingly to serve him: but they are enemies to the unregenerate. The dogges that eate the flesh of *Iezabel*, 1 *King.* 9. 35. yet they licke the sores of *Lazarus*, *Luk.* 16. 21. The ravens that picke out the eyes of these who are disobedient to their parents, *Prov.* 30. 17. yet they feed *Elias* in the wilderneſſe, 1 *Kin.* 17. 4. 6 The serpents sting the Israelites in the wilderneſſe, *Num.* 21. 6. yet the Viper when it leaps upon *Pauls* hand hurts him not, *Act.* 28. 3, 5. The fish eate the bodies of the wicked in the sea: yet the Whale preserved *Ionas*, *Ion.* 1. 17. The Lyons that touch not *Daniel*: yet devour his accusers, *Daniel* 6. 17. It is true that there are some relicts of the image of God left, which make the beasts to stand in awe of him: therefore *Psal.* 104. it is said, *When men goe to rest, then the beasts come forth to hunt for their prey.* But these remnants of the image of God in the unregenerate, doe not so terrifie the beasts, as the image

image of God restored in the regenerate man doth.

Quest. What benefit should *Adam* have had of the creatures before the fall: for he had not neede of them *ad alimentum* for nourishment: he had not neede of them *ad indumentum* for cloathing: he had not need of them *ad laboris adiumentum*, to helpe him to labour in his worke, as we have now?

Answ. He had other uses of them, for they were the matter of the praising of God. We see now when Kings and Princes kepe Lyons, Eagles, Bears, Tigers, and such their subiects gather their greatnesse by this, and their soveraingty: much more did *Adam* before the fal gather the greatnesse and excellency of God, by the diversity of these creatures. Againe, by them he should have learned more experimentall knowledge of the qualities of the creatures: therefore it is said, *that God brought them before Adam that hee might see how he would call them*, *Gen.* 2. 20.

Prop. As hee was Lord over the beasts before the fall, and they were peaceably subiect to him: so they were peaceable amongst themselves, and one of them devoured not another.

Illust. Wee see when the beasts were in the Arke, after the fall, the ravening beasts lived not upon flesh, but they agreed all together: which vively represents to us the first estate and condition of the creatures. And as it serveth for the credit of a Master of a familie, that not onely his servants obey him, but also that they agree amongst themseves: So the creatures not onely obeyed man before his fall, but also in feare of their Lord they agreed amongst themselves.

Prop. As man had dominion over the brutish creatures before his fall, so should there have beene some sort of dominion and subjection amongst men before the fall.

Mans

Illuſt. Mans eſtate before the fall was no better than the eſtate of the Angels but amongſt the Angels ſome are ſuperiour and ſome inferiour, for there are degrees amongſt the Angels. *Coloſ.* 1.16. There ſhould have bin a willing ſubjection of the wife to the husband: ſo then there ſhould have bin a ſubjection of children towards their parents.

Prop. There was no ſervile ſubjection of man to man before the fall but voluntary.

Illuſt. The relickes we ſee of this after the fall, when as man had beaſts a long time ſubject to him, but not men ſervilely. The firſt Fathers were ſhepheards a long time before they were Kings, to ſuppreſſe and hold men under: the firſt King that ever we reade of in the ſcripture, was *Nimrod*, which was more than 2000. yeeres after the creation.

Prop. Servile and unwilling ſubiection came in after the fall.

Illuſt. Man is conſidered three wayes: firſt as he hath a reſpect unto God, and in this reſpect all men are ſervants it was mans chiefe felicity to ſerve God. Secondly, as he is conſidered with the beaſts, in which reſpect he was Lord over them, for they were made for him. Thirdly, as he is conſidered with other men: and in this reſpect, ſo ne now are ſervants, and ſome are free. Firſt, now *by nature* ſome are ſervants, as the dull and blockiſh, unto them that are of quicker wit and underſtanding. Secondly, theſe who have commandement over their *affections* now, are morally Lords over theſe that cannot command their *affections*. Thirdly, there are *ſervi fortunæ*, as when the poore ſerve the rich Fourthly, there are *ſervi belli*, as theſe that are taken ſlaves in the wars. Fiftly, theſe who are ſervants *ex pacto* that ſell themſelves.

Homo tripliciter conſideratur, 1. reſpectu dei, 2. reſpectu brutorum, 3. reſpectu aliorum hominum.

Quintuplex ſervus, 1. naturæ, 2. affectionum, 3. fortunæ 4. belli, 5. ex compacto.

Servile ſubjection was contrary to the firſt eſtate of

of man: therefore every one ought to seeke freedome, providing he may have it with lawfull meanes, that so he may draw neerer to this first estate. hence it was that God would have such servants, who refused their liberty at the seven yeeres end. *Exod.* 21. 6. marked with a note of infamie, boaring them throngh the eare: This curse to be a servant was laid, first upon a disobedient sonne *Cham*, and wee see to this day, that the *Moores Chams* posterity, are sold like slaues yet. When men may not have their liberty now by lawfull means, they should not shake off the yoke of servitude; this was the fault of sundry servants in the Apostles dayes, who thought because they were the Lords free-men, they might shake off the yoke of their masters: but the Apostle teacheth them another lesson, 1 *Tim.* 6. 1. *Whosoever servants are under the yoke, let them have a due respect to their masters, lest the name of God and the word come to contempt.*

Quest. But seeing all men are sinners now, why are not all men slaves?

Answ. If God would deale in justice with us now, all should bee slaves, but God hath mittigated this to some to the end that common wealthes and families might stand.

Adam gave names to the creatures, as their Lord, and in signe of their subjection. *Prop.*

Therefore none should impose names to children but the fathers who have superiority over them, no not the mother. Yee see when *Rachel* called her sonne *Benoni*, *Iacob* called him *Benjamin*, *Gen.* 35. 18. Hence they gather well, that Christ as man had not a father, because his mother is commanded to give him the name, *Esay.* 7. וקראת *et tu fœmina vocabis*, in the feminine gender. *Conseq.*

Object. But *Hagar* gave her sonne a name, *Gen.* 16. 11. and

and yet hee had a father; then it may ſeeme that the mother may likewiſe impoſe the name to the childe.

Anſw. She gave this name at the commandement of the Angell, which *Abraham* afterwards confirmed, otherwiſe ſhe had no power to give it.

Conſeq. Therefore theſe fathers who give this power to others, to impoſe names to their children: reſigne the firſt part of their authority over their children, which God hath put in their hands.

Prop. This dominion which *Adam* had over the creatures, was not an abſolute dominion.

Illuſt. God hath *dominium merum, immediatum, & liberum:* hee hath abſolute, free, or immediate dominion over the creatures: Man had onely but *dominium conditionatum*: ſuch a dominion that was not an abſolute and ſimple dominion, to uſe them at his pleaſure.

Dominium dei in creaturis, eſt abſolutum, immediatum, et liberũ: dominium hominis eſt conditionatum & liberum.

They who had their inheritance in Iſrael, had not an abſolute and immediate dominion, for it was *Emanuels land, Eſay* 8.8. God had the abſolute dominion: but theirs was *conditionatum*; for they might not ſell their inheritance to whom they pleaſed, neither might they alienate their lands perpetually; but onely morgage them to the yere of the Iubilee, *Lev.*25.13. So the Levites had not *merum dominium* of the tythes, but *conditionatum*, *Levit.* 23. 4. For none of their children who were leprous might eate of them, neither might a ſtranger eate of them, neither might they ſell them to others. *Caleb* had the property of *Hebron*, and yet it is ſaid to bee given to the Levites; it was *Calebs* by right of propriety, but it was the Prieſts becauſe they dwelt there, and had the uſe of the ground.

So *Adam* before his fall, he was but ἐμφυτευτὴς, *dei uſufructuarius*, the tenant of God, but God was the immediate

ate Lord, *qui habebat directum dominium, et ad omnes vſus*, he had the ſupreame dominion and abſolute uſe over all the creatures.

Adam had not *nudum uſum* of the creatures, but hee was *uſu-fructuarius*. The Lawyers illuſtrate the matter by this example: if thou get the uſe of ones garden thou mayeſt gather roſes, hearbs, flowers to thy owne uſe, but thou canſt not ſell them to others to make benefit of them. But if thou be *uſu-fructuarius*, then thou mayeſt make benefit of them, and ſell the fruite to others.

Illuſt. 2.

Duplex uſus creaturarum, nudus uſus, et uſufructuarius.

Another example, If one leave in his latter Will to thee the uſe of his flock, thou mayeſt uſe his flock for dunging of thy ground; but thou mayeſt neither ſheare the ſheep, nor milke them; for that pertaines to them for whom it is left: but if he leaue the *vſu-fructum*, then thou mayeſt uſe both the milke and the wooll.

Man in his firſt eſtate had not onely *nudum uſum*, but *uſu-fructum*, hee had not onely a bare uſe of them for maintenance, but hee was Lord over them. He had not onely power *uti ijs*, *ſed frui ijs*; not onely to uſe them but alſo to inioy them: & they diſtinguiſh theſe two: *aliud eſt dare alicui uſum*; that is, *it is one thing to give a man the vſe of a thing, and another thing to give him it unto uſe*: he who giveth the uſe of a thing, giveth not the dominion over it: but hee who giveth it unto uſe gives alſo dominion.

Duplex poteſtas, utendi et fruendi. Diſtinguunturhæc, dare uſum et dare in uſum.

A man may have *nudum uſum, et illicitum rei*; as when a thiefe takes a mans horſe.

Secondly; a man may have *nudum vſum, ſed licitum, et vtilem*; as when a man hires a horſe.

Thirdly, a man may have *nudum vſum, et licitum, ſed non vtilem*; as when the ſervant of a banker changeth mony for his Maſter, all the commodity is his maſters.

Illuſt. 3.

Uſus rei multiplex. 1. nudus et illicitus, 2. illicitus et utilis, 3. licitus ſed non utilis, 4. uſus utilis et proprietatis ſubordinata, 5. dominium directum et altum.

Fourthly, a man my have *uſum licitum, utilem, et pro-*

proprietatem, ſed ſubordinatam: as he who holds his lands in fealty.

Fiftly, he who hath the propriety, *& dominium directum*: this is called *dominium altum*, this ſupreame dominion, *Adam* had not this ſupreame dominion, but ſubordinate to God, Chriſt is called *the Lord of the Sabbath*, *Mat.* 12.8. and man is called, *Lord of the Sabbath*, *Mark.* 2.27.28. how is Chriſt called *the Lord of the Sabbath*: As the ſupreame and high Lord. Man is called *Lord of the Sabbath*, not as the ſupreame, but as the ſubordinate Lord.

A collation betwixt the innocent and ſecond *Adam*.

The *firſt Adam* had all things ſubiect to him, but by ſubordination: but the *ſecond Adam* had them, by a more excellent manner from God his Father, *eminenter*, by way of excellency. *Pſal.* 2. *I wil give thee the ends of the earth for a poſſeſſion.*

Duplex poteſtas, authoritativa, & ſubauthoritativa.
Duplex jus ad rem, & in re.
κτησις & χρησις, κτησις & χρησις.
Duplex ius: in communi, & in proprio.

Secondly, the *firſt Adam* had *jus ad rem*, *jus in re*, hee had not onely the right to the things, but alſo the uſe of them. But the *ſecond Adam* had *jus ad rem ſed non in re*, for the moſt part; that is, he had the right to them, but the uſe of few of them for the moſt part.

Queſt. Had Chriſt nothing in propriety to himſelfe, had hee but onely the naked uſe of things?

Anſw. There are ſundry ſorts of rights. Firſt, that which many have right to in common, as the Levites in Iſrael had right in common to the tythes: but *Barnabas* a Levite who dwelt in *Cyprus*, out of *Iudea* had his poſſeſſions proper to himſelfe, *Acts* 4. So the Church of *Ieruſalem* had their goods in common.

Duplex uſus, iuris, & facti.

Secondly, there is, *uſus juris et uſus facti*: the uſe of propriety, & the naked uſe of things: the *naked uſe* is, when a man hath onely the naked uſe, that he may neither ſell it, nor give it to others: the *uſe of propriety* is, when he may both uſe it himſelf and give the uſe of it to others.

When

When a man hires a houſe, then hee hath onely the *bare uſe* of it, becauſe hee cannot let it out to another, but when he hath a Leaſe of it, then he hath *uſum juris*, and may then let it to another.

Thirdly, there is a *right of charity* and a *right of property*: a man comming into a vineyard, he may eate as many of the grapes as he pleaſeth to ſatisfie his hunger, *Deut.*23.24. this is the *right of charity*: but hee may carry none away with him; this is the *right of property*. So the Diſciples when they were hungry upon the Sabbath, *pulled the eares of corne*, *Matth.*12.2. This was the *right of charity*, but they carried none away with them, becauſe they had not the *right of property*; and in this ſenſe it is that *Salomon*, *Prov.*3.27. calls the poore *bagnale tobh*, the Lords of thy goods: *withhold not thy goods from the owners thereof*, that is, from the poore; the poore in their neceſſity have the uſe of thy goods. That axiome is true then, *Ius charitatis manet ſemper, ſed non pro ſemper, habent enim jus utendi, non pro omni tempore ſed tempore neceſſitatis*; that is, Charity remaineth alwayes, but we are not at all times to give our goods; there is a time to give them, not all times, but in the time of neceſſity; and in this ſenſe is that of *Luke* to be underſtood, *Luke* 6.30. *Give to every one that askes of you*; that is, who in extreame neceſſity askes of you.

Duplex jus, charitatis, & proprietatis.

Chriſt had not *jus in communi*, with the Diſciples, in the bagge, *Ioh.*12. For theſe that have a *common right*, one of them cannot give without the conſent of the reſt; but Chriſt had a *proper right* to the bagge, and commanded *Iudas* to uſe it for the benefit of the poore, *Ioh.* 13.29.

Of the right that Chriſt as man had to the creatures.

Secondly, Chriſt had not a bare & a *naked uſe* of things, but alſo he had the *uſe of property* in ſome things, as the clothes which he wore, and the money which he ſpent;

he had not onely the *naked uſe* to weare them, but alſo the *property* of them, for he might have given them to others: it is true, he had but *nudum uſum* of the houſe which he dwelt in, *Luk.*9.58. *The Foxes have holes, but the Sonne of man, hath not a hole wherein to hide his head*, for he had not the property of any houſe.

Thirdly, he had not onely *jus charitatis* to things, but alſo the *right of property*; neither had he theſe things as almes, for that which a man laboureth for is not called almes, *ſolus titulus recipiendi, ratione naturalis neceſsitatis facit mendicum*, the onely title of receiving in reſpect of naturall neceſſity, makes a begger: when it is ſought and given in this manner, then it is almes.

Now that the *ſecond Adam* had not his maintenance given him, by way of almes, it is proved thus; firſt *he had the ends of the earth given him for a poſſeſsion*, *Pſal.*2. and *all things were put under his feet*, *Pſal.*8. he *ſent for the mans colt*, *Luk.*19.30. Which ſheweth that he had right over all the creatures.

Againe, it is proved thus, *If wee ſow to you ſpirituall things, ought yee not to give us temporall things?* 1 *Cor.* 9.11. but Ieſus Chriſt ſowed ſpirituall things to them, therefore temporall things were his by right of property.

Thirdly, it is ſaid, *Who feedes the flocke and eates not of the milke of it?* 1 *Cor.*9.7. as the ſhepheard and ſouldier have the right of property to their wages, ſo had Chriſt.

Duplex jus gratitudinis, & juris.

Fourthly, Chriſt ſaith *Luk.*10. *Goe into whatſoever houſe yee come to, and eate that which is ſet before you*: the Diſciples had not onely *jus gratitudinis*, the right of thankfulneſſe; but alſo *jus juris*, the right of property: Chriſt had this right ſeeing he preached the Goſpell. When *Paul* tooke no ſtipend from the *Corinthians*, 2 *Cor.*11.8. *receſsit à jure ſuo*, hee went from his right:

right: therefore others had this right of property, and so had Christ.

Object. But Christ willed his Disciples to leave all for his cause, *Mat.* 10.37. and he set himselfe as an example before them of poverty: therefore he did renounce all right of things.

Answ. Wee renounce all things two wayes either in our *affection*, or in *deed*: they renounced all in *affection* but not in *deed*.

Duplex abnegatio rerũ in affectu, & in effectu.

Secondly, there are two sorts of poverty; *materiall* poverty, and *formall* poverty. Christ left all things both moveable and immoveable in his affection, *formally*: but not *materially*: *formall* poverty is this, when in our affection we are ready to renounce all for Christ; but *materiall* poverty is, when we are actually called to the renouncing of all.

Duplex paupertas: materialis, & formalis.

Object. Mark. 10.21. Christ commanded the young man, *to sell all and follow him, if hee would be perfect*: therefore it may seeme that *materiall* poverty, is required of him that would be most absolutely perfect, and that Christ made choyce of this sort of poverty himselfe.

Answ. Wee must distinguish betwixt these two; first, to leave all, and to follow Christ: Secondly, that hee who trusts in his riches should sell all,

Prior ut scholastici loquuntur, facta est ad rem, posterior ad hominem, non simplex.

The first part of this speech belongs to the matter it selfe, and the second to the person: the first is common to all, because all are bound to leave all for Christ in affection; but the second part belongs onely to this young man, who was so well conceited of himselfe, trusting in his riches, that he should sell all, and should give of that which hee sold to the poore: not that hee should give all to the poore when he sold it, but give of that which he sold to the poore; *non dare omnia, sed de omnibus*, 2 *Cor.* 8.9.

Queſt. But why bids he him ſell all?

Anſw. Becauſe he had ſuch confidence in his riches, for they hindered him from following of Chriſt; therefore hee bids him quite all actually; which precept binds not others, it being particular to him.

Object. But Chriſt ſayes, *if thou wilt bee perfect, goe and ſell all*, then this ſeemes to be the pitch of perfection to renounce all: and is more than that which the law requires.

Anſw. Chriſt ſpeakes not here of any perfection, above the perfection of the Law; but of true perfection which is above imaginary perfection: as if hee ſhould ſay: thou imagineſt thou art perfect, and thinkeſt that thou haſt kept the whole Law, if it be ſo, yet one thing is reſting to thee, *ſell all*: thus wee ſee how Chriſt applies himſelfe to his conceit here.

Object. But it may be ſaid that this young man ſpake not out of an ambitious conceit, for the text ſaith that Chriſt loved him.

Anſw. The event ſheweth that hee ſpake but out of the ambition of his heart, and the words of Chriſt ſhew this alſo, *Mark.* 10. 24. *How hard a thing is it for a rich man to enter into the Kingdome of God*: and where it is ſaid Chriſt loved him, *verſe* 21. The Greeke word ἠγάπησεν, ſignifieth friendly to ſpeake to him, and to deale gently with him; but Chriſt liked him not in the eſtate that hee was in, for hee went away truſting ſtill in his riches, and loving them better than Chriſt.

Conſeq. Chriſt and his Diſciples renounced not all kind of right of thoſe things which they had; therefore that obſervation of the gloſſe, upon the tenth of *Marke* is falſe. Some have money, and love it; ſome want money and love it; but theſe are moſt perfect who neither have it, nor love it: and to this they apply that of the Apoſtle,

Galat.

Gal. 6. 14. *I am crucified to the world and the world to me*; as though a man could not bee crucified to the world, unleſſe he renounce it all, and goe a begging.

Thus the Church of *Rome* ſerveth God with will-worſhip, which hee never required at their hand, *Eſay*, 1. 12. By their vowes of poverty, chaſtity and obedience: this they make one of their counſels, of Evangelicke perfection.

So much of Gods Image in man: both inwardly in his ſoule, and outwardly in his dominion & ſuperiority over all inferiour creatures: it reſts to ſpeake of three conſequents proper to this image. 1. Wherefore Gods image was placed in man. 2. This image being placed in man whether it was naturall unto him, or ſupernaturall. 3. The benefit he reapeth by this Image: which was his ſociety with the Angels.

Chap. XVI.

Of the end wherefore God placed this image in Man.

Prop. Illuſt. 1.

God placed this image in man, to keepe a perpetuall ſociety betwixt man and him.

Similitude and likeneſſe are a great cauſe of love: *Adam* loved *Evah* when hee ſaw her firſt, becauſe ſhee was like unto him, As a man when hee lookes into a glaſſe, hee loveth his image becauſe it is like to him but *diſſimilitude* breeds hatred. A man loves not a ſerpent or a Toade, becauſe they are moſt unlike him, *David* marvailes that God ſhould looke upon man, *Pſal.* 8. but in the end he brings in his *ſimilitude* in Chriſt, or elſe he would hate us.

Secondly, God placed this image in man, as a marke

of his poſſeſſion; therefore the Fathers called him *nummum Dei*; for even as Princes ſet their image upon their coyne, ſo did the Lord ſet his image upon man; therefore miſerable are theſe, who adulterate this coyne, and blot out this Image of God: he deſerveth now to be arrained as a traitour before God.

A collation betwixt the innocent and old *Adam*.

Man in innocency was like unto God, but now he is become like unto the beaſts of the field, *Pſal.* 49. now God may juſtly exprobrate unto him, *Behold man is become like one of us*, There was a great change in *Naomi* when ſhee came to *Bethlehem*; ſhee was not then *Naomi* beautifull, but *Mara* bitterneſſe: there is a greater change now in man when he is falne from his firſt eſtate, and loſt this holy image.

Conſeq.

Man was made to the jmage of God, therefore no man ſhould lift his hand againſt him, *Gen.* 9. no Prince will ſuffer his image to be defaced, much leſſe will God. There aroſe a ſedition at *Antioch* for that *Theodoſius* the Emperour exacted a new kind of tribute upon the people; in that commotion the people brake downe the Image of the Empreſſe *Placilla*, (who was lately dead.) The Emperor in a great rage ſent his forces againſt the City to ſacke it. When the Herald came, and told this to the Citizens, one *Macedonius* a Monke indued with heavenly wiſedom, ſent unto the Herald an anſwere after this manner;

Theodoret. lib. 5. cap. 21.

"Tell the Emperour theſe words, that he is not onely "an Emperor, but alſo a man, therefore let him not "onely looke upon his Empire, but alſo upon himſelfe: "for he being a man commands alſo theſe who are men: "let him not then uſe men ſo barbarouſly, who are "made to the image of God. He is angry & that juſtly, "that the brazen image of his wife was thus contume-"liouſly uſed, & ſhall not the King of heaven be angry, "to ſee his glorious image in man contumeliouſly han-

dled:

"dled; Oh what a difference is there betwixt the rea-
"ſonable ſoule, and the brazen image; We for this i-
"mage are able to ſet up an hundred, but he is not able
"to ſet up a haire of theſe men againe if he kill them.

Theſe words being told the Emperor, hee ſuppreſſed his anger and drew backe his forces: if men would take this courſe, and ponder it deepely in their heart, they would not be ſo ready to breake downe this image of God by their bloody cruelty.

CHAP. XVII.

Whether the Image of God in Adam was naturall or ſupernaturall?

THe ſecond conſequent of the image of God being placed in man, is, concerning the nature of it.

There are two things which principally wee and the Church of *Rome* controvert about, touching the image of God. The firſt is, *conditio naturæ*, the condition of nature: the ſecond is, *condtio juſtitiæ*, concernig mans righteouſneſſe.

Duplex conditio imaginis Dei, naturæ & Iuſtitiæ.

The Church of *Rome* holds, that there was concupiſcence in in the nature of man, being created in his pure *naturalls*, but it was not a ſinne (ſay they) or a puniſhment of ſin as it is now, but a defect following the condition of nature; and they ſay that it was not from God but beſides his intention. And they goe about to cleare the matter by this compariſon: when a Smith makes a ſword of yron, he is not the cauſe of the ruſt in the yron, but ruſt followeth as a conſequent in the yron: but if this rebellion flow from the condition of nature, how can God be free from the cauſe of ſin, who is the author of nature?

Bellarm. lib. 7. cap. 2 8.

Triplex dissimilitudo comparationis.

Their comparison then taken from the Smith and the iron is altogether impertinent: first, the smith made not the yron, as God made man, therefore he cannot bee sayd to be the cause of the rust of yron, as God making man, concupiscence necessarily followes him according to their position.

Secondly, the rust doth not necessarily follow the yron, neither is the yron the cause of it, but some externall things: they make concupiscence necessary to follow the body.

Thirdly, the Smith if he could, he would make such a sword that should take no rust; but God (according to their judgement) made man such that concupiscence did necessarily follow.

That there was no concupiscence in man before the fall.

Before the fall there was no reluctation nor strife betwixt the superiour and inferiour faculties in man; and therefore no concupiscence: our reasons are these.

First, our first parents were not ashamed when they were naked, *Gen* 2. but after that *Adam* had sinned and saw himselfe naked, hee fled from the presence of God and hid himselfe even for very shame; it is the rebellion betwixt the superiour and inferiour faculties that makes men ashamed.

Secondly, in Iesus Christ the *second Adam*, there was no rebellion, and yet he was like to us in all things sinne excepted, taking our nature upon him, and the essentiall properties of it. As to bee tempted, *Mat.* 4. 1. *Iesus was carried by the Spirit into the desert to bee tempted*; So to feare, *Hebr.* 5. 7. *he was heard in that which hee feared.* So to be angry, *Mark.* 3. 5. *Hee looked round about on them angerly*: So forgetfulnesse of his office by reason of the agonie astonishing his senses; *Father, if it bee possible, let this cup passe from me*, *Mat.* 26. 39. Wherefore if this strife, betwixt the superiour

superiour and inferiour faculties, was the consequent of nature in our whole estate, then Christ should not have beene blamelesse, which is blasphemy: for *concupiscence is sin, Rom. 7.7.*

Thirdly, if there had been rebellion betwixt the *superiour* and *inferiour faculties* before the fall; then man in his whole estate had not beene happy for *Paul* in respect of this concupiscence, is forced to cry out, *Rom. 7. 11. O wretched man that I am, who shall deliver mee from this body of death?* and originall iustice had not beene such an excellent gift in that estate, but only a restraint, to restraine this concupiscence that it bursted not forth.

Fourthly, if this rebellion flow from nature, how can God be free from sinne who is the author of nature? *qui est causa causæ, est causa causati, in essentialiter subordinatis*, he who is the cause of a cause, is likewise the cause of the effect in things essentially subordinate: but God is the author of mans nature and concupiscence: therefore according to their position, he must bee the author of sinne: this is blasphemie.

Of mans originall iustice, according to the Church of *Rome.*

The Church of *Rome* holds, that this *holinesse* was a *supernaturall* thing to man, and not naturall in his first creation: and they goe about to shew the matter by these comparisons.

They say, mans righteousnesse in his innocent estate, was like a garland set upon a virgines head; the garland is no part of the virgins body, and although the garland be removed, yet she remaines still a virgin. So this *originall righteousnesse*, they make it as it were a garland, which being taken away from man, no naturall thing is blemished in him.

Secondly, they compare it to *Sampsons* lockes, which when they were cut off, nothing was taken from *Sampsons* nature.

Third-

Thirdly, they compare it to a bridle in a horſe mouth, which is no part of the horſe, nor naturall to him, but ſerves to bridle the horſe and keepe him in. So ſay they, this originall *righteouſneſſe*, was no naturall thing in man before the fall, but ſerved onely as a bridle to reſtraine concupiſcence; and they put a difference betwixt a naked man and a robbed man. Man before his fall (ſay they) he was naked, but God did caſt his cloake of *ſupernaturall righteouſneſſe* about him to cover him: but ſince the fall (ſay they) hee is not *homo nudus ſed ſpoliatus*, a naked man, but ſpoyled of the graces of God.

Duplex homo, nudus & ſpoliatus.

Hence is that diviſion made by the Ieſuites of the eſtate of man: the firſt eſtate (ſaith he) is of man conſidered without grace or ſinne, (as they terme it) in his *pure naturals*; the ſecond eſtate is of man in his *pure naturals*, cloathed with ſupernatnrall righteouſnes: the third eſtate is of man *degenerate* and ſinfull: the fourth eſtate, is of man *regenerate*; and the laſt is of man *glorified*. But to conſider a man both voyde of grace and ſinne, ſuch a man was never, nor never ſhall be; neither did the Iewiſh or Chriſtian Church, ever divide the eſtate of man thus.

Perer. lib. 5. in Gen. diſput. de excellent. pag. 118.

The Iewiſh Church taketh up the eſtate of man in theſe three; the firſt they call *Adam, ratione creationis*, becauſe hee was made out of the red earth: the ſecond they call *Enoſh*, man ſubject to all miſeries: the third they call *Iſh*, man reſtored to bleſſedneſſe and happineſſe.

The orthodoxe chriſtian Church, divides the eſtate of man thus: the firſt eſtate, is *gratiæ collatio*, the beſtowing of grace: the ſecond is, *collatæ amiſsio* the loſſe of that grace beſtowed: the third is, *inſtauratio amiſſæ*, the reſtoring of loſt grace; and the fourth is, *confirmatio inſtauratæ*, the confirmation of reſtored grace.

Wee

We will ſhew that his *originall righteouſneſſe*, was *naturall* to man, and not ſupernaturall: where we muſt conſider: that nature is taken five wayes:

Of mans originall juſtice, according to the reformed Church.

Firſt, a thing is *naturall* by creation, as the ſoule and the body are *naturall* to man, becauſe they give a being to him.

Secondly, for that which floweth eſſentially and naturally from a thing, as the faculties from the ſoule.

Thirdly, for that which cleaveth moſt ſurely to nature, as ſinne doth to the ſoule now.

Fourthly, for that which beautifieth nature and helps it, as grace doth.

Fiftly, for that which by generation is propagate to the poſteritie, as originall corruption.

Originall juſtice was not naturall to man in the firſt ſenſe, for it was no part of his eſſence. It was not naturall to him in the ſecond ſenſe, for it flowed not from the underſtanding eſſentially, as the faculties of the ſoule doe; but it was naturall to him in the third ſenſe, becauſe hee was created in holineſſe, and was the ſubject of holineſſe: it was naturall to him in the fourth ſenſe, becauſe it made his nature perfect: It was naturall to him in the fift ſenſe, for he ſhould have tranſmitted it to his poſteritie by generation, if he had ſtood in holineſſe, as man doth ſinne now; which is come in place of it.

Originall righteouſneſſe to the firſt *Adam* was naturall, to the renewed *Adam*, *grace* is *ſupernaturall*; to the old *Adam*, it is againſt his nature, ſo long as hee continues in ſinne.

A collation betwixt the innocent, renewed, and old *Adam*.

Our reaſons proving, that *originall righteouſneſſe*, was *naturall* to *Adam*, and not *ſupernaturall*, are theſe.

Firſt, as are the relickes of the image of God in man ſince

Reaſon 1.

since the fall, such was the image of God in man before the fall: but the remnants of the Image of God in man since the fall, are naturall, *Rom.* 2. 13. *For by nature they doe the things contained in the Law*, 2 *Cor.* 11. *Doth not nature teach you this?* therefore the image of God in man before the fall was naturall.

Reason 2. Secondly, *supernaturall gifts* are not hereditary, nor propagate by generation, no more than a colt (to use their owne similitude) is brought forth with a bridle in his teeth: but man before the fall, should have begotten children in his image in *originall justice*: therefore *originall justice* was not *supernaturall* to him.

Reason 3. Thirdly, *by nature we are* now *the children of wrath*; *Ephes.* 2. 3. therefore *originall justice* should not have beene *supernaturall* to man, but *naturall* by the rule of contraries.

De grat. prim hom. cap. 5. *Bellarmine*, although he grant that there might have beene a man, created as well without grace as sinne; yet hee is inforced to acknowledge, that this point of erroneous doctrine, did never generally prevaile in the Roman Church: for there were some (saith hee) excellently learned, that thought as wee doe; that man must either be in the estate of grace, or sinne; and that there is not a middle estate: and that originall righteousnesse was required to the integrity of nature, and consequently that being lost, nature was corrupted and deprived of all naturall and morall rectitude. So that man after the fall of *Adam*, can doe nothing morally good, or that truely can bee named a vertue, till he be renewed by grace; as likewise *Adam* before his fall was not able to doe any thing morally good by natures power, without the assistance of speciall grace from God.

But we must hold for our part, this to be the ground of

of no smaller error which the Church of *Rome* layeth, that man in his *pure naturals*, was voyde both of grace and sinne; this is the ground of many other errours which they maintaine.

First, that *concupiscence* is naturall to man, following alwayes his creation.

Secondly, that naturall gifts both in men and divels remaine unblemished since the fall.

Thirdly, that the corruption of nature consists not in any corrupt qualitie, but onely in the losse of supernaturall grace.

Fourthly, that death is not an effect of sinne properly, but it is from nature, and it is onely accidentally from sin; because sin removes that bridle of originall righteousnesse, which held backe death.

Fiftly, that concupiscence is not sinne in the regenerate.

Sixtly, that man now after his fall, is in the same estate wherein hee was before the fall in his *pure naturals*: for *Adams* sinne hath diminished nothing from that which is naturall: and the body, (they say) since the fall is no more passible, than it was before in the *pure naturals*. So (they say) the minde of man being considered by it selfe, without this supernatuall holinesse, is no more weakened by the fall, than it was before the fall in things naturall.

Seventhly, that man hath free will left in him after his fall: which grounds are all false. Here we must doe as *Elisha* did when hee cured the waters of *Iericho*, 2 *King.* 3. he went to the spring heads, and there cast in salt: so must we goe to this, as one of the springs from whence many errours in popery proceed, and cure it first.

This popish platforme of man's estate before his fall, is taken

taken from the schooles of Philosophie, but not from *Moses* and the Prophets. The Philosophers were ignorant of the nature of man in his whole estate, so were they ignorant of his fall; and therefore they tooke up man in a middle estate. So these Sophists following the Philosophers, and not the Scriptures, as though they had never heard of mans creation, nor yet of his fall; imagine him to be a middle sort of man, such a man as never was, neither in his whole estate, nor after his fall: but they ought to have remembred that of the Apostle, *Colos.* 2.8. *Take heed lest any spoyle you by Philosophie.*

Chap. XVIII.

Of the consequents of Gods image in man; in his societie with the Angels.

THe third consequent that followeth upon the image of God being placed in man in his creation, is concerning the societie and fellowship that he had with the Angels so long as hee stood in innocency.

Prop. *Adam* in his first estate was little inferiour to the Angels.

Illust. It shall bee the greatest perfection of man in glory, that hee shall bee like the Angels of God, and bee loved of them, as they love one another. So it was mans great happinesse before the fall, that hee conversed with the Angels, and they loved him.

A collation betwixt the innocent, second, renewed, and old *Adam*.

The Angels did neither minister unto, nor keepe the *first Adam* before his fall, they onely loved him. The Angels ministred to Christ the *second Adam*, and loved him, but did not keepe him. The Angels minister now to the *renewed Adam*, they love him and keepe him; but they

they neither minister to the wicked, love them, nor keepe them.

First, the Angels neither did minister to *Adam* before his fall, nor did they keepe him, because hee was in no danger, onely they loved him: they ministred to Iesus Christ, but they did not keep him, for he was *comprehensor*, as well as *viator*. Christ is the head of the Angels, therefore hee is not kept by them; but they minister to the elect, and keepe them by Christ; which priviledge *Adam* had not of them before his fall.

Object. It may seeme that they did keepe Christ, *Psal.* 91. *they shall keepe thee in all thy wayes.*

Answ. This is to be understood *de Christo mystico*, of Christ in his members; that is, they shall keepe thy members in all their wayes. But this part of the *Psalme* was misapplyed by the Divell to Christ in proper person, *Matth.* 4. for the Angels keepe not Christ, but minister to him: but they both keepe and minister to his members the elect.

Object. But it may be sayd, that the elect have greater priviledges then, than Christ hath, seeing they both keepe them, and minister to them.

Answ. This argueth not any prerogative that the Saints have above Christ, but onely their weakenesse and wants, that they have need of the Angels to preserve them, as young children stand in need of nurses to waite upon them.

Object. It may seeme that Angels are not ministring spirits in respect of the elect, but in respect of Christ; because the Angell, *Revel.* 19. 22. calls himselfe, not our servant, but, *our fellow servant.* So the Angels are not called the servants of the kingdomes, but, *The Princes of the Kingdomes*, *Dan.* 12. Thirdly, the Apostle proves Christ to be God, *Heb.* 2. because the Angels are servants to him. A shepheard is not the servant of his

his sheepe, although hee keepes them; but his Masters servant. So although the Angels keepe us, yet they seeme not to be our ministers but Christs.

Answ. The Scripture, *Heb.* 1. calls them ministring spirits, sent for them that are elect; and although they be more excellent creatures in themselves, than the elect, yet in Christ, and by Christ, they become ministring spirits to us. Christ himselfe is not ashamed to call himselfe a servant to the elect, *Mat.* 20. *I came not to bee served, but to serve*: why may not then the Angels be sayd, to be ministers to the elect?

Object. It is a Maxime in Philosophy, that the end is more excellent than the meanes tending to the end: but the safety of man is the end: and the Angels are the meanes, therefore it may seeme that man is more excellent than the Angels.

Answ. The end considered as the end, is alwayes more excellent than the meanes tending to the end, but not absolutely, touching the essence of the meanes; for these things that are the meanes may be more excellent in themselves. Example: The incarnation of Christ is more excellent than the redemption of man in it selfe, and yet it is instituted for another end; so the Sun, Moon, and starres were instituted to give influence to the inferiour bodies, herbes, trees and plants, and yet they are more excellent in themselves; but consider them as meanes tending to that end, they are inferiour to them.

The Angels neither love the wicked, nor minister to them, nor preserve them. But here we must marke, when we say they minister not to them, this is to bee understood of their speciall and particular ministring, they attend them not, as they doe the elect; it is true, as God makes his Sunne to shine as well upon the unjust as the just, *Mat.* 5. 45. so the Angels may be ministers sometimes of outward things even to the wicked

wicked. Whosoever stept downe first into the poole of *Siloam*, *Ioh.* 5. 8. was cured whether good or bad: and the Angels brought downe *Manna* in the wilderneſſe, *Psal.* 78. 25. to the bad Israelites, as well as to the good: but they have not a particular care of the wicked as they have of the elect of God; they come not up and downe upon the Ladder, Christ, *Ioh.* 1. 52. to minister to them as they doe to the elect.

Chap. XIX.

Of Adams life before the fall, whether it was contemplative, or practicke?

Adam had beside the Image of God placed in him, two royall prerogatives above any man that ever was: the first was concerning his estate and condition of life, whether it was in action, or contemplation. The second concerning his mariage celebrated by God himselfe, in Paradise. Of the first prerogative is intreated here.

Prop. Mans life before the fall, was more *contemplative* than *practicke*.

Illust. As from the Sunne, first proceed bright beames, which lighting upon transparent bodies they cast a brightneſſe or splendor by their reflex; and after their reflex, they cast shadowes. So from God that glorious Sunne, there proceeded first wisedome, which being reflexed upon the mind of *Adam* to cognoice and contemplate upon things; this contemplation, brought forth prudency, and at last arts, as the shadow of prudency. This wisedome or *contemplation* was *in cognoscibilibus*, in things to be knowne; but *prudency* was *in agibilibus*, in things to be done; arts are *in factibilibus*, in things to be done by the hands.

Vita activa est prior in via generationis, sed vita contemplativa est prior in via directionis.

Quest. It may bee asked which of these two lives is to be preferred before another: it might seeme that *prudency* is to bee preferred before *wisdome*; for man is bound to love God above all, and to helpe his neighbour; these we get not by *contemplation* but by *action*. Againe, it may seeme that the *contemplative life* is the best life, because in the *active life* there are many dangers and perils, but not so in the *contemplative*.

Answ. To cleare this point, wee must marke these assertions following.

Duplex bonitas; necessitatis, & excellentiæ.

First, when we compare these two *wisedome* and *prudency* together, either we respect the necessity of them, or the excellency of them. If wee respect the *necessity* of them; then no doubt, *prudency* is most fit for our estate now.

Duplex bonitas; absoluta & determinata.

If wee marke the *excellency* of them, then wee must use this distinction; one thing is said to be better than another, either absolutely, or determinate to this or that particular: as, to have foure feet is good for a horse, but not absolutely good, for it is not good for a man. So to be a Philosopher is determinately good for man, but not absolutely good; for it is not good for a horse. So *wisedome* and *prudency* conferred together, *wisedome* absolutely is better than *prudency*; but *prudency* in this case as we are now, is better for us.

Duplex consideratio vitæ humanæ, respectu mediorum, & finis.

Thirdly, if wee consider the end of mans life; then *contemplation* is better than action; but if wee consider the meanes tending to the end, then action is fitter for us, than *contemplation*. If wee consider the end, it is more excellent than the meanes; for all these practicall arts and operations which man doth, are ordained (as to their proper end,) to the *contemplation* of the understanding: and all the *contemplation* of the understanding is ordained for the metaphysickes: and all the knowledge

ledge which we have of the metaphysicks: (in so farre as it precedes the knowledge which we have of God:) is ordained for the knowledge of God, as the last end; *Ioh.*17. *This is life eternall to know thee onely*, *Matth.*5. *Blessed are the pure in heart, for they shall see God*: therefore the *contemplative life*, being the last end, must bee most perfect in it selfe; for it standeth in need of fewer helpes than the *practicke* life doth.

Prop. These two sorts of lives, are so necessary both for this life, and for the life to come, and are so straitly lincked, that we must labour to joyne them together.

Illust. The *active life*, without the *contemplative life*, is a most imperfect life, like the fruit pulled from the tree; so the *contemplative life*, without the *active*, is a most imperfect life; but joyne them both together, they make a perfect *Argus*, having his eyes looking up and downe.

These two sorts of lives are well compared to the two great lights in heaven, the Sun and Moone: first, as the Moone hath her light from the Sunne, so hath *prudency* her light from *wisedome*. Secondly, as the Sunne rules the day, and the Moone the night; so *wisedome* rules our heavenly life; and *prudency* our earthly life. Thirdly, as the moone is neerer to us than the Sunne, so is *prudency* in this estate neerer to us than *wisedome*.

Consequence 1. *Prudency* and *wisedome*, the *active* and *contemplative life*, should be joyned together: therefore these *onagri*, or wilde asses, the Hermites; who give themselves onely to *contemplation* and withdraw themselves from the society of men, never joyning action to their *contemplation*; mistake altogether the end wherefore man was placed here.

When *Elias* was in the wildernesse, the Angel came to him and said; what dost thou here? So the Lord will say one day to these unprofitable members (that are in the

Church and Common-wealth) what do ye in the Wilderneſſe; The Philoſopher could ſay, that hee was either a God or a beaſt that could live in the Wilderneſſe; this their *contemplative life* hath pride for the father, and idleneſſe for the mother.

The *contemplative life*, is the moſt excellent life, therefore that life that drawes neereſt to it, muſt be the beſt. There are three ſorts of lifes, the *active* life, the *effective* life, and the *voluptuary*. The *active* life conſiſts in managing and ruling things by prudency; this was *Davids* life, and it comes neereſt to the contemplative life. The *effective* life conſiſts in dreſſing of the ground, in huſbandry, and ſuch; this was *Vzziahs* life: therefore, 2 *King*. 15. He is called *vir agri*, becauſe he delighted in tillage; and this is further removed from the *contemplative life*, than the *active life*. The voluptuary life was that in *Salomon*, when he gave himſelfe to pleaſure and delights, ſo the life of *Sardanapalus* King of *Aſſyria*; and this is furtheſt from the *contemplative life*. *Adam* had the *contemplative life* chiefly, he had the *Active* and *effective life*; but he had not that *voluptuary* or ſinfull life, delighting in pleaſure.

Triplex vita, activa, effectiva, & voluptuaria.

The *firſt Adam* his life was *contemplative*, *active*, and *effective*. The *old Adam* his life is *voluptuary*, for the end of all his actions is pleaſure. The *glorified Adam*, his life is *contemplative* and active onely, and in this conſiſts his laſt happineſſe.

A collation betwixt the innocent, old, and glorified *Adam*.

In the life to come, the *glorified Adam* ſhall have all ſorts of perfection in him. Firſt, his deſire ſhall be perfected in his *being* (every thing naturally deſires the being and preſervation of it ſelfe) for hee ſhall *be* perpetually. Secondly, his *deſire* ſhall be fulfilled in theſe things that are common to him and other living creatures, which is *delight*; his delights and pleaſure ſhall be ſpirituall altogether, and theſe farre exceed corporall

Actiones internæ quarum finis contemplatio, manebunt in vita futura, ut dilectio, amor: at actiones externæ quarum finis eſt actio, non manebunt, quales ſunt virtutes morales quæ diriguntur ad finem, (ſcilicet contemplationem) at non verſantur circa finem, quia hoc proprium eſt contemplationis.

porall delights; becauſe men are contented to ſuffer many corporall torments for ſpirituall *delights*. Thirdly, his *deſire* ſhall be fulfilled in his *reaſonable deſires*; which is, to rule his *active* and *civill life*; In his *active life*, ſo to live vertuouſly, that hee cannot make defection to evill: in this civill life, for all that a man deſires in this life is honour, a good name and riches; the deſires of all theſe ſhall be perfected in the life to come; for honour, *wee ſhall reigne with him*, Revel. 20. For a good name, none ſhall have place to accuſe or revile them there; for *riches*, *Pſal.* 111. *Riches and glory are in his houſe*. Fourthly, his deſire ſhall be fulfilled in his *intellectuall knowledge*, becauſe then hee ſhall attaine to the full perfection of theſe things, that he deſires to know; and this ſhall bee the perfection of his *contemplative life*; in beholding God, which is the complement of all his other deſires, and they all ayme at this.

Quadruplex deſiderium; commune, animale, rationale, & intellectuale.

Obiect. But it may be ſaid that mans *deſire* ſhall not be fulfilled in the life to come by beholding God: for the ſoules in glory long for their bodies againe, and have not their full reſt till they injoy them.

Anſw. The ſoules in glory deſire no greater meaſure of joy, than to behold God, who is the end and obiect of their bleſſednesſe. But they deſire a greater perfection in reſpect of themſelves; becauſe they doe not ſo totally and fully injoy that which they deſire to poſſeſſe. A man ſitting at a table furniſhed with variety of diſhes, hee deſires no moe diſhes than are at the table, yet hee deſires to have a better ſtomacke: ſo the ſoules in glory deſire no greater meaſure of bleſſednesſe than to behold God; but, reſpecting the longing they have for their bodies, they are not come to the fulneſſe of their bleſſednesſe till they be joyned together againe.

Duplex deſiderium; ex parte appetibilis, & ex parte appetentis.

Quest. Whether shall the soule after the resurrection, being joyned with the body againe, enjoy greater happinesse, than it had without the body in heaven?

Answ. In respect of the object which is God, it shall have no greater happinesse; but in respect of it selfe, it shall have greater joy, both extensive, because it shall rejoyce in the glory of the body, and intensive, because in the conjunction with the body, the operation therefore shall be more forcible, when soule and body are joyned together.

Duplex gaudium, extensivum, & intensivum.

Picalhom. lib. 10. Ethic. Sex conditiones vitæ humanæ, metaphoræ sumptæ a carcere, a monstro, a mundo, a navi, a curru, & ab ave.

The *Academickes* make sixe conditions of the life of man whereunto it is resembled, which they set out to us by six metaphors. The first is in the conjunction of the soule and the body; and herein they take the comparison from a man in a *Prison*, and in this estate man had need of spurres to stirre him up, that he may come out of prison.

The second Condition of mans life is in consisting of contrary faculties; and in this estate they compare him to a *Monster*, halfe man and halfe beast, the sensuall part fighting against the reasonable; here we must take heed *ne pars fera vinceret humanam*, lest the brutish part overcome the reasonable.

The third condition makes him an absolute man, and then he is called the *little world*, or *epilogus mundi*, the compend of the world; and so hee should labour to keepe all things in a just frame.

The fourth condition, as he is ayming towards his end, and so he is compared to a *ship* in the midst of the Sea, sayling towards the haven; reason is the ship; the windes, waves, and rockes, are the many hazards we are exposed to in this life; the oares are his affections and desires, and when the eye is set upon eternall happinesse, this is like the pole which directs the ship.

The fift condition is then, when as the soule is purified

fied by vertue, and elevated above the owne nature, then it is compared to a *chariot*, which resembles the whole constitution of the soule joyned to the body; the Coach-man is reason; the horses which draw the coach are two, one white and another blacke; the white horse is the irascible appetite, the blacke is the concupiscible appetite; the spurres which spurre these horses forward, are, desire of honour, and feare of shame.

The first condition is, when the soule by contemplation ascends to God, then it is compared to a *fowle* mounting upward, then it is no longer considered as yoaked in the coach, for now the horses are loosed, *& auriga solutos ad præsepe, tribuit eis nectar & ambrosiam*; that is, *the coachman loosing the horses, brings them to the manger, and gives them nectar and ambrosia to eate and drinke*; for when the soule is taken up with this contemplation, beholding the chiefe Good, then the appetite is satisfied with milke and honey as the Scripture calls it. As nurses taking pleasure and delight to feed their babes, when they have stilled them, they lay them up to sleepe, and then they take delight to feed themselves: so, when the sensible faculty shall be satisfied, then shall our great delight be in contemplation to behold the face of God and that eternall glory: whereupon is resolved that position laid downe in the beginning, that mans chiefe felicity in his life before the fall, was chiefly in contemplation, and so shall it be in glory: although action in love doe flow from it, as the fruit from the tree.

Chap. XX.

Of Adams conjunct life, or his marriage.

THe second royall prerogative bestowed upon *Adam* in Paradise, was, that he had his marriage immediately celebrated by God.

God made the woman of the man. Hee made not paires of males and females in mankinde, as hee did of the rest of living creatures, but he made the one of the other, first to shew them the neere conjunction which is betwixt them; secondly, hee made the woman of the man, that he might be her head, and the fountaine of all mankinde, which chiefly belonged to his dignity: thirdly, she was made of him, that she might obey and honour him; Christ saith, *Mark.* 2. 27. the Sabbath was made for man, and not man for the Sabbath; therefore as man was made Lord over the Sabbath, so hee was made Lord over the woman.

This subjection of the woman to the man, was shewed by the veile which was put upon the womans head when she was married. *Gen.* 24. 65. In the *fift of Numbers* when the husband accused the wife of adultery she was commanded to stand bareheaded before the Priest, as not being now under her husbands subjection, untill she was cleared of this blot.

Secondly, this subjection is notably set out in that heavenly order, 1. *Cor.* 11. 3. *God is Christs head, and Christ is the mans head, and the man is the womans head.*

Thirdly, this subjection is likewise shewed by that dreame of *Ioseph*, *Gen.* 37. Where the father is compared to the Sunne, the wife to the Moone, and the children to the starres.

Fourthly,

Fourthly, the *Persians* had this soveraignty over their wives, they had a proverbiall kind of speech which was, *and they shall speake the language of their owne people*; that is, they shall live after the manner of their owne country; and have commandement over their wives, *Esth.* 1. 20. *vejit tenu jevar*, they put her in the masculine gender, to signifie their ready obedience; for when the Hebrewes will commend a thing in women as well done, they put them in the masculine gender: and againe, when they will discommend men, they put them in the feminine gender; because now they have committed abomination with idols.

A collation betwixt the innocent, and old *Adam*.

Since the fall, this heavenly order is grievously inverted, when the woman claymes soveraignty over the man, and will not bee subject vnto him as the right of superiority over her husband; so if she could, she would pull Christ out of his place, and God the Father out of his: Neither was the made of the man, but the man of the woman, Gen. 3. 4. 1. This inverting of natures order, hath ever adhered joyned with it, when vnto the superiority. *Plutarch* hath very good apologue for this: the members of the body of the Serpent fell at variance among themselves; the taile complained that the head had alwayes the governement, and desired that it might rule the body; the simple head was content, but what became of it when the taile tooke the guiding of the head and the rest of the body: it pulled the head and the body through the brambles and briars, and had almost spoyled the whole body. So let us remember that apologue of the bramble, *Iudg.* 9. When it got the ruling of the trees of the field, what became of them, it set fire vpon it and burnt them.

In some case the Lord hath granted as great power to the woman over the man, as he hath granted to the

man over the woman, as in the mutuall use of their bodies: and in this case he is as well subject to his wife, as he is her Lord: but in other things the man hath the superiority over the woman.

Quest. Seeing the woman hath as great right over the body of the man, as the man hath over her body, how is it that *Rachel* with her mandrakes perswaded her husband to lye with her? *Gen.* 30. 15. It might seeme shee had not such a right to claime this of her husband?

Answ. In this polygamie, there was some cause of exception, because a man had two wives at once, and that of Christ may be fitly applied here, *One man cannot serve two masters*, Mat. 6. 24.

Prop. God made the woman of the rib of *Adam*.

Illust. She was not made of the eye as the Hebrewes say, that she should not be wandring and unstable like *Dinah*, *Gen.* 34. 1. Neither was she made of the eare, that she should not be *auscultatrix* a hearkener like *Sarah*, *Gen.* 18. 10. 14. he made her not of the foot, that shee should not be trodden upon like the Serpent. But hee made her of the rib, that she might be his collaterall, *to eate of his meat, drinke of his cup, and sleepe in his bosome*, 1 *Samuel* 1. 23.

Quest. When God tooke this rib out of *Adams* side, whether had *Adam* a rib more than enough, or when it was taken out whether wanted he a rib? To say that he wanted a rib, would imply an imperfection; to say that he had a rib more than enough, would imply superfluitie in *Adam*; which in the estate of innocencie cannot be granted.

Non ut individuum sed ut species.

Answ. *Adam* must not be considered as other men, but as he who represented whole mankind; and therefore he having a rib more then other men have, who are but singular men, yet he had not a rib more than enough.

The

The ſeed which is in the body of man, is no ſuperfluitie in man, becauſe it ſerveth for the continuation of his kinde; So this rib was no ſuperfluous thing in *Adam*, although he had a rib more than the reſt of mankinde. We count it now a ſuperfluous thing, when a man hath moe fingers than ten, ſo to have moe ribs than twenty-foure.

Againe, if we ſay it was one of his ordinary ribs, it will not follow, that there was any defect, when this rib was taken out: for wee may ſafely hold, that God put in a new rib in place of it: for when *Moſes* ſaith, that God ſhut up the fleſh in place of it, it will not follow that he cloſed it up onely with fleſh, but alſo with a rib, as *Adam* himſelfe afterward ſhewed, *Gen. 2, 23. She is fleſh of my fleſh, and bone of my bones.*

Queſt. But how could ſo little a matter as a bone, become the whole body of a woman, was this the extending or rarifying of the bone, as wee ſee yce rarified into water: or was it by adding new matter to the bone?

Thomas anſwers, that this could not be by rarification of the bone, for then the body of *Evah* ſhould not have beene ſolid enough, but it was as he holds, by addition of new matter. As the five loaves which fed ſo many thouſands in the wilderneſſe. *Mat.* 14.17. was not by rarifying and extending them, but onely by adding to them. *Secunda ſecundæ art. 3.*

Queſt. Whether here was the matter which was added to the rib, firſt turned into a rib, and then made a woman, or was ſhe immediately made a woman of this rib, and the matter added to the rib?

Anſw. It ſeemeth more probable, that the womans body was made of this matter and the rib, without any new converſion of this matter into a rib; neither need wee to grant two converſions or changes. Therefore the

the schoolemen say well, *non sunt multiplicanda miracula*: it is not probable, that all this matter was changed into a rib, and then it grew up into a body.

Quest. Why is she then rather sayd to be made of the rib, then of the matter added to the rib?

Answ. Because principally and chiefly, God chose that rib, to make the woman of it, and then hee added the rest of the matter: although there was much more added to the five loaves (which fed the people in the wildernesse) than the substance of the five loaves; yet they are sayd to bee filled with the five loaves, because God tooke them first & chiefely for this miracle, by adding the rest of the substance miraculously for feeding of the people.

But wee must marke here a difference, betwixt that which was added to the five loaves, and this which was added to the rib of the man; for in that which was miraculously added to the loaves, there was not a third thing made up of them: but of this rib and the matter added to it, the woman was made.

Prop. God made them two, one flesh.

Illust. *Adam primò factus est unus, deinde duo, tertiò unus, quartò duo.*

First, *Adam* is created *one*; secondly, *two* are made out of *one*; thirdly, *two* are made *one* againe, by consent and conjunction: these three are the workes of God: but when they are dissolved againe and made *two* by adultery, this is the worke of the divell.

Illust. 2. *Trialigamenta inter maritum & uxorem, unio, communio, & communicatio.*

There are three things betwixt the man and the wife; first, *union*: secondly, *communion*: thirdly, *communicating*.

By *union* they are made one flesh.

By *communion*, the man is not his owne, but his wives, the wife is not her owne, but her husbands.

Communicating, is of their goods: *Plato* willed that in his common-wealth, *meum et tuum*, should not be

be heard betwixt the man and the wife: but all ſhould be called the husbands: for as wine mixed with water, although there be much water, and little wine, yet it is called wine: So although the wife bring much ſubſtance to the houſe, and the husband but little; yet all ſhould be called the husbands. So that which is the husbands, muſt not bee reſerved for himſelfe alone, but make it *meo-tuum*, common with the wife. The wife participates of his ſubſtance, ſhe is bone of his bone and fleſh of his fleſh: ſo his name, he is *iſh* and ſhe is *iſha*. So among the Romanes, it was a proverbe, *When thou art called Caius, I ſhall be called Caia*: therefore ſhee ſhould be partaker of his goods.

Meum et tuum, meum mihi, tuum tibi, meo-tuum, tuo-meum.

Queſt. How is the man and the wife *one*?

Anſw. They are not *one*, *hypoſtatically*: as Chriſt God and man: they are not *one*, *myſtically*: as Chriſt and his Church are *one*: they are not one, *phyſically*; as the foure Elements make up the body: they are not one *artificially*, as the ſtones and Timber make up a houſe: but this *unity* or *conjunction* is partly *naturall*, partly *morall*, and partly *divine*: the naturall part is, that they two are made one fleſh: the morall part is, that they ſhould bee alike in manners and condition; and the divine part is the conformitie in religion.

Vnitas vel hypoſtatica, phyſica, artificialis, ſeu naturalis, et divina.

Queſt. How is it that the Apoſtle applyeth theſe words, (1 *Corinth.* 6. 16. *And they two ſhall bee one fleſh*,) to the Whore and the Harlot, which is ſpoken of mariage here?

Anſw. There are two things in marriage, the *materiall* part, and the *formall*: the *materiall* part is the conjunction of the bodies, the formall part is the conjunction of the hearts, and the bleſſing of God upon them. The Whore and the Harlot are one fleſh, *materially*, but not *formally*, and thus is the Apoſtle to be underſtood.

Duæ ſunt partes matrimonij: materialis, & formalis.

And

And they two shall be one flesh, Mat. 19.

That digamie is unlawfull.

This takes away *digamie*: There are two sorts of *digamy*, *direct* and *indirect*. He is called *digamus* properly, who hath two wives at one time, for this is direct *digamie*. *Indirect digamy* againe, is, when one wife being put away unjustly, he marries another, and of this sort of *digamie*, the Apostle speakes, 1 *Timothy* 5.9. *She must be the wife of one husband*: by the Law of God, she might not divorce from her first husband; but it was permitted amongst the Iewes, & commanded amongst the Gentiles. She was but the wife of the second husband *jure humano*, by humane law: but she was the wife of the first husband still, *jure divino*, by the Law of God, and shee might not marry another so long as hee lived: if she cast him off, and married another then she was the wife of two husbands.

Duplex digamia, directa, & indirecta.

Duplex jus, divinum, & humanum.

The Church of *Rome* makes them *Digamos*, who marry one wife after another, although the first be dead or lawfully repudiate; and such they debarre to be Priests *quia imperfecte representant personam Christi*, because they represent Christs person imperfectly; for they say, Christ in virginitie, married his Church a Virgin: therefore a Priest being once married, and marrying againe the second time, marries not in virginity, neither can he a type of Christ, and his Church. They hold moreover, that a man once being marryed, if his Wife dye, him they seclude not from the Priesthood: but if a man marry a woman that hath beene marryed before, him they seclude from the Priesthood. So if hee have marryed a divorced woman him they count *digamos*.

What the Church of Rome holds concerning Digamy.

But all these grounds they have drawne from the ceremoniall Law: for the high Priest vnder the Law, might not marry a widow, a whore, nor a divorced woman: he might not marry a widow, because he got not

not her *first love*: he might not marry a *divorced woman*, becauſe hee got not her *juſt love*, *Levit* 21.7.14. Hee might not marry a *whore*, becauſe hee got not her *onely love*. So Chriſt will have of his Church, her firſt love, her juſt love, and onely loue : That which was typicall to the high Prieſt vnder the Law, is it lawfull for them to make a rule of it under the Goſpell?

So from the ceremoniall Law they have ordained, that none who hath any blemiſh in his body may be a Prieſt ; ſuch they make irregular, and not capable of the Prieſthood.

So they make *defectus natalitium* an irregularity, that no baſtard can be a Prieſt, all borrowed from the ceremoniall law.

And they two ſhall be one fleſh, *Mat.* 19.

This condemnes *polygamy* as well as *digamy*, for after marriage the man hath no more power over his body, but his wife, neither hath the wife power over her own body, but her husband : but it was never lawfull for the wife to have moe husbands at once : therefore it was never lawfull for the man to have more wives at once. A concubine among the Hebrewes is called פילגש a פלג *dividere virum*, becauſe when hee is marryed to more, he is divided among them. Hence the Greeke word παλλακὴ, and the Latine *pellex* which we call a concubine, or halfe wife. *Conſeq.* 2.

To prove that *Polygamie* is unlawfull, wee will confirme it by two places of Scripture : the firſt is out of *Levit.* 18.18. *Yee ſhall not take a woman to her ſiſter*: that is, yee ſhall not take moe at once. That this verſe is meant of *monogamie* is proved by analogie with the 16. verſe, where it is ſaid, *thou ſhalt not uncover the nakedneſſe of thy ſiſter in Law*. Againe, the text would be too farre ſtrained if it were otherwiſe interpreted, for the Scripture calls ſecond wives in *polygamie*, *vexers* or *enviers*. That Polygamy is unlawfull.

enviers as here: and the Greeke ἀντίζηλος, as *Penninah* is called the adversary of *Anna*, the other wife of *Elkanah*, 1 *Sam.* 1.6. So *Adah* and *Zillah*, the wives of *Lamech*. *Gen.* 4.23. Thirdly, because *digamie* and *polygamy* should no wayes be discharged in all the Scriptures if not here except to the King, *Deut.* 17.16. which were contrary to the Scriptures: and this Christ maketh manifest, *Mat.* 19.5. and *Paul*, 1 *Cor.* 6.16.

The *Karram* among the Iewes, called by the Greekes καραιται (these followed the literall sense of the Scriptures, and therefore were called *Domini versuum*:) they followed this interpretation. But the *Pharisees* (in Christs time) interpreted the words thus, *Yee shall not take a wife and her sister, so long as she liveth*: but after shee is dead ye may marry her sister, for (say they) as two brethren may marry one wife, *Deuteronomie* 25.5. so may one man marry two sisters, one successively after another.

But this was onely a pharisaicall glosse contrary to the command of God: for when the Lord commanded one brother to raise up seed to another, that was onely to his eldest brother, and therefore that place of *Deuteronomy*, *If brethren dwell together, and one of them want seed:* אחד *unus* is to be understood, *Primus* or *primogenitus*, for none of the brethren had this priviledge but the eldest brother, he was a type of Christ, *that was the first borne among many brethren*, *Rom.* 8.29. If seed had beene raised up to any of the rest of the brethren, it had bin inceſt, *Lev.* 18.

The second place to prove that *polygamy* is unlawfull, is out of *Deuteronomie* 17.17. *The King shall not multiply wives.*

The *Pharisees* who gave way to the sinnes of the people, interpreted the Law thus: *The King shall not multiply wives*; that is, *he shall not have too many wives*; for they

they say *David* had eight wives, and yet this was no *polygamy* in him; they adde further, that it was lawfull for the King to have eighteene wives, as witnesseth R. *Salomon* and *Lyra*. But they say *Salomon* trangressed this commandement, in multyplying wives.

In this same place of *Deuteronomie*, it is said: *the King shall not multiply gold and silver*. Now say they, as the King might exceed other men in riches: why then was it simply discharged him to have many wives?

To this wee answere, that when the Lord makes his covenant, it binds him equially, *Who sits upon the throne, and him who drawes the water, or hewes the wood, Deuteronomy* 29. 11. The King hath greater priviledges, in honours and dignities then other men have: but hee hath not greater power to sinne, for hee is forbidden to multiply gold and silver: and that is, to seeke for more than may serve for his dignity and place: but hee might never multiply wives more then others: for the Law stands immoveable, *Gen.* 2. *And they two shall be one flesh.*

Obiect. But the Lord said to *David*, *I have given thy masters wives into thy bosome*, 2 *Sam.* 12. 8. Therefore a man might marry moe wives.

Answ. God gives things two manner of wayes. Sometimes he gives them by a generall dispensation and gift: and by this gift a man hath not a right to the thing, unlesse hee get it confirmed by another right: and the things which God permits in this sense, may bee sayd to bee his gifts. As hee gave *Nebuchadnezzar* power over the Nations: but by this gift *Nebuchadnezzar* had no right, for God onely permitted him to tyrannize over them. But when God confirmes this first gift to a man: then he gives it *ex bene placito* according to his good pleasure, as he gave *Eva* to *Adam*, at the beginning.

Dona a Deo dupliciter dantur. 1. generaliter, & permissivè. 2. ex bene placito.

God gaue Saul's wives to *David* by the first gift, onely by permission: but he had never this gift confirmed, therefore no *polygamie* is lawfull.

Quest. But what shall wee thinke of this *polygamie* of the fathers?

Adulterium propriè et largè sumptum.

Answ. We cannot hold it to bee adultery, taking adultery properly: for if it had beene adultery in the proper signification: God who reproved *David* for his adultery so often, would not have suffered this sin unreproved: but our Diuines make it a sinne lesse than adultery, and more than fornication.

Yet taking adultery largely, it may be called adultery, *Hosea. 9. 16. They shall commit adultery and shall, not increase*: this seemes to be spoken of the *polygamists*, and not of the adulterers: for it were no punishment for the adulterer to want children: but the *Polygamists* did chuse many wives of set purpose, that they might multiply children. So that *polygamy* in the largest sense, may be called adultery. Incest it sometimes called fornication, 1 *Corinth* 5. The lesse sinne is there put for the greater sinne: so when *polygamie* is called adultery in the Scriptures, the more sin is put for the lesse, yet it is not properly adultery, because God permitted it for the time, that his Church might increase.

Quadruplex vitium; personæ, gentis, vocationis, & sæculi.

Quest. But how came it that the Prophets did not reprove this sinne?

Answ. There is in a Countrey a fourfold sin: the first is called *vitium personæ*, the sinne of the person, that they reprooved, which was the sin of a particular man.

Secondly, *vitium gentis*, the sinne of a whole nation that sin they reprooved: as the Prophets reproved the Iewes for their stiffenecknesse and hypocrisie.

Thirdly, ther is *vitium vocationis*, the sin of a mans calling, as *Rahab* is called a *Taverner* by *Ios.* 2. 1. But *Iames* calls her a *Harlot*, *Iames* 2. 25. This sin they reproved.

Fourthly,

Fourthly, there is *vitium ſæculi*, when the ſinne overſpreds all, & is univerſally received as *polygamy* among the Iewes: and this ye ſhall find the prophets ſeldome to have reproved.

Queſt. Whether had the Iewes any diſpenſation of God in this their *polygamie*?

Anſw. Some hold that God gave them a diſpenſation: and to prove this, firſt they ſay that ſome Lawes are *ſtable*, as the ordinances of the Church, which every man may not alter. Secondly, ſome lawes are *immoveable*, as the Lawes given by God himſelfe in his ſecond Table, cannot be diſpenſed with, but by God himſelfe who gave them. Thirdly, ſome Lawes are *immutable*, which cannot be changed by God himſelf, without a ſtaine of his holineſſe.

Lex ſancta, vel eſt ſtabilis, immobilis, vel immutabilis.

They ſay, that theſe lawes of the ſecond table which God had made, flow not neceſſarily from him, as his juſtice and holineſſe doe, but freely: for theſe he wills, or not wills, without any ſtaine of his holineſſe. As for example: *God is to be loved*, therefore *a man may not marry his brothers wife*; this doth not follow neceſſarily in the ſtricteſt ſignification: but the precepts of the firſt table cannot bee diſpenſed with by God, without a ſtaine of his holineſſe. As for example *God is to be beloved*, therfore *he cannot diſpence that one ſhould hate him; ſine intrinſeca repugnantia.*

They ſay, that God diſpenſed with the fathers in *polygamy*, becauſe God is aboue the Law, which is given betwixt creature and creature, which in that reſpect is immoveable, although God himſelfe may change it. But hee is not aboue the eternall law: becauſe hee is not above himſelfe; therefore hee cannot diſpence with that law which is repugnant to his eternity and glory; and theſe are the precepts of the firſt table. But ſeeing *polygamy* is in the ſecond table, God might

dispence with it, without any staine of his holinesse.

Againe, when it is demanded of these men, what scripture they can bring for this dispensation: They answer that God himselfe saith to *Abraham*, *Gen.* 21. *Hearken unto Sarah, in whatsoever she saith to thee*: by this admonition, *Abraham* was mooved to cast out *Hagar* and her sonne: although this might have seemed contrary to the law of nature, therefore the Text saith, *this seemed hard to Abraham*. So when God saith to *Abraham*, *Hearken unto Sarah, in whatsoever she saith to thee*: and *Sarah* bade him take his owne hand-maide, *Gen.* 16. 1. then *Sarah* was Gods mouth to him in that point also.

Answ. These words, *Hearken unto Sarah in all that she saith*; are not to bee understood in whatsoever shee saith; but in all that shee saith concerning *Hagar* and her sonne, in that he was to hearken to her. Againe, *Abraham* tooke *Hagar* before he got this direction for to hearken to *Sarah*: so that this place can be no warrant for a dispensation to the Patriarchs in their polygamy: it was onely a permission which God yeelded unto for the time, as hee granted them a bill of divorce for the hardnesse of their hearts: but God cannot dispence with any of his lawes, neither in the first nor second Tables, they are so neere joyned together, that those which breake the one, doe breake the other also.

Quest. Why did not God punish this sinne in the fathers?

Answ. God doth three things concerning sin. First he *pardons* sinne: secondly, he *punisheth* sinne, thirdly, he *passeth* by sinne, *Rom.* 3. 25. *By the forgivenesse of sinnes, that passed by.*

Triafacit Deus peccatoribus, remittit peccatum, punit peccatum, & pratenit peccatum.

A sinne *actually forgiven*, and a sinne *passed by*, differ. A sinne is actually pardoned in the elect comming to know-

knowledge, when they have remorse for their sinne; and finde the benefit of the pardon of the sinne in particular. But God passeth by a sinne, when the sinner in particular knoweth not this sinne to bee a sinne which hee commits; and yet the remission of this sinne is concluded within the remission of the rest of their sinnes. The fathers when they got a remission of the rest of their sinnes in the bloud of Christ, they got also the remission of the sinne of *polygamie*, which was their sinne of ignorance; and therefore they were to offer a sacrifice for the sinnes of ignorance, *Levit.* 4.15.17. and among the rest for this polygamie.

Quest. How differed concubines then from other wives? First, they were not solemnly married as the other wives, neither was there any solemne contract betwixt them as betwixt the man and the wife; they had not dowrie; their sonnes did not inherit; yet when they were married, the Scripture cals them *wives*; *Iudg.* 19.1,2, after that *Absolon knew Davids* concubines, 2 *Samuel* 16. *David shut them up, and hee knew them no more, but he closed them up to the day of their death, and they lived in widowhood*; whence *Lyra* gathereth well, that these concubines were wives.

Againe, to prove that *polygamie* is sinne, and unlawfull, it is confirmed by Christs words; when hee reduced marriage to the first institution againe, *Math.* 19. *Whosoever puts away his wife, and marrieth another, commits whoredome*, much more he who keepes his wife, and takes another to her, commits whoredome. The Apostle, 1 *Cor.* 7. gives the like authority to the wife over the husband, as he giveth to the man over the wife: as it was never lawfull for the wife to have moe husbands at once, therefore it was not lawfull for a man from the beginning, to have moe wives at once.

Prop. This neere conjunction betwixt man and the wife, is called *cleaving to her. Gen. 2.*

Illust. Christ when he expoundes these words, hee saith, προσκολλᾶται, *agglutinatur uxori*, hee is glewed to his wife: for as glew joynes two things together, and makes them one: so should love be a glewing of their hearts together: *amor coniugalis debet esse reciprocus*, the glew must take hold on both sides, or else the conjunction will not last long. There is a threefold conjunction; first, *naturall*: secondly, *polytike*, and thirdly, *spirituall*, the first is common to us with the beasts, the second with the heathen and the third proper onely to the Christian: this third must be the chiefe *ingredient*, this is that which they say, *Nuptiæ inchoantur in cœlis, perficiuntur in terris*, Marriages are begun in heaven, and perfected upon the earth: then *thalamus erit pro templo, & thorus pro altari*, that is, the wedding chamber shall be for the Church, and the marriage bed for the Altar.

Triplex est conjunctio, naturalis, politica, & spiritualis,

Prop. The woman was made a helper to the man.

Illust. This helpe stands in three things. First, in *religion*, 1 *Pet.* 3. 7. *Take heed that yee jarre not, least Satan hinder your prayers*, he is speaking to the man & the wife here: such a helper was *Priscilla* to *Aquilla*, *Acts* 18. *Iobs.* wife was not a helper to him in his religion, who bade him curse God and dye: *Iob* 2. nor *Michol* to *David*, when she scorned him as hee was dancing before the Arke, 2 *Samuel* 6. she was a hinderance to him in his religion. So *Salomons* wives, when they drew him to Idolatry, 1 *King.* 11. were not helpers to him in his religion.

Tria adiumenta confert uxor viro suo. 1. in religione.

Triplex conjunctio; carnalis, spiritualis, & spiritus, & carnis.

Paul notes three sorts of conjunction, 1 *Corinth.* 6. 16. the first is in the *flesh* onely, as betwixt a man and a whore, or a harlot: the second in the *spirit* onely, as betwixt Christ and his members; the third, in the

the *flesh and the spirit*, when two faithfull are maried together: such will helpe one another in religion.

Secondly, she must helpe him in his *labours*, a wasting woman is compared to the ivie, it seemes to uphold the tree, and in the meane time suckes out the juyce of it. A foolish woman overthrowes her house *Proverbes* 14.1. but a vertuous woman is compared to a fruitfull Vine, *Psalme* 128.

2. *in laboribus.*

Thirdly, now after the fall, shee must helpe in his *griefes*. *Ezek.* 24.16. she is called, *the delight of his eyes*, so *Proverbes* 5.19. shee is called *his hinde or Roe*: shee must not bee like a drop of raine, or as a smoake in the house, continually to molest and trouble it, *Prov.* 19.13.

3. *in doloribus.*

She was made a helper like to himselfe:

Prop.

The similitude betwixt the man and the wife, consists in three things. First, they must be like in *piety*, for this, see before in the former proposition.

Illust.

Triplex similitudo vxoriad virum.
1 *in pietate.*

Secondly, they must be alike in degrees, there would not be too great inequalitie betwixt the persons who marry: but some make the inequalitie in their owne estimation, where theee is none at all.

2 *gradibus dignitatis.*

That apologue in the 2 *King* 14. 9. sheweth this well. The Thistle of Lebanon sent to the Cedar of Lebanon to make a mariage with it, but the beasts of the field treade downe the Thistle But there was not so great oddes betwixt the ten tribes and the two tribes as betwixt the base Thistle, and the tall Cedar of Lebanon: this came onely from the high conceit which they had of themselves.

The Iewes have another apologue, very fit for this purpose. They say that the Moon upon a time sought to marry with the Sunne, the Sun said that the Moon could be no match to him, for he ruled the day and the yeare, hee nourished all things with his heate, hee

ruled the heart of man, the moſt excellent part of the body, and by his heate hee breedes the gold, the moſt excellent of the metals. But the Moone replied, that there was not ſo great oddes; for if the Sunne ruled the day, She ruled the night; if the Sunne ruled the yeare, ſhe ruled the moneths: if hee nouriſhed things with his heate, yet hee ſcorched and burned many of them: and if it were not for the moyſture which they receive of her in the night, they would quickly periſh; if he ruled the heart of man, ſhe rules the braine of man; if he breed the gold, ſhee breedes the ſilver: therefore there is not ſo great oddes betwixt the Sunne and the Moone, but they may marry together.

3. *In ætate.* Thirdly, the man and the woman muſt bee like in age. The mother of *Dionyſius* the tyrant, being very old, deſired her ſonne to cauſe a young man to marry her: he anſwered; *I can doe any thing, but I cannot inforce nature: Naomi* ſaid, *Ruth* 1. *I am too old to marry againe.*

Among the *Spartanes*, there was a ſet time for their marriage: and they had *panam ſtatutam* upon theſe who had deferred their marriage too long: their puniſhment was, that they were never ſuffered to marry. Where theſe three reſpects before mentioned (to wit, religion, degrees, and age) are not obſerved in marriage; oftentimes the conjunction of them, is like the coupling of *Sampſons* foxe-tayles, *Iudg.* 15. which had a fire-brand bound betwixt every of them; ſo theſe that are unequally yoaked, the firebrand of Gods wrath falls betwixt them ſometimes.

Prop. Before the fall; *it was not good for man tobee alone, Gen.* 2.

Illuſt. It is good for man not to be alone, for the propagation of mankinde: but it is good for man to be alone, in reſpect of that, *quod bonum utile vocamus*, that is, when he

hee hath the gift of God to abstaine, for the kingdome of God, *Matth.* 19. that hee may the more exercise himselfe in these holy duties of prayer, and other religious exercises.

Here we must marke, that there is a twofold good; to wit, the *good of expediencie*, and *morall good*. *Morall good* is opposite to sinne, but not *expedient good*. When *Paul* saith, *it is not good to marry*, his meaning is, that it is not expedient good at that time to marry, not that hee would make it a sinne; for he saith also, if he marry, he sinnes not.

Duplex bonum; expedientiæ, & morale.

In respect of circumstances, at that time it was better not to marry, this is onely *bonum secundum quid*, respectively good in respect of the persecutions that were that time risen in the Church under the persecuting Emperours.

Virginity is not a vertue of it selfe, and no more acceptable before God, than *marriage* is.

Prop. That Virginity is not a vertue, and therefore not to be vowed.

This is proved by two reasons: the first is, that all vertues by repentance may bee restored to man. But virginity cannot be restored by repentance, therefore virginity is not a vertue.

Reason 1.

All vertues in time and place are commanded, but virginity is left free, and onely *Paul* gives his advise in it, 1 *Cor.* 7. Therefore it is not a vertue.

Reason 2.

Gerson useth a third reason thus, All vertues are *connexa*, coupled together; and he who hath one of them is capable of them all; but married folkes who have other vertues, are not capable of virginity; therefore virginity is not a vertue.

Reason 3.

But this reason holds not, because all vertues are coupled together that are perfect vertues: but these that are imperfect vertues, are not alwayes coupled together. The perfect vertues are *prudency*, *temperancy*, *fortitude* and *justice*, he that hath one of these hath all the rest, but

Virtutes, vel sint perfectæ, vel imperfectæ.

but a man may have one of the inferiour vertues, and not have the reſt, as the Church of *Epheſus* had *patience*, and ſuffered many things for Chriſt, *yet ſhe fell from her firſt love*, *Revel.* 2.

Object. But the Apoſtle ſaith, 1 *Corinth.* 7. *The unmarried pleaſeth the Lord*, therefore Virginitie is a vertue.

Duplicter placemus Deo; in Chriſto, & in officio: ſeu cauſaliter & conſequenter.

Anſw. We pleaſe God two wayes; firſt, onely by his Sonne *Chriſt* as the cauſe; ſecondly, we pleaſe God in that *calling*, that God hath called us to; if wee have the gift of continency, then we pleaſe him in the unmarried life; if we have not the gift, then we pleaſe him in marriage, 1 *Tim.* 2. 15. *Women ſhall be ſaved through bearing of children*; that is, they pleaſe God, when they are called to that eſtate, to live in wedlocke, and to bring up their children in his feare; then they teſtifie that they are in Chriſt; ſo that we pleaſe God as well in the one eſtate as in the other.

Queſt. But ſeeing Virginity is not a vertue, what will yee make it then?

Duplex bonum, per ſe, & ad aliquid.

Anſw. There is a twofold *good*; Firſt, that which is *good* in it ſelfe; Secondly, that which is *good* for another end; *faſting* is not a thing that is good in it ſelfe; for a man is not accepted before God that he faſts; it is but good for another end, that is, when he faſts that he may be the more religiouſly diſpoſed. So *virginitie* is not a thing that is *good* in it ſelfe, but *good* for another end, that is, when a man lives a ſingle life, having the gift of Chaſtitie, that hee may be the more fit to ſerve God.

Virginity is no more acceptable before God than marriage; therefore the Church of *Rome* preferring *virginitie* ſo farre above *marriage*, is ſtrangely deluded: for they gloſſing that parable of the ſower, *Mat.* 13. ſay that *Virginitie* bringeth out a hudred fold; *Widowhood* ſixtie fold; and *mariage*, but thirty fold.

Againe

Againe they ſay, *quod conjugium pertinet ad veniam; virginitas ad gloriam; & fornicatio ad pœnam*, that is, marriage hath need of pardon; virginity deſerves glorie, and fornication puniſhment.

Sanct. Mart. apud Sulpitium lib. 3.

Thirdly, they ſay, that there are three crownes; one for martyrs; a ſecond for virgins; and the third for Doctors. To theſe (ſay they) there are three enemies oppoſite: the *fleſh*, the *world*, and the *Divell*; the virgines overcome the *fleſh*; the martyres overcome the *world*; and the Doctors overcome the *Divell*, by teaching the people, and drawing them out of his tyranny; but they ordaine no crowne for the married eſtate; and thus they make the ordinances of God preſcribed in his Word, and eſtabliſhed by himſelfe, to bee of none effect.

Pontificij tres coronas ſtatuunt, martyrum, virginum, & doctorum: cui tres oponuntur inimici, caro, mundus, Diabolus.

Soli Deo gloria.

FINIS.

OBSERVATIONS,

NATVRALL AND MORALL.

WITH A SHORT TREATISE of the Numbers, Weights, and Meaſures,

uſed by the *Hebrewes*; with the valuation of them according to the Meaſures of the *Greekes* and *Romans*.

For the clearing of ſundry places of Scripture, in which theſe weights and meaſures are ſet downe by way of Alluſion.

By IOHN WEEMES, of *Lathocker* in *Scotland*, Preacher of Chriſts Goſpell.

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Printed by *M. Dawſon* for *Iohn Bellamie*, and are to be ſold at his Shop at the ſigne of the three golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1636.

Recensui hunc Tractatum, cui titulus est, Observations Morall, & Naturall; qui quidem liber continet 76. folia, in quibus nihil reperio bonis moribus, aut sana doctrinæ contrarium, quò minùs cum utilitate imprimatur, modò intra septem menses proximè sequentes typis mandetur.

Ex ædibus Londinensibus Jun. 13. 1632.

Gulielmus Bray
Episcopo Londinensi à Sacris.

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NATVRALL OBSERVATIONS.

CHAP. I.

Of the foure Elements.

Proverb. 30. 4. Who hath ascended up into the heaven, or descended? Who hath gathered the Winds in his fist? Who hath bound all the Waters in a garment? Who hath established all the ends of the earth?

THe Hebrewes gather out of this place the foure Elements, three of them set downe here clearely, the winde, the water, and the earth; and the fourth the fire, because it is not clearely seene by us as the rest of the elements, therefore it is comprehended under the word heaven; and by a contraction the Hebrewes contract the foure elements in this word *armany*. The first letter *Aleph* standeth for *esh* the fire; the second letter *Resh*, for *Ruah* the wind;

How the Hebrewes gathered the foure Elements.

אדמע
א pro אש ignis
ר pro רוח aer

aqua מים pro מ
terra ארץ pro ץ

the third letter *men* for *maijm*, the water; the fourth letter *Gnaijn* for *gnapher* the duſt or earth.

Amos 9.6. *It is he that hath founded his troupes* [*or bundles*] *in the earth*, the Hebrewes meane by theſe *troupes* or *bundles*, the elements, the ayre, the water and the fire which the Lord hath bound together.

Reaſons proving that there are foure elements.

Reaſons proving that there are foure elements; firſt there is a heaven that moveth and turneth about ſtill, therefore of neceſſitie there muſt be earth reſting in the midſt of the Center about the which the heavens are moved; now when we have found out, that of neceſſitie there muſt be the element of the earth, there muſt be ſome element contrarie to it which is the fire, otherwaies there ſhould be a great defect in the univerſe, and if the earth be cold and dry, then the fire muſt bee hot and drie according to the rule of the philoſopher, *ſi conſequens ſequitur antecedens, conſequens cum modo ſequitur antecedens cum modo*: but the earth is neceſſarily cold and drie, therefore the fire muſt be neceſſarily hot and drie; and there muſt be two middle elements betwixt theſe two which are contrary, the ayre and the water, the midſt betwixt the two cannot be one: and as there are two extremes, *hot* in the higheſt degree, and *cold* in the higheſt degree, ſo there muſt be one midſt which is temperately hot, and another midſt which is temperately cold.

Reaſon 1.

Regula Philoſophorum.

Reaſon 2.

Whatſoever is found in compoſed and perfectly mixed bodyes, the ſame is found *extra mixtum*, without the thing mixed or compoſed; example, there are in man a body and a ſpirit, therefore there are ſome which are ſpirits onely as Angels, and ſome bodyes which are no ſpirits; in man there are firſt the ſpirits, and when hee dyeth they goe away, and they reſemble the fire: Secondly, there is the ayre which faileth when the body beginneth to conſume, and rot: thirdly, the moyſture

The ſpirits, breath, moyſture, and ſubſtance of man, reſemble the foure elements.

moyſture flyeth out of it: which is the water; and laſt of all it is reſolved into duſt, *natura infinitum renuit, & terminum quærit*, and alwayes aymeth at an end, and ſeeketh by the moſt compendious way to attaine unto the ſame, and therefore ſhe hath eſtabliſhed but foure principall elements in compoſition of things, and alſo reſolving the body into foure elements. And as there are foure Lations, one ſimply higheſt, another reſpectively higheſt, a third ſimply loweſt, and a fourth reſpectively loweſt, ſo there are foure places: the earth is ſimply loweſt, and the water is reſpectively loweſt, the fire is ſimply higheſt, and the ayre reſpectively higheſt. Choler in the body of man reſembleth the fire, his bloud the ayre, melancholie the earth, and pituite the water: and the foure ſeaſons of the yeare reſemble the foure elements, the Winter reſembleth the earth, the Autumne the water, the Spring the ayre, and the Summer the fire.

The body reſolved into foure elements.

Foure elements reſembled by the complexion of mans body, and the foure ſeaſons of the yeare.

God hath ſituated and placed theſe elements that they may have a muſicall proportion one to another, the earth loweſt as the baſſe, the fire higheſt as the triple carying a diapaſon or eight to the earth: he hath ſet the water next the earth that it might carry a diapente to the fire, and a diateſſaron or tenor to the earth; And the ayre next the fire that it may have a diapente or counter tenor to the earth, and a diateſſaron to the fire; this perfect harmonie ariſeth from the proportionable temperature of the foure firſt qualities in the elements, *dry, hot, cold, moyſt*, for the chiefe qualitie of the earth is drineſſe, and by participation of cold from the water; the chiefe qualitie of the fire is heate and partaketh of the earths dryneſſe: the water is extreame cold and partaketh of the moyſture of the ayre; the ayre is extreame moyſt, and partaketh of the heat of the fire, ſo that there are eight qualities here to make up a diapaſon

The elements keepe a muſicall proportion one to another.

The foure qualities of the elements.

foure extreame and chiefe, and foure remisse and by participation; and their harmony may bee taken up thus:

Bassus, Terra { *Siccum* 1. / *Frigidum* 2.

Tenor, aqua { *Frigidum*. 3. *Diatessaron*. / *humidum*. 4.

Contra tenor, aer { *Humidum*. 5. *diapente*. / *Calidum* 6.

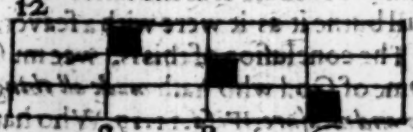
Triplex, ignis { *calidum* 7. / *Siccum*. 8. *diapason*.

The perfection of nature, is to imitate God, and of Art to imitate nature.

As natures perfection is to imitate God in his first creation, so the greatest perfection of art is to imitate nature. *Pythagoras* did find out the consent of musicke by hearing a smith beating upon his Anvell with foure hammers being of unequall weight, and that he might find out the difference of the sound, hee weighed the hammers, and he found the heaviest to be twelve pound weight, the lightest six, & the third eight, and the fourth nine according to arithmeticall proportion, the first being twice as heavie as the second, the fourth carrying a triple proportion to the first, and the third a double proportion, and a halfe to the first; and according to musicall proportion the fourth to the first was *diapason*, resembling the water and the fire; the third to the first, and the second to the fourth, are *diapente*; the first to the second, and the third to the fourth are *diatessaron*, respecting the weight of the hammers. *Pythagoras* that he might make Art to imitate nature stretched out foure Lute-strings betweene two rootes of trees, and making a bridge betwixt the two just in the midst,

How *Pythagoras* found out the proportion in Musicke.

ſtrucke upon the fourth ſtring it maketh a *diapaſon*, ſo to the firſt; then he made a bridge in the ſecond roome, the third ſtring made a *diapente* to the firſt: then hee ſet a bridge betwixt theſe two bridges, ſtrucke upon the ſecond ſtring, it maketh a *diateſſaron* to the firſt in reſpect of the ſtretching out of the ſtrings, as may bee ſeene here.



Terra. 1.
aqua, diateſſaron
aer diapente
ignis diapaſon.

The contrarietie betwixt the fire and the earth, the fire is hot and drie, the earth is cold and drie, yet they ſymbolize in drineſſe; the water is cold and moyſt, the earth is cold and drie, they ſymbolize here in coldneſſe: the fire is hot and drie, the water is cold and moyſt, therefore they ſymbolize in nothing.

What elements ſymbolize and what not.

There were three great miracles which the Lord wrought, firſt when he made the water to come out of the rocke in the wilderneſſe, *Num.* 20.8. Secondly, when the Angel touched the rocke, and the fire came out of it to burne the ſacrifice, *Iudg.*6.24. The third when *Elias* poured water upon the ſacrifice, and then made it burne, 1 *King.*18.33. this was a greater miracle than any of the other two, for there is no concord betwixt the water and the fire, as in the other two miracles; for the water and the rocke ſymbolize in coldneſſe although not in drineſſe, and the fire and the rocke ſymbolize in drineſſe, although not in coldneſſe.

Three great miracles in reſpect of the elements which ſymbolize not.

The Lord hath tempered the body of man, of moyſt and heate, cold and drie; and that the heate prevalle

The wonderfull temperature of the body of man.

nor and breed fevers, he tempered it with cold to make up the harmonie, and that the cold prevaile not and breed lethargies, he tempered it with heate, and that the moysture prevaile not & breed hydropsies, he tempered it with dryneſſe. So the Lord Tempered the great body of the world at the firſt, and ſet this contrary to that: when the Lord deſtroyed the firſt world with water, this great body dyed of the hydropſie; and when he ſhall conſume it at the latter day with fire, then hee ſhall burne it as it were with a feaver.

The wonderfull temperature of the bodie of the world.

Concluſion.

God made all things in weight, number, and meaſure.

The concluſion of this is, wee muſt admire the wiſedome of God who hath *made all things in weight, number, and meaſure, Wiſd.* 11.17. Who hath made all things *in weight* that the earth and the water ſhould be heavieſt, and the ayre and the fire lighteſt; *in number* that he hath made two extreame elements and two middle elements; *in meaſure* that he hath tempered the hot fire by the ayre and not by the water, for that would have extinguiſhed it; and he hath made the dry earth moyſt by the water, and not by the ayre for that would not have moyſtned it.

Chap. II.

How the earth hangeth upon nothing.

Iob 26.7. *He hangeth the earth upon nothing; and Pſal.* 104.5. *Hee ſetled it upon the foundations thereof.*

The beſt wits have their blemiſhes.

Salomon ſaith that *dead flies cauſe the ointment of the Apothecaries to ſend forth a ſtinking ſavour, Eccleſ.* 10. 1. that is, great gifts may be corrupted and ſtained with ſome

some notable blemish, as may be seene in that notable and excellent mathematician *Archimedes, cui magnum ingenium, sed non sine mixtura dementiæ.*

The King of *Syracuse* gave so much gold to make a crowne of it, the gold-smith made a very curious peece of worke of it, but the king suspected that he had mixed some silver with the gold, but was loath to breake the crowne because of the workmanship of it, yet hee was very desirous to know how much silver was in it. *Archimedes* busied himselfe about it a long while, and one day going into a bath even into the middle, he observed how much water his body made to runne over out of the bath, then upon a sudden he leapt out of the bath with joy crying *ἑυρηκα, ἑυρηκα*, I have found it, I have found it; What doth he then? he tooke a masse of gold and another of silver of equall weight with the crowne, which he putting into a vessell of water, first he observed how much water the gold made the vessell to runne over, and how much water the silver made it to runne over, and thirdly hee marked how much water the crowne made it to runne over: and by the weight of these waters he gathered, how much gold was in the crowne, and how much silver was in it; as for example, put the case that the masse of gold caused twentie pintes to runne over, the crowne twentie foure pintes, and the masse of silver thirtie sixe pintes; divide twelve three times, and the quotient shall be three, so that hee found out three parts of the crowne to bee gold, and one silver, as you may see in this proofe following.

Vitruvius.

The quicke invention of *Archimedes* in finding out the false mettal in the crowne.

Inæqualis effusio	*massæ aureæ*	20	differentia	12	*missio*	3
	coronæ	24		4		1
	massæ argenteæ	36				

$$\textit{Pondus corona} \begin{Bmatrix} 16 \\ 100 \end{Bmatrix} \textit{missio} \begin{Bmatrix} \textit{auri} \\ \textit{argenti} \end{Bmatrix} \begin{matrix} 12. & 25. \\ 3 & \\ 1 & \\ \hline 14. & 27. \end{matrix}$$

Archimedes his fond opinion.

Was not this an excellent wit in *Archimedes?* but marke how the dead flees putrified the boxe of oyntment. He said, give him a place to stand upon, and he could raise the frame of the whole earth; & if he could raise the earth out of the Center, then hee could hang the earth upon nothing, and if he might hang the earth upon nothing, then he might stand upon nothing.

How to know how many Epha's the brazen sea did containe.

By this conclusion of *Archimedes* we may learne how many Epha's the brazen sea would containe which *Salomon* made, 1 *King.*7.26. first wee must reduce the baths to the brazen sea, it contained two thousand baths, 1 *King.*7.4. but 2 *Chro.*4. it contained three thousand baths; and next we must reduce the dry measure the Epha to the bath. Now that wee may know what every bath contained, wee must consider the frame of the brazen sea, it is said to be thirtie cubits in compasse, ten in the diameter or breadth, and five in the semidiameter or depth. It was not *ovalis aut Cylindrica figura*, but like the halfe of a hemisphere or a ball cut in two equall parts; then take the cubite and make the Epha of a cubicall forme, that is, alike in height, length, and breadth; then the cubit and the Epha will bee alike. Thirdly, take the bath being round, and make him containe alike with the Epha, then the cubit, bath and Epha will be all one. The brazen sea is said to containe *two thousand baths*, 1 *King.*7.4. that is, baths made according to the cubicall Epha which is a cubite, and 2 *Chro.*4. it is said to containe *three thousand baths* made

The quadrant of the Epha will be the circumference of the bath.

according to cubicall halfe Epha which is ... or the great Palme, so that by the bath here we may know the greatnesse of the brazen sea. So the tenne brazen Lavers which *Salomon* made, every one contained fortie baths, that is, halfe baths, as wee may perceive by their measures, because the text saith, *they were foure cubites. He hangeth the earth upon nothing, he measureth the waters with the hollow of his hand, and measeth out the heaven with his span, & comprehendeth the dust of the earth in a measure, and weigheth the mountaines in scales and the hils in a ballance, Esay* 40. 12. He hangeth the earth upon nothing, hee who made the earth of nothing can hang it upon nothing. *Prima principia non possunt demonstrari sed illustrari*, we cannot give a reason why the earth hangeth upon nothing, because wee can goe no higher, but rest here: we may illustrate this, that it hangeth upon nothing, we may describe what the earth is, and what the Philosophers call *nihil*, wee may assigne the cause of a cause untill wee come to the first cause, and there we must rest. Example. The fetchings which were dedicated to the Temple of the Lord were hung up upon pinnes fastned in the wall, the wall stood upon the foundation, the foundation stood upon the earth, the earth hangeth upon nothing, here we goe not higher but rest in the power of God, that hung it, the Lord sustained it with his *three fingers Esay* 40. 12. and as we weigh and try the least things in the ballance, so the Lord weigheth the earth, and if the mathematician say that the earth is but a point in respect of the heavens, what must the heaven and earth be in respect of God?

He hangeth the earth upon nothing, Iob. 26. 7. *gual belimo*, which some derive from *beli. non, & quid*, because it hangeth upon nothing: and the Greekes translate it ... *nihil*; and others derive it from the Chalde

What baths the Lavers did containe.

God who made the earth of nothing can hang it upon nothing.

We must rest in the first principles, for we cannot give a cause of them.

The hanging of the earth upon nothing is a miracle.

שלוש

Tribus digitis appendit, ut vertit Hieron. mus.

בלי־מה

non quid.

בלינך
fibula chaldaicè.

מכונה
super basis suas.

Chaldee word *balam constringere*, because the earth is bound together as it were with a button, hence comes *belimah* a button; hee that hangeth the earth upon nothing, setled it *upon the foundations thereof*, Psal. 104. 5: [*gnal mecunnatha*] *super bases suas*; Aquila *super vertit*: and he that *setled the earth upon the foundations of it*, is able onely to raise it out of the Center. *Archimedes* was notable to doe this, all the divels in hel cannot destroy the Vniverse, they are but a part of the whole, and a part hath no power over the whole; and the Apostle saith, *Heb.* 1. That he hath not put under the feet of the Angels the world, neither can they invert the order of the vniverse, for as the Philosopher saith, *bonum vniversi est ordo*, they cannot remove the principal parts of the world, neither can they transferre the elements from one place to another, they cannot stay the course of the Sunne and the Moone, therefore it is but a fable that is written of the witches of *Thessalia* that they could stay the course of the moone.

The divels cannot destroy the universe nor invert the order of it.

When God *hangeth the earth upon nothing*, it is not a miracle, the Philosopher saith, that *elementa non ponderant in loco suo*, but if the earth were heavie in it own Center, and then should hang upon nothing, that were a miracle, as when *Elisha* caused the Axe to swim in the water, 2 *King.* 6. because the Axe was heavie of it selfe, therefore this was a miracle in causing it to swim above in the water.

The hanging of the earth upon nothing is not a miracle now,

There are two things required in a miracle, first that the cause be an hidden cause altogether, I say, altogether, for if it be hid to some & known to others, then it is not a miracle: example, when a country man seeth the eclipse of the Sunne, the cause of it is hid to him, yet because it is not hid from a Mathematician, therefore it is not a miracle. Against these things that are miracles were not appointed by God in the creation

Two conditions required in a thing to make it a miracle.

to

to receive these effects which he worketh immediately in them: the setling of the earth upon nothing is not a miracle in the second respect, because here he worketh according to nature, placing it in the Center. When Christ restored sight to the blind, this was a miracle, because it was not according to gods ordinary course in nature; but when they saw once, their sight could not be called a miraculous sight but naturall, for they saw as wee see; so wee may say, the setling of the earth in *prima constitutione* is miraculous, *sed constituta*, being once setled according to nature, it is not miraculous. God is said to set a Law to his creatures and to command them, he doth this by naturall causes: when nature was not in the first creation he did things by his immediate power, but nature being once setled he doth things mediately, neither doth this diminish any thing from the power of God, when he worketh by his handmaid nature, for if he should bind the sea onely by his power, then we should see nothing but onely his power to prayse him for it: but when he doth these things by naturall meanes, here wee are led both to prayse his wisedome and his power.

Before the creation God did things by his immediate power, but nature being setled hee workes by it.

God when he created the earth, hee made in some places hils and in some places emptie parts to containe the water, but to reduce this inequalitie to an equalite, *he weigheth* (as the Prophet *Esay* saith cap. 40. 12.) *the hils in ballances*, and hee maketh this hill to counterpoyse that, and from this equall distribution of the parts setling one against another, he setled the earth in the midst that it is not moved, and lest it should fall no way but to the Center, he made it firme in the lowest parts, and lest one part should fal upon another, he provided that the hils should bee poised one against another.

Why the Lord made hils and valleyes.

The Lord weighed the parts of the earth.

The earth that is the Center is so setled that it cannot be

The whole earth is, not shaken with an earth-quake.

bee moved, there falleth out some particular earthquakes here and there, but the whole earth is never shaken with an earthquake: for if the whole were shaken at once, with an earthquake, then it should follow that the earth were setled contrarie to the nature of it: for the nature of the Center, is to be Immoveable: and if it should be so, then the heavens were turned about that which is moveable. The earthquake which fell out at our Lords passion, if it was universall it was a miracle indeed.

Copernicus error refuted.

God setled the earth upon nothing, then *Copernicus* error is disproved, who held that the earth moved about, and that the Sunne stood still: which conceit of his *Salomon* refuteth *Eccles.* 1. *The earth standeth for ever, but the Sunne riseth, and goeth downe, and hasteth to the place where it arose.* And if the Sunne stood still and moved not, what miracle was it then, in *Joshua's* dayes to make the Sunne to stande? Therefore to say, that the Sunne moveth because it seemeth to move, that were to deny the very knowledge of sense: as if a man should deny the fire to burne. It is true, the Scripture speaketh

The Scripture speaketh oftentimes of things as they appeare to our sense.

sometimes of things as they appeare to our sense, as *Mark* saith, *the Sunne did rise*, but in the Greeke it is *the dipping*, *Mark.* 1. 32. because it seemeth to the people to dippe in the sea when it setteth. So it calleth the Sunne and the Moone, *great lights*, *Gen.* 1. bearing as it were with the infirmitie of the weake people: but when men see things sensiblie and feele them, then the Scripture speaketh of them according as our senses take them up; and it useth the senses as an argument to prove things by, as 1 *Joh.* 1. 1. *That which we have seene with eyes, that which we have heard, and that which we have handled, &c. that we declare unto you.* the senses are not alwayes mistaken then.

Conclusion.

The conclusion of this is, if the earth that hangeth upon

upon nothing, be ſo ſetled that it cannot bee mooved, how much more is the Church ſetled, which is ſetled vpon the rocke Chriſt? In the ſetling of the earth, Gods power and his wiſedome are ſeene: but in ſetling of his Church, both his power and his mercy appeare.

In the ſetling of the earth Gods power is ſeene, but in the ſetling of the Church, his power, wiſedome and mercy are ſeene.

Secondly, the Lord eſtabliſheth the pillars of the earth that it ſhould not be ſhaken; *David* alludeth to this. When hee ſhall be eſtabliſhed in his kingdome, hee will eſtabliſh it and rule in equitie and appoint good magiſtrates and rulers, who may be juſtly called, the pillars of the kingdome: before the *earth and all the inhabitants thereof were diſſolved*, but he would *eſtabliſh the pillars of it*, *Pſal.* 75. 3. and ſettle the goverment of it when he came to the kingdome.

Concluſion 2.

Abuſion.

CHAP. III.

That the earth is the baſeſt of all the Elements.

Iob. 30. 8. *Thou art viler then the earth.*

It may ſeeme that the earth is the moſt excellent of all the Elements. Firſt, becauſe in the creation, it is ſayd, God created the heaven and the earth, the earth for the excellencie of it, is put next to the heaven. Secondly, as there is a Paradiſe in heaven, ſo there is a Paradiſe on the earth; but there was never a Paradiſe found in the water or in the fire. Thirdly, the moſt excellent element is placed in the moſt excellent place, but the midſt is the moſt excellent place in which the earth is ſeated: ſo hee placed the tree of life in the midſt of the garden, as the moſt excellent place, and Chriſt *walketh in the midſt of the ſeven golden candleſtickes*, *Revel.* 2. 1.

Some prove that the earth is moſt excellent.

Reaſ. 1.

Reaſ. 2.

Reaſ. 3.

Fourthly

Reason 4. Fourthly, the earth is the ſeate and dwelling place of man the moſt excellent viſible creature, as the heavens are the place for God and his bleſſed Angels to dwell in.

Reaſon 5. Fiftly, mortall creatures move that they may reſt: reſt then is more excellent than motion; the reſt of the elements are moved, and onely the earth ſtandeth immoveable, ſhe ſitteth like a Queene, whereas all the reſt are in motion. Sixtly, the men that dwell upon the earth, ſhew the excellencie of it, they manure the earth, they count the earth their inheritance and delight, they deſire to be Lords of the earth, they contend to enlarge their bounds there, the gold & the pretious ſtones come out of the earth, and they who poſſeſſe moſt of it, are Kings and Princes in it.

Reaſons prooving the earth to bee the baſeſt of all elements.

But theſe reaſons being well conſidered will not prove the earth to be the moſt excellent element; for the heaven is the throne of God and the meaſure of order, and of all ſimple things moſt excellent, and the farther that the element is diſtant from it, the baſer it is. But the earth is fartheſt diſtant from the heaven; therefore it is the baſer element.

Reaſon. 1.

Reaſon 2. Secondly, onely the earth of all the elements, is moſt oppoſite to the heavens; and the ſhadow of it is the beginning of darkneſſe and night.

Reaſon 3. Thirdly, if yee will conſider heat, of all active qualities, it is moſt active and befriendeth nature moſt: purging, attenuating, and elevating: but the earth is oppoſite to it in all theſe reſpects.

The anſwer to the former reaſons.

Obiect. *In the beginning, God created the heaven, and the earth, Gen.* 1. 1 *Here the earth is put next the heaven.*

Anſw. This ſheweth an imperfection, rather than a perfection in the earth, for here *Moſes* maketh mention of the two firſt things which were made, heaven and earth, the heaven as the moſt excellent, and the earth as the baſeſt.

There

There was a paradiſe upon the earth, but none in the ayre, water or fire.

Obiect.

The reaſon of this, was becauſe man had an earthly body: and could not dwell in any of the reſt of the elements: and the Paradiſe upon the earth, was an excellent and glorious place, but as it was adorned with temperate heate, pleaſant ayre, and ſweet waters.

Anſw.

Why a Paradiſe in earth and not in the reſt of the elements.

The earth is the reſting place of man.

Obiect.

Not as it is the earth ſimply, but as it is the earth adorned with the reſt of the elements, and it is the reſting place of his body becauſe there is moſt earth in it, and becauſe this earthly bodie is nouriſhed in it: but it is not the reſting place of the ſoule; for it ſeeketh the things above, *Coloſ.* 3. 2.

Anſw.

The earth not the reſting place of the body ſimply.

The earth reſteth, but the reſt of the elements moove; therefore it is the moſt excellent.

Obiect.

We may gather, a contrary argument from this: for *motu recto*, by ſtreight motion, bodies are moved to reſt that they may attaine to their owne reſt, which place when they have once attained unto, the more excellent they are, the more they follow the motion of the heavens, which are turned about continually.

Anſw.

The earth is a common mother, and nouriſheth all things, therefore moſt excellent.

Obiect.

It becommeth a rich and fertile mother, borrowing helpes from the reſt of the elements: for the earth of it ſelfe is both dry and barren: and it is not fertile unleſſe it bee tempered with the reſt of the elements, and the heate of the fire is to be preferred to the humiditie of the ayre.

Anſw.

The earth of it ſelfe is dry and barren.

The earth is the midſt of all the elements.

Obiect.

The Philoſopher ſaith, that there is a double midſt, *vnum perfectionis, alterum molis*, the heavens are the midſt of perfection: from the which as from the heart, the whole is preſerved: the earth againe is but

Anſw.

Medium { *Perfectionis* / *molis.*

medium

medium molis, it is but like the middle place, it is like the Navell in the body of man: but not like the heart: and if we shall consider the right order of the elements, and the right order, how all the rest hang upon the first, by this consideration the heavens shall be the highest, and the earth shall be the lowest and be not in the middle.

The earth is not the midst of perfection, but the middle place.

Conclusion.

The conclusion of this is, seeing the earth is the baleſt of all the elements, wee should not seeke our contentment in it, neither should we say it is good to bee here, but we should set our affections on things above, *Coloſ.3.1.*

CHAP. IIII.

Of the ſituation of the Elements.

Exod.20.4. Or in the Water under the earth. De ſitu Elementorum.

ALthough the water be ſaid to bee under the earth, yet the water as the lightest element is above the earth.

The water is above the earth, therefore *Ieruſalem* is called *umbilicus terræ*, *Ezek.38.12.* *The midſt of the Land*; and *Tyrus* is ſayd to be placed in the *heart of the Sea*, *Ezek.28.8.* The water is ſayd to have a heart, and the earth a Navell; as the heart is above the Navell, ſo the water naturally is above the earth.

When God created the Waters and the earth, at the firſt they were mixed together as the Wine and the dregs, but the Lord ſeparated them, and hee cauſed the earth to fall downe like the dregges of the wine, and the waters to riſe out of the earth to their conuenient, then

then he gathered the waters into one place, *Gen.* 1. called the deepe; whereby the earth and the water, made but one globe, and the earth, being ſetled as the Center, the water goeth round about it, as the circumference, therefore that poſition of the Philoſophers holds not, that there is ten times more water than earth, for as *Bodinus* ſaith in his *Theatrum naturale*, that the higheſt hill being meaſured perpendicularly to the ſuperfice of the water, is not a mile of height above the water, and the deepeſt place in the ocean is not a mile of depth; therefore there is not ſo much water as there is earth, and if the earth were made in a plaine circumference it would fill up all the waſtneſſe of the deepes, and in *Noahs* deluge it was but fifteene cubites above the higheſt mountaine, therefore there would not bee ſo much water as earth.

There is not ſo much water as earth.

The earth being the Center, and the water the circumference, they make but one Globe which is proved by the eclipſe of the Moone, for when ſhe is eclipſed, there is but one ſhadow caſt up both of the water and the earth upon the body of the Sunne.

The earth and the water make but one globe.

By the Eclipſe we learne foure great ſecrets in nature, firſt the diſtance of the earth from the Sunne; ſecondly, the diſtance of the earth from the Moone; thirdly, the diſtance of the Sunne from the Moone; and fourthly, that the water and the earth make but one Globe.

Foure great ſecrets to be learned from the eclipſe.

Firſt, the diſtance of the earth from the Sunne, for the Sunne is farther removed from us than the Moone, as we may perceive by the Eclipſe; when the ſhadow is caſt upward from the Sunne, it reacheth to the body of the Moone, and by meaſuring the ſhadow, we know the bigneſſe of the Sunne, the circumference of the earth, and the bigneſſe of the Moone, and that the Sunne is bigger than the earth, and the earth bigger than the Moone.

The Sunne is bigger than the earth.

That the Sunne is bigger than the earth, the forme of the ſhadow ſheweth this, for it caſteth up the ſhadow to the Moone *Pyramidaliter inſtar coni*, and if the Sunne were not bigger than the earth, then the ſhadow would riſe up like a pillar in *infinitum*, and then all the planets ſhould be Eclipſed as well as the Moone.

How to know the diſtance of the Moone from the earth.

Secondly, by the ſhadow in the Eclipſe wee gather the diſtance of the Moone from the earth, for the earth Eclipſeth no other planet than the Moone, and meaſure the length of the ſhadow, and then it will ſhew what diſtance the Moone is from us.

How to know the diſtance of the Moone from the Sunne.

Thirdly, by the Eclipſe of the Sunne we may know the diſtance of the Sunne from the Moone, for the Sunne can never be totally eclipſed, becauſe it is both higher and bigger than the Moone; and knowing the bigneſſe of the bodie, of the Moone; wee may underſtand what diſtance there is betwixt the Sunne and the Moone by the parts of the earth that are obſcured in the Eclipſe, for the eclipſe of the Sunne is never univerſall as that of the Moone, for there may bee an Eclipſe in *Perſia* or *India* which is not here, and here when it is not there. So meaſuring the parts of the earth eclipſed, and the bigneſſe of the ſhadow of it, wee may gather the height of the Sunne above the Moone.

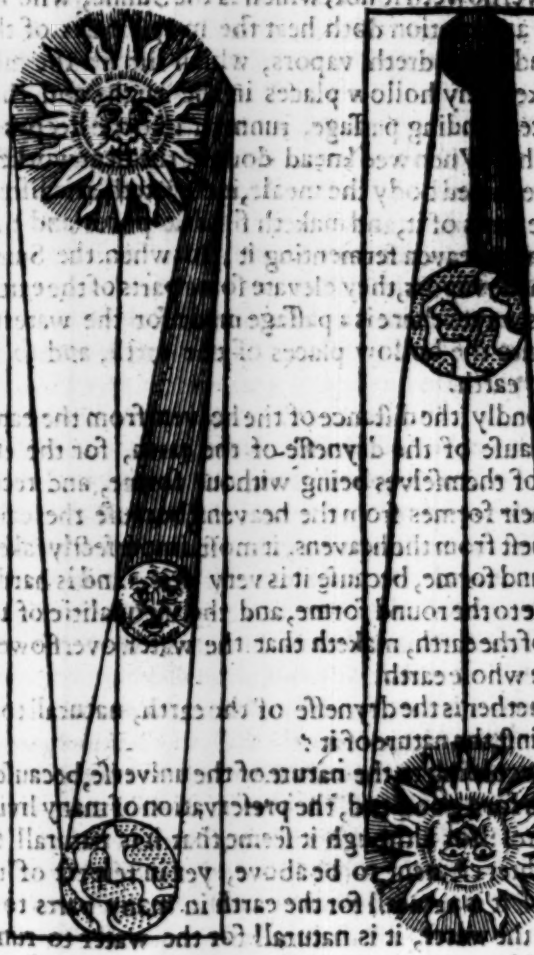
The water and the earth make but one globe.

The fourth thing is, that the water and the earth make but one Globe, becauſe the ſhadow is but one ſhadow, as the ſhadow of the Moone caſt downe in the Eclipſe of the Sunne is but one ſhadow; but if the water and the earth were two diſtinct Globes, then they would caſt two ſhadowes.

By

By measuring the length of these two shadowes, we may know the bignesse of the Sun, the Moone, and the Earth.

The Eclipse of the Sunne. *The Eclipse of the Moone*



1 This shadow sheweth the distance of the Sunne from the Moon.

2 This shadow sheweth the distance of the earth from the moone.

3 This shadow sheweth the distance of the earth from the Sunne.

4 This shadow sheweth that the earth and the water make but one globe.

The water although higher than the earth is not miraculouſly kept in.

Although the water bee higher than the earth, yet it is not miraculouſly kept within the bounds, but onely by the Law of nature it runneth to the Center.

Why the water overfloweth not the earth.

There is another cauſe why the earth is drie and the water overfloweth it not, which is the Sunne, who by his light and motion doth heat the moyſt parts of the earth and engendreth vapors, which lift up the hils, and make many hollow places in the earth; and then the water finding paſſage, runneth into the deepes of the earth.

Simile.

When wee knead dough, the heat worketh upon the mixed body the meale, it elevateth and lifteth up ſome parts of it, and maketh ſundrie pores and paſſages in the leaven fermenting it; ſo when the Sunne maketh the vapors, they elevate ſome parts of the earth; and this wayes there is a paſſage made for the water to runne into the hollow places of the earth, and ſo to drie the earth.

Another cauſe of the dryneſſe of the earth.

Secondly, the diſtance of the heaven from the earth is the cauſe of the dryneſſe of the earth, for the elements of themſelves being without forme, and receiving their formes from the heavens, becauſe the earth is fartheſt from the heavens, it moſt imperfectly taketh the round forme, becauſe it is very drie, and is hardly drawne to the round forme, and the inequalitie of the parts of the earth, maketh that the water overfloweth not the whole earth.

Queſt.

Whether is the dryneſſe of the earth, naturall to it, or againſt the nature of it?

Anſw.

Whether the dryneſſe of the earth be naturall to it or not?

It is according to the nature of the univerſe, becauſe it ſerveth for a good end, the preſervation of many living creatures: for although it ſeeme that it is naturall for the lighter element to be above, yet in reſpect of the univerſe it is naturall for the earth in many parts to be above the water, it is naturall for the water to runne

downe

downe, yet leſt *vacuum* bee granted it runneth up, and this courſe is naturall to it in reſpect of the Univerſe; and if the drineſſe of the Vniverſe were altogether violent and not naturall, then it could not continue long, for no violent thing can continue: and moreover if we ſhall reſpect the particular parts of the earth, it is naturall, for the parts of the earth that are high to bee drie, and theſe which are loweſt and neereſt the Center, to be covered with water.

Hee made the water as the lighter element to goe above; and the earth as the heavier element to be loweſt. It was an old opinion of ſome that the earth did ſwim in the water, as a ſhip doth in the Sea, which opinion *Thales Mileſius* held, as *Ariſtot.* ſheweth: hence they gathered that there were no antipodes, and that men lived not in another hemiſphere, and when one held that there were *Antipodes*, *Bonifacius* who was the Popes Legat in *Germanie*, would have him excommunicated for that, *Iohannes Aventinus*, *lib.* 3.

The opinion of ſome who held that the earth did ſwim in the water.

Ariſt. lib. 3. *de cœlo cap.* 13.

Auguſtine de civit. dei lib. 16. *cap.* 19. *Lactantius, lib.* 3. *inſtit. cap.* 24.

Obiect.

Pſal. 136. 6. *Who ſtretched out the earth above the waters.*

Anſw.

But *Iob* ſaith, *cap.* 26. 7. *Hee hangeth the earth upon nothing*, and *David*, *Pſal.* 104. 5. *Who hath founded the earth upon her pillars*, *Symmachus*, ἐπὶ ἴδρας αὐτῆς *ſuper ſedes ſuas*. The earth is ſaid to be founded in the water, not that the water is under the earth, but in reſpect of ſome parts of it, he hath founded it upon the waters, *gnal* is put *pro* עַל here, as *Mat.* 27. 19. ἐπὶ βήματος *in tribunali*, *gnal pro in*; ſo *Eſay* 38. 20. [*gnal beth Iehova*,] *in domo domini*: ſo *gnal pro* ἐπὶ *juxta*, as *Pharao ſtood* [*gnal hajeor*] *juxta flumen*. So *Pſal.* 1. *as a tree planted* [*gnal*] *juxta rivos*: thirdly, *gnal not at ſuper eminentiam*, and ſo the earth is higher than the water for the commoditie of men, and beaſt, but naturally the water ſhould be above the earth. Laſtly, *gnal* is put for *cum* as *both the men and the women came*, *gnal*, *Exod.* 35. 22. ſo 2 *Pet.* 3. 5

עַל *pro* { ἐπὶ, ἐπὶ, *ſuper*, *juxta*, *cum*. }

How the earth is ſaid to be of the water.

the earth is ſayd *to bee of the water, and by the water,* but *Peter* meaneth not that the earth is ſuſtained by the wather: ſo *Noah* is ſayd to bee ſaved διὰ ὕδατος, not by the water, but in the water.

Obiect.

But *David* ſeemeth to make the ſea lower than the earth, *Pſal.* 107. *They that goe downe into the Sea.*

Anſw.

How the ſea is ſaid to be lower than the earth.

If we will compare the coaſts and the neereſt ſea, then the Land is higher than the ſea; but if we will compare the Land and the maine ſea, then the ſea is higher than the Land, and therefore the ſea is called *altum.*

God hath ſet bounds to the ſea.

The Lord hath ſet bounds to the ſea, and with a compaſſe hath drawne a line how farre the ſea ſhould come. *Circinavit, Iob* 38.11. *Ier.* 5.22. Will ye not tremble at my preſence, who hath placed the ſand for the bounds of the ſea? Wee are to feare him as well in his worke of nature here [for wee ſee both his power and his wiſedome] as we are to feare him when he repreſſeth it onely by miracles.

The fooliſhneſſe of ſome who have thought to command the ſea.

Xerxes was moſt impudent who tooke upon him to make a bridge over *Helleſpont*, and charged the ſea under paine of diſobedience not to caſt it downe; and threatned that he would ſcourge and whippe the ſea if it did ſo. Theſe princes who aſſayed only to cut the paſſages of *Peloponeſus* where *Corinth* ſtood, as *Claudius Caſar*, *Demetrius* and *Nero*, could never effectuate this buſineſſe. So *Seſoſtratus* & *Darius* went to cut the Land betwixt the Mediterran ſea, and the red Sea, but they were glad to leave off this worke, leſt the Sea ſhould have overflowed the Land; ſo *Trajan* thought to have cut a paſſage betwixt *Nilus* and the read Sea, but could never effectuate it: all which teach us, that it is the Lord onely who ſetteth bounds to the ſea, and it is hee that ſtoppeth it by his mighty power. The example of *Canutus* King of *England* is memorable for this purpoſe, for when his flatterers flattered him too much (as *Polydore Virgil*

Virgil teſtifieth] he cauſed to bring his chaire of eſtate to the Sea ſhore, when it was ebbing, and he ſitting in it cauſed his heraulds to proclaime and to charge the Sea under pain of diſobedience that it ſhould not approach to his chaire of eſtate, but the Sea keeping it ordinarie courſe, made the King and all his Courtiers to remove; then the King tooke occaſion to ſpeake unto theſe flatterers, after this manner, Ye ſee that I am but a mortall man, whom neither ſea nor winde will obey, therefore learne to feare him who hath power to ſet bounds to the ſea, and to *whom both the winde and the ſea doth obey*, *Mark.4.36.*

Concluſion.

The Concluſion of this is, although the water be above the earth, and ſhould overflow it naturally, yet the Lord ſaith, *this farre thou ſhalt come and no farther*, *Iob* 38.11. ſo the Lord hath ſet bounds to the pride of the enemies of the Church. *David* when he ſpeaketh of the waters, *Pſal.*124. hee called them *aquæ ſuperbiæ*, [*maijm hazedonim*] and this word *Ieremie* uſeth to expreſſe the proud heart of man, *Iere.*49.6. and the Law uſeth it when it ſpeaketh of a man, who killeth one in the pride of his heart: the Lord can repreſſe this proud ſea, *Mark.*4.39. *The wind ceaſed, and there was a great calme*, in the Greeke it is more emphaticall ἐφίμωσε, hee put a bridle in the mouth of the ſea, that it could rage no more: as the Lord can put a bridle in the mouth of the ſea, ſo hee hath a hooke in the noſe of the tyrants on the earth, and as he limitateth the waters, ſo he limitateth the pride of tyrants. In the winter when there are greateſt ſtormes the Lord maketh ſome Halcyon or calme dayes, that this bird may hatch her young ones: ſo the Lord in the greateſt rage and furie of his enemies can calme the ſtorme, that the Church of God may bring forth children to him, and reſerveth ſome dry place for them.

מים הזרונים

זדר *ſuperbire.*

ἐφίμωσε *a* φίμος *frenum vel capiſtrum.*

God that bridled the ſea, can aſſwage the furie of the enemies of his Church.

Chap. V.

That the waters come from the ſea, and returne to the ſea againe.

*Eccleſ.*1.7. *All the rivers run to the Sea, yet the Sea is not full; unto the place from whence the rivers came, thence they returne againe.*

THe ſea is like the Liver in the body, which by the veines ſendeth bloud to the whole parts of the body, ſo doth the ſea to all the parts of the earth.

Reaſons ſhewing that the waters come from the ſea.

That the waters come from the ſea, firſt it is cleere, for although much water commeth into the ſea, yet it increaſeth nothing, and the reaſon of this is, becauſe as much goeth from the Sea as commeth to it; and that of *Eccleſiaſtes* may be applyed here, *As riches increaſe ſo doe they that eate them*; if the Sea receive much, it giveth out as much againe.

נבכי ים
fletus maris.

Secondly, Gods teſtimonie is the greateſt proofe to prove that they come from the ſea, *Iob* 38.16. *An veniſti inſque ad fletus maris* [*nibhki jam*] which may be tranſlated *the teares of the ſea*: why are they called *the teares of the ſea?* becauſe the fountaines come from the depth of the ſea, through the earth as teares trickle from the eyes, *Pſal.* 104.13. *Hee watereth the hils from his chambers*, that is, from the cloudes above, and *verſ.*10. *Hee ſendeth the ſprings into the vallies which run among the hils*, not onely the waters which fall from the hils, but alſo theſe which he ſendeth from the veines of the earth. And here moſt plainely it appeareth, *Eccleſ.*2.7. *That all the waters come from the ſea*, and he who know-

Gods owne teſtimonie ſheweth that the waters come from the ſea.

eth

eth full well the ſecrets of the heart, and the many turnings and windings which are in it, knoweth full well the many wayes how theſe waters turne and winde from the Sea: and he that knoweth *the way of a ſerpent upon a ſtone, and the wayes of a man with a maid, and the way of an eagle in the ayre, and the way of a ſhip in the Sea, Prov.* 30.19. Knoweth full well theſe turnings of the waters from the Sea, and how the waters come through the ſecret paſſages of the earth, to the *Caſpian* ſea, although there be no paſſages ſeene betwixt them: and as *Iordan* when it runneth into the dead ſea runneth by ſecret paſſages under the earth to the ſea, ſo doth the waters come by ſecret paſſages from the *Mediterrean* ſea to the *Caſpian* ſea, and backe againe.

The waters come and goe to the ſea by ſecret paſſages.

In the depth of the earth there are hollow places which bread winds, theſe winds carry up the waters, the waters againe preſſe downe the windes, and the winds being borne downe by the waters ſeeke a paſſage through the earth, and make a way for the ſea to run through the veines of the earth, and ſeeke to higheſt places, and of theſe came the fountaines: and becauſe of the continuall ſtrife betwixt the ſea and the winds, the water never faileth in the fountaines: and comming once to the fountaines, then they run backe againe to the ſea. The waters of the floods come alſo from the Sea, *Iere.* 10.13. *When he uttereth his voyce there is a noyſe of waters in the heavens, and he cauſeth the vapors to aſcend from the ends of the earth*, that is, out of the ſea, and theſe waters returne againe to the Sea.

How the waters are carried to the fountaines.

The waters of the floods come from the ſea.

Theſe then who hold that the waters are bred of congealed aire in the caverns of the earth, are deceived.

Queſt. If all the waters come from the ſea, how commeth it that the waters are ſweet in the rivers, and ſalt in the ſea?

Salt

Answ.

Why the waters lose the saltnesse.

Salt water by Art may bee made sweete, much more may nature make it: by running through the veines of the earth it loseth the saltnesse of it. And as

Simile.

children when they are carried to a strange country forget their mother tongue, so the rivers, being farre distant from the sea, it is no marvaile that they lose their originall saltnesse, and forget as it were their mother tongue: and this running through the earth maketh them also of a different colour and of diverse effects: *Nilus* maketh the Land fat, when it overfloweth, and *Euphrates* maketh it leane that the cornes should not bee too ranke, but this is onely accidentall by reason of the ground, out of which they spring. For as, *All men were created of one blood, Act.* 17. but accidentally they differ in their colour, for these who dwell neerest the fierie zone are blacke, and these who dwell fartherest from it, some of them are tawnie, and some of them are of the Olive colour, their coulour varieth in respect of the climate under which they dwell; so these who dwell under the equinoctiall, their shadowes goe round about them, we who dwell on this side of the line, our bodies cast their shadowes to the North, but those who dwell upon the South of the line, the bodies cast their shadowes to the South, according to the diversitie of the climats mens shadowes varie. So according to the diverse natures of the earth, the rivers produce diuerse effects which are not found in the Sea,

Why the waters are of different colours and divers effects.

Simile.

Why the sea is salt and not the floods.

The Sea is salt for many necessary vses, which are no wayes necessary in the floods, first he hath made the sea salt to keepe it from putrefaction, which is not necessary in the floods becaus of their swift motion and running still. Secondly, he hath made the sea salt, for the breeding and nourishing of great fishes being both hotter and thicker: which use is not necessary to the rivers

vers, becauſe they breed but ſmall fiſhes.

The ſea is ſalt, the dead ſea is called the ſalt ſea, *Gen* 14. 3. But the whole ſea is ſalt alſo, as experience teacheth and the Scripture teſtifieth, *Ionas* 1.5. the marriners fea red, in the originall it is [*hammelachim*] the ſaltmen feared: why are they called ſalt men? becauſe they rowed in the ſalt ſea, and the ſea wherein they were now, was not the dead ſea but the *Mediterran* ſea.

חמלחים

Obiect.

There are diverſe motions found in the ſea which are not found in the Rivers, therefore it may ſeeme that they proceed not from the ſea: firſt, the ſea hath *fluxum adaquationis*: ſecondly, it hath *motum agitationis*: thirdly, it hath *motum fluxus & refluxus*: Fourthly, it hath *motum fluxus* onely: the rivers have but onely *motum fluxus* common with the ſea, but none of the other three ſorts of motions,

Divers motions of the ſea.

Anſw.

The ſea is that element which followeth the motion of the heavens, and the heavens worke upon it by heate and motion, and this motion is made by the Sunne and ruled by the Moone, and herein it followeth the Sunne and floweth from the Eaſt to the Weſt: the river *Tanais* runneth into *Meotis*, *Meotis* into *Helleſpont*, *Helleſpont* into the Mediterran ſea, the Mediterran ſea into the Ocean ſea, the Ocean ſea into the Tartarian ſea, and the Tartarian ſea into *Meotis* againe.

The ſea followeth the motion of the heavens,

The ſecond motion of the ſea is *motus agitationis*, when the waves of the ſea ſwell up and beate one againſt another; of this motion *David* ſpeaketh *Pſal.* 107. *The waves aſcended up unto the heavens.*

The third motion of the ſea is *motus fluxus & refluxus*, whereby it ſendeth forth waters from the deepes and they returne backe thither againe: the rivers have none of theſe three motions, theſe three are all proper unto their mother the ſea, but they have *motum fluxus* common with their mother.

The motion of the rivers.

The

Conclusion.

The conclusion of this is, as all the waters goe from the sea, and returne to the sea againe, so as we receive all graces from God, wee must returne all thankes to him againe, *nam si gratiarum recursus cessat, gratiarum decursus cessat.*

CHAP. VI.

Whether the Windes have any weight or not?

Iob.28.25. He maketh the weight for the windes.

GOd by his power restraineth the waters that they over-flow not the whole earth, therefore *Iob* saith that *he weigheth them by measure*, lest they abounding too much should breake up the fountaines of the deeps as they did in *Noahs* time; therefore he fitteth the water to the Center of the earth: so *Iob* addeth, *who maketh the weight for the windes*, and as hee admired before, why the water overflowed not the whole earth, so he admireth now why the winds ascend not up through the whole earth, but are carried about the earth, and are kept downe by a certaine weight.

The winds are kept downe by a certaine weight.

Weight and levitie are not the first qualities of things, but they arise from the first qualities: these which are the first qualities are made of no other, and the qualities of all creatures are made of them, and one of them striveth against another *& agunt invicem*, and two of them are active and two of them passive: active are hot and cold, and passive are humiditie and dryneſſe.

Non primæ ſed ortæ. Weight and levity are not the first qualities.

Weight and levitie ought not to bee reckoned amongst the first qualities, because *non agunt invicem*;

one

one of them doth not fight againſt another, as heat and cold doe, they depend upon heat and cold; we may give a reaſon why the earth is heavie, becauſe it is cold, but we cannot give a reaſon why it is cold, but here wee muſt reſt as in the firſt ſimple qualitie.

Reaſons proving that weight and Levitie are not firſt qualities.

If levity and weight were qualities in things according to certaine degrees as things are hot or cold, then one thing ſhould weigh and ounce, and another a pound; but this is not found in heavy things ſimplie, but in heavie things compared with other things, and then they are ſayd to be light or heavie, and they are not abſolute qualities but have ſtil a relation to ſome other thing. Things become not ſweeter or ſowrer changing them from one place to another, but weight and levitie doe alter according to the midſt, and have ſtill relation to ſome other thing.

That which is heavie or light is conſidered two manner of wayes, firſt in reſpect of the place, ſecondly, in reſpect of the midſt; in reſpect of the place, that which is moſt ſimple goeth neereſt the Center, as water if it be mixed with wine it deſcendeth fartheſt downe ſeeking towards the Center. If ye put water firſt in the glaſſe, and then poure wine into it, he that drinketh firſt ſhall drinke pure wine, and he who drinketh laſt, ſhall drinke onely water; but if wine bee poured firſt in the glaſſe, and water upon it, then it maketh a ſmall mixture, becauſe the water ſeeketh to the owne place deſcending downeward, and the wine to the owne place aſcending upward; and by this we may try another concluſion, to find out the pure wine from the mixed, if ye pierce an hogs head at the uppermoſt part, if there be both water and wine in it, yee ſhall draw out the pure wine; but if ye pierce it below, then the water ſhall come forth firſt, and next the wine.

Secondly, weight and levitie are conſidered in reſpect

Weight and levitie doe change according to the midſt.

ſpect of the midſt, for they vary much changing the midſt; example: take a maſſe of pure gold, and a maſſe of that which is mixed gold, and weigh them both firſt in the ayre with a paire of ballances, and then they are of equall weight, but ſinke them both in the ballance halfe a foote deepe in the water, then the mixed gold ſhall be found much more heavier in the water than it was in the ayre: the reaſon of this is the poroſitie, the ballance is onely the judge of the weight of things and reduceth them to one qualitie, but they being ſunke in the water, the water judgeth of their qualitie, which is the lighter, and which is the weightier, the water trieth that but by accident onely, by the poroſitie of the mettall, but the ballance trieth it *per ſe*, for the water entring into the impure mettal, becauſe of the poroſitie of it maketh it deſcend downeward, and the pure mettall having no pores in it retaineth ſtill the ſame weight which it had in the ayre; and thus the mixture or mixed mettall varieth according to the midſt here, the water. The ayre is ſeene ſometimes going up, and ſometimes going downe, and wee know not which is the proper Center of it, untill it enter into the hollow places of the earth, and then it burſteth upward, and then wee know that the Center of it is above here, and the earth is the midſt or judge to trie this, as the water was to try the pure mettall from the impure. When the pure mettall and the mixed mettall are in the water, to know how much the one is better than the other, adde to the mixed gold in the water a peece of pure gold, and ſo make the ballance of equall weight in the water, and that addition put to the mixed gold in the water will ſhew you the difference betwixt the pure gold and the mixed gold, here wee ſee, *mutato medio mutatur pondus*, the midſt being changed, the weight is changed.

If

If ye weigh 21 pounds of Lead in the ayre and ſo much gold of equall weight and ſinke the ballance in the water, and the gold ſhall be but ſeventeene pound weight and the lead ſhall be one and twenty: the reaſon of this is the poroſitie of the lead which ſinketh in the water: ſo weigh thirtie one ounces of ſilver in the ayre, and thirtie one ounces of gold, and put them in the water, the gold ſhall be thirtie one ſtill, but the ſilver will be thirtie ſix.

How the winds are weighed.

The winde is an exhalation which is more groſſe than the pure and ſubtile ayre, but more ſubtile than the groſſe exhalationes which come out of the earth: therefore the winde for the ſubtiltie of it aſcendeth to the loweſt region of the ayre the clouds, but it is carried downe by the weight of it from the more pure and cleare region of the ayre, yet it cannot deſcend to the earth, becauſe of the thick and groſſe vapours which ariſe out of the earth ſtill, for they muſt be loweſt, and it cannot aſcend through the more ſubtile ayre, for the lighteſt muſt alwayes be higheſt, and having no place to reſt in, it is carried about, and carrieth about the clouds with it: therefore the weight which God made to the winde was this, to varie according to the midſt, for compare the winde with the groſſer exhalations of the earth, then it is light, compare it againe with the pure and ſubtile ayre, then it is heavie: ſo weight and levitie in the winde are onely in compariſon.

Concluſion.

The concluſion of this is, As things change their weight being compared with this or that, ſo doe things varie before God, and that which is in high requeſt amongſt men is abomination before God. *Balthaſſer* for all the honour that he had before men, yet when he was weighed before the Lord he was found *light*, *Dan.* 5. 27.

CHAP.

Chap. VII.

Whether the water or the fire be the more excellent Element?

2 Peter 2.7. *But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.*

Reasons proving the water to be the more excellent element.

THere was a controversie vpon a time, between the fire and the water, which of them were the more excellent elements, and he who stood for the water alledged these reasons.

Reason. 1. First, the water is the most profitable element to man, and he standeth most in need of it, at all times both in Summer and Winter, by night and by day, and it is profitable both to sicke and whole persons, but the fire is many times hurtfull to man.

Reason 2. Secondly, that which was found out since the beginning, and was not from the beginning, is not so necessary as that which was first from the beginning: Nature furnished that as simply necessary; Art found out this but for superfluous uses, it can never be shewn that man wanted water, neither is there any amongst the most excellent men, that are sayd to be inventers of the water as *Prometheus* was of the fire: and the life of man was long without fire, but never without water.

Reason 3. Thirdly, there are many people, that have not the use of fire, but there is no people in the world, but have the use of water, no man can live without water; but *Diogenes* never vsed fier, and many other creatures live without fire, and are nourished onely in the water: doe not

not the fish live in the sea? beasts upon raw flesh and upon rootes? and no creature liveth without water.

Fourthly, no creature liveth in the fire (for that of the *Salamander* is but a fable that it liveth in the fire, it delighteth to be neere the fire, for the coldnesse of it) but the greatest creatures and multitude of divers kinds live in the water. *Reason 4.*

Fiftly, that is thought to bee the most excellent element which standeth in need of the least preparation, but the fire hath need of much wood, and coale to nourish it, but the water is such an element as it standeth in need of nothing to maintaine it, *& nihil extra se desiderat.* *Reason 5.*

Sixtly, That element is judged, most necessarie and profitable which may be joyned with another, as the water admitteth the fire, for yee may heate it, but the fire never admitteth the water, *ignis nunquam humidus, aqua sæpe calida.* *Reason. 6.*

Seventhly, there are foure elements, and the water hath brought forth the sea, which wee may terme the fift element because it is as profitable to us as any of the rest, for what commerce would men have together without the sea? it breedeth interchange and commerce amongst Nations, and as *Heraclytus* sayd, if we wanted the Sunne, we should live in perpetuall darknesse, so we may say, if we wanted the sea, wee should live like barbarous people and wild creatures. *Reason 7.*

Eightly, when the heathen sent their embassadors to any nation that they would have subdued to them, they desired of them *terram & aquam*, and they in token of subjection sent them water and earth because all commandement is either by sea or by land, and all possessions and riches are gotten out either of the sea or land: and in the body of man, the water and the earth are the *Reason 8.*

The manner how the heathen subdued other Nations.

elements which prevaile moſt, when *Darius* ſent to the King of *Scythia*, he deſired the King to ſend him water and earth, and when the King of *Scythia* had ſent him a Fowle, a Mouſe, and a Frog, and five arrowes; *Darius* interpreted the matter this wayes, that the Mouſe ſignified the earth, becauſe the Mouſe is bred in the earth, and liveth upon the ſame things which man doth; the frog to be the water, becauſe it liveth in the water, and the fowle to be his horſes, becauſe it is likeſt unto a horſe for ſwiftneſſe, and the five arrowes which hee ſent to him (for they were excellent archers) ſignified that he would yeeld unto him, and deliver all his ſtrength and armour unto him, when they required the earth and water in token of ſubjection, this ſheweth the excellencie of the water above the fire.

Herodotus libro Scytharum.

Reaſ. 9. We are baptized by water and not by fire.

Reaſons proving the fire to be the more excellent element.

In the creation when God created the foure elements, the water and the earth, were but like the matter; the ayre and the fire like the forme, forming and faſhioning theſe dead and dull elements: for what were the water and the earth without the fire to cheriſh them? take heate from the water, it doth putrifie, as wee ſee in ſtanding waters, which wanting motion (which breedeth heat) putrifie and corrupt; but the running waters we call them living waters, becauſe the motion keepeth heat in them.

Reaſ. 2. Take away heat from living creatures, they die preſently; there is moyſture found in the creatures after they are dead but no heat, therefore water is not ſo neceſſarie as the fire, and in effect we may ſay, that death is nothing but a privation of heat.

Reaſ. 3. Theſe things which have leaſt heate in them, have leaſt perfect life, as we ſee in the body of man, the nailes and the hayre being fartheſt removed from the heart, and conſequently from heat, are moſt imperfect of all the parts of the body.

How

How neceſſary hath the uſe of fire beene for the finding out of all Arts and preſerving of them, and therefore the heathen made *Vulcan* the chiefe inventer of all arts, but the water hath no uſe in the invention of Arts, therefore not ſo excellent as the fire. *Reaſon 4.*

The Philoſopher ſayd that ſleepe tooke up the halfe of a mans life, which is but a ſhort time, but if a man cannot ſleepe in the night, then the fire ſerveth with the light of it to make as it were a ſecond day to him, and taketh away the difference betwixt the day and the night. *Reaſon 5.*

That is the moſt excellent element which ſerveth for the temperature of the moſt excellent ſenſe, and this is ſeene moſt in the ſenſe of ſeeing, which is as it were a fierie ſubſtance. This ſenſe is moſt profitable for us, to behold the workes of God. *Reaſon. 6.*

Anſwers to the objections.

And where it is objected that the water admitteth the fire to be joyned with it, therefore it is moſt excellent. *Object.*

When the water is hot and cureth us this proceedeth more from the heat than from the water, and this argueth rather an imperfection in the water than any deſert in the fire. *Anſw.*

Where it is objected that ſome men live without fire, and all the beaſts live without it. *Obiect.*

Although they want the outward element, yet they have abundance of heat within them: what maketh the ſea more profitable than other waters? is it not the heate of it? And creatures doe not grow by humor onely, but by hot humor, for the colder that the waters are, the leſſe fruitfull they be. *Anſw.*

Nothing liveth in the element of the fire, as it doth in water. *Obiect.*

The element of the fire in it ſelfe is ſo pure that compoſed bodies cannot live in it, this argueth no defect in *Anſw.*

the element, but onely the grosnesse of compoſed bodies; and nothing liveth without the fire, for every thing that liketh hath the naturall heate to preſerve it.

But wee are baptized with water, and not with fire.

This proveth onely the water to bee the better element for this uſe, but it doth not prove ſimply that the water is the better element: the earth which is the baſeſt of all the elements, furniſheth bread and wine, for the ſacrament, yet this will not prove the earth to bee the beſt element.

Diodorus Siculus rerum antiq. lib. 2. cap. 1. Plutarchus in convio ſeptem ſapientum.

The *Egyptians* who held themſelves to be the moſt ancient people of the world and the moſt noble people, contended with three divers nations; firſt, they contended with the *Scythians* for their antiquitie: ſecondly, with the *Ethiopians* for their wiſedome; thirdly, they contended with the *Chaldæans* for their God: the *Egyptians* had the water for their god; and the *Chaldæans* had the fire for their god, and the *Chaldeans* ſayd that their god the fire was the more excellent god becauſe it was a part of the Sunne. And *Rufinus* ſaith that the *Chaldæans* went in the dayes of *Conſtantine* through many parts of the earth, to prove the excellencie of their god the fire, and their god burnt the reſt of the images, but when they came to *Egypt*, and there appointed a day of triall for their gods, the *Egyptians* brought forth the huge image of *Nilus* which was hollow within, and filling it with water bored ſome holes in it, and cloſed them with wax artificially, that they could not bee diſcerned. The *Chaldæans* ſet their god the fire round about the image, but the fire melting the wax, the water guſhed out in abundance, and ſo quenched the *Chaldæans* god the fire: the *Egyptians* concluded by this, that the water their element was a more excellent goddeſſe than the fire; ſee how the blind heathen

Lib. 2. eccleſ. hiſt.

Vide Suidam in voce Canopus.

then here had neither grace nor reaſon; they wanted grace, forgetting the Creator to worſhip the creature; and then they wanted reaſon, for when the water is caſt upon the fire, the fire is not extinguiſhed but aſcendeth up to the owne element of it.

The concluſion of this: although both theſe elements be neceſſarie for the uſe of man, yet ſimply the fire is the more excellent element. *Concluſion.*

Chap. VIII.

Of the Meteors, the dew, and the Spirituall applications of it.

AS there are ſundry ſorts of Meteors engendered in the ſuperiour region of the ayre, ſo there are Meteors bred in the inferiour region of the ayre, the dew and the hoare-froſt; and the cauſe of theſe are the exhalations drawne up by the Sunne in the day time, the Sunne going away, and the night comming in place of it: theſe vapors are condenſate by the coldneſſe of the night, and if the cold bee not vehement as it falleth out in the Spring time and the Summer, it breedeth the dew, which is a ſmall ſort of raine, refreſhing the graſſe and the herbes, and the Hebrewes call it *tal* and the Greekes δρόσος: but if the cold bee more vehement, then the vapors are more conſolidated, and that breedeth the hoare-froſt, which falling upon the graſſe, and herbes, are like a little ſnow: this dew and hoare-froſt when they bee ingendered, are bred in the clouds; but this cloud is ſo ſmall and thinne that it obnubilateth not the ayre: when the South winde bloweth ſoftly, then the dew is bred; and

Some Meteors bred in the ſuperior, and ſome in the inferior region of the Ayre.

טל *ros.*

δρόσος.

and the hoare-froſt, when the North winde bloweth, and they are engendered in the morning and evening: In the evening, for then the Sunne beames goe away, and in the morning when the Sunne riſeth, the clouds melt and the watrie humors fall downe, therefore about the Sunne riſing we finde the cold to bee vehement.

Why colder at the Sun-riſing than before.

The Prophet *Eſay* ſaith, *Chap.* 45. 8. *Droppe downe yee heavens from above, and let the skyes poure downe righteouſneſſe: let the earth open, and let them bring forth ſalvation.* Here the Prophet taketh a compariſon from the falling downe of the dew upon the earth, to ſhew the conception of Chriſt in the wombe of the Virgin.

A compariſon taken from the falling of the dew.

And firſt hee beggeth for that celeſtiall grace from the heavens, for theſe things which come from the heavens are the moſt excellent; even in the conceit of the heathen, and that which they made much of, they called it *dilapſum de cœlo*. Now this is moſt fitly applied to Chriſt, *Ioh.* 3. 13. *No man aſcended up to heaven but hee that came downe from heaven, even the Son of man which is in heaven*: ſo *Ioh.* 8. 23. *Yee are from beneath, I am from above*, and 1 *Cor.* 15. 47. *The firſt man is of the earth earthly, the ſecond man is the Lord from heaven.* And he deſireth that Iuſt one to come down and quench our thirſt, for without this dew the fleece will be drie, *Iudg.* 6. 36. and ſo the ground ſhall be drie. So without this ſpirituall dew men ſhall be barren, like the mountaines of *Gilboa*, 2 *Sam.* 1. 21.

Things proper to the dew applied to Chriſt.

As the dew falleth upon the ground, without any noyſe, and wee feele it not, and as the haile and the raine fall, and wee ſee it not when it falleth; ſo when our Lord Ieſus Chriſt, was conceived, in the Wombe of the Virgin, who perceived it, or tooke notice of it, except the Angels, and his Mother

Secondly,

Secondly, when Manna fell, there fell firſt a dew in the campe; and ſo before Chriſt was conceived in the wombe of the Virgin, the dew of the Holy Ghoſt came and over-ſhadowed her.

Thirdly, when the dew falleth, it imitigateth the ſcorching heate; ſo when the world was ſcorched with the heate of Gods wrath for burning in ſinne, then hee ſent the Sunne of righteouſneſſe to refreſh them.

And laſtly, the clouds are bidden *drop downe righteouſneſſe*, the cloudes a ſigne of aboundance, the clouds, who willingly drop downe and liberally, the clouds, who drop not downe partially: So this righteouſneſſe of Ieſus Chriſt commeth freely from the heavens in great aboundance, and not partially diſtributed to men.

Concluſion

The Concluſion of this is, as *Canaan* was a land bleſſed of God, and *his eyes were upon it from the beginning of the yeare to the end, it was a Land that drinketh in the water of the raine of heaven. Deut.* 11.12. So the Church is a land bleſſed for ever, and watered with that celeſtiall dew that came from heaven.

Chap. IX.

Of bodies perfectly composed, and first of the mettals.

Ier. 6. 29. The bellowes are burnt, the Lead is consumed of the fire, the founder melteth in vaine; for the wicked are not pluckt away, reprobate silver shall men call them.

דומם *silens*
צמח *germen*
חיה *vivum*

The Iewes divide their Physickes into three sorts, first [*Domes*] *silens*. Secondly, [*tzemah*] *germen*; thirdly, [*chaja*] *vivum*: they call all the minerals, *silens*, they call vegetative things, *germen*, and the living things they call *vivum*.

Why the Lord borroweth this comparison from the silver-smith.

The Lord to shew the nature of the wicked and hypocriticall Iewes, borroweth a comparison from the mettals, silver and lead: for as the silver-smith before hee melts the silver, hee putteth lead to it, to make it melt the better; so the Lord threatned first the notorious wicked Iewes, to see if by them hee might draw hypocrites (who held themselves to be good silver) to repentance and to melt.

How the mettals are bred.

The mettals are bred by the heat of the Sunne, and then by cold they grow together, and are consolidated: although they be consolidated by cold, yet they are not bred by cold, but by the heat of the Sun. If the consolidating or gathering of them together were the cause of their being, then the melting of them should cause them to perish: the heat of the Sunne, drawing up the vapors and exhalations, is the first cause of engendering the mettals, and then commeth the cold and consolidateth them; for as the Meteors are bred in the ayre, of vapors and exhalations drawne up into the ayre out of the earth, so are mettals bred in the earth of these exhalations drawne up by the Sunne, but hindered and kept within

within the earth, that they cannot ascend any higher; then they congeale and consolidate about the stones or some other parts of the earth, therefore they are called *metalla, id est*, μετὰ ἄλλα γενόμενα, that is, which is engendred or bred about or with some other thing, as gold about silver, and silver about brasse, and sometime about yron or brasse.

The mettals generally are of a watrie substance, and all of them have lesse or more water in them; all the mettals can melt in the fire, and the fire being removed they consolidate againe, which sheweth us that they are of a watrie substance and participate both of water & earth. The metals when they are melted by the fire, they are not like Ice, for when the Ice is frozen it is still but water, and is capable of no other forme, but the mettals besides that they can be melted, they receive other formes, which the Ice cannot receive, being stil water and not mettall. Stones may be broken, and bruised and sometimes they may be hewed, but they cannot be melted as the mettals. Yron, brasse, and Lead, have more earth in them, than the gold or silver, as we may perceive by the rust which they contract: gold and silver are more free of earth than other mettals are, and they are more decocted water than the rest.

The mettals are of a watrie substance.

Now let us make a comparison betwixt gold and lead, Gold hath lesse earth, and more water in it then lead, yet it is heavier then lead, because it hath no pores in it, to let in the ayre as lead hath: yet it melteth not so soone as the Lead doth, because the water is more perfectly mixed in the gold, than in the Lead, and the gold being more solid keepeth the watrie element better than the lead doth.

A comparison betwixt gold and silver

Why the gold melteth not so soone as the Lead doth.

Then let us compare lead and silver together, lead hath more earth in it than silver hath, and the water floweth sooner out of it than out of the siluer, because it

it is not ſo ſolide ; it hath more earth in it then ſilver hath, and therefore it is hotter when it is melted than ſilver, and it melteth ſooner than ſilver, becauſe the water is not ſo perfectly mixed in it as in ſilver: therefore the ſilver Smith when he would melt ſilver putteth lead to it, to cauſe it to melt the ſooner, and this the Latines call *replumbare argentum* to leaden the ſilver.

Why lead is put to ſilver in melting.

The application of the compariſon is this, that the hypocriticall Iewes are like yron and ſteele, and not like ſilver as they would appeare; for they are ſo farre from ſeparating themſelves from the wicked, that they are altogether like Iron and ſteele that can hardly melt: *the bellowes are burnt*, that is, the prophet hath ſpent his travell in vaine amongſt them, and the moſt notorious wicked men amongſt them, are like the lead which is burnt up : yet hypocrites by their example will not melt, but remaine indurate and as hard hearted as before, therfore they are but *reprobate ſilver* and the Lord ſhall reject them.

The application of the compariſon.

When the Lord commeth to his Church to ſeperate droſſe from the ſilver, he ſcarcely getteth the third part as good ſilver: *Zach.* 13. 8. 9. *And I will bring the third part through the fire, and will refine them as ſilver is refined*: happy are theſe who are of this little handfull and of this third part, but as for the wicked he will put them away out of the earth like droſſe, *Pſal.* 119. 119.

God findeth few that are good ſilver.

Concluſion. The concluſion of this is, when the Lord threatneth his judgements againſt notorious wicked ſinners, then it is time for hypocrites to repent, leſt the ſame judgement overtake them.

CHAP.

Chap. IX.

Of the divers names that gold hath in the Scripture.

1 King.9.28. And they came to Ophir, and fetched from thence gold.

זהב

First gold is called *Zahabh*, which is common to all ſorts of gold, 2 *King*.5.5.

אופיר

The ſecond name which it hath, it is called, *aurum ophir*, *Iob* 22.24. *torrentes ophir:* not that *ophir* ſignified gold, but the floods out of which the gold was gathered were called *ophir*, not this *ophir* from whence *Salomon* brought his gold afterward, but a river neere the Land of *Vz*.

פז

The third name, that it hath, it is called *Aurum Paz* from the root *Pazaz* which ſignifieth to make ſoft, but afterward it was called *aurum ophaz* and *muphaz*, *Ier*.10 from the places from whence it was taken. *Iob* ſpeaketh of *topheth* as an appellative, and yet it was turned afterwards into a proper name of a place of torment; ſo *aurum paz*, at the firſt might bee an appellative, but afterward became a proper name: ſo *Carmel* at the firſt, was a proper name, but afterwards it was changed into an appellative name, for any fertile place. So Paradiſe was firſt a proper name, but afterward became appellative, *Eccleſ*.2.5. *I made mee Paradiſes:* ſo *Tarſhiſh pro oceano:* ſo *Ezek*.17 4. *He cropt off the top of his young twigges and carried it to Canaan*, that is, to *Babylon* the land of merchandiſe: ſee *Prov*.31.24.

פזז *molleſcere.*

אופז

כותז

The fourth epithete is [*charutz*] *foſsile*, which is rather a name of the art, than a name ſignifying the eſſence of the gold, as *obryſum* ſignifieth rather the Art about the fining of the gold, than the ſubſtance of the

חרוץ

the gold, *Iob.*41.22. *Pſal.*67. 14. and *Salomon* alludeth to this ſort of gold, *Prov.*8. *Chuſe my doctrine as pure gold*, ſeparate from all baſe and vile things.

Alluſion.

חתים

The firſt epithete is *chethim* it is that ſort of gold which is engraven curiouſly, and when it hath *Ophir* or *Ophaz* joyned with it, then they ſignifie the matter, and it ſignifieth the forme: 1 *King.*10.25 *And they brought every man his preſent, veſſels of ſilver and veſſels of gold*, which were veſſels of great price, not onely for the ſubſtance, but alſo for curious workemanſhip.

סגור

The ſixt epithete is *ſegor*, as ye would ſay *includens* the gold which is elaborately wrought and cunningly ſet within ſilver, *Prov.* 15.11. Apples of gold put in ſilver, cut like net worke, and requireth great skill in this art to ſet it right, the Hebrewes call it [*muſgor*] *incluſor*, and therefore 2 *King.*24.24. *The King of Babylon carried away with him all the tradeſemen and Incluſores*, noting them as ſpeciall cunning men.

מוסגור

The laſt epethite is *Parvaiim*, and it is called 2 *Chron.* 3.7. *the gold of Parvana*, from the place from whence it was brought.

פרויים

The Scriptures give diverſe names to gold, to note the excellencie of it.

All theſe names the Scriptures give to gold, to note the excellencie and diverſitie of it, but in that viſion of *Daniel*, where he ſaw an image whoſe head was of gold the gold is not ſet downe there to ſignifie the moſt excellent monarchie, but the mettals are ſet downe there to ſignifie their hardneſſe; the gold the ſofteſt, the ſilver harder, the braſſe more hard, and the yron hardeſt of all; we muſt not then make the compariſon, from the gliſtering of the gold to expreſſe the floriſhing eſtate of the Babylonian Empire, or that the ſilver ſignified the glorious eſtate of the *Medes*, but onely the hardneſſe of the metall is marked here, the gold being *ductile* and pliable, ſignified, that they ſhould not have ſo hard entertainement under the *Babylonians* as under the *Perſians*. Secondly,

In *Nebuchadnezzars* viſion, the mettals are ſet downe to ſignifie the hardneſſe of the monarchies, and not their excellencie.

Secondly, the head of gold ſignified the *Babylonian* Empire, as *Daniel* expoundeth it to *Nebuchadnezzar*, *Dan.* 2. 38. *Thou art this head of gold*; the *Babylonian* Empire is called gold, becauſe the *Babylonians* ſpoyled all the treaſures of the Temple; the *Perſians* are called ſilver becauſe they ſpoyled the *Babylonians*, yet they got not ſo great a treaſure as the *Babylonians* got: the *Grecians* are called braſſe, they ſpoyled the *Perſians*, yet got not ſo great a treaſure as the *Perſians* got: the *Romans* are called yron and clay, for before they overthrow the *Grecians* they wore rings of yron upon their fingers, and their treaſure was but yron: but when the *Vandals*, *Gothes*, and *Hunnes* ſpoyled *Rome*, they got but onely clay.

Why the Babylonian Empire called gold:

Why the Perſian Empire called ſilver.

Why the Grecians called braſſe.

Why the Romans called Iron.

The concluſion of this is, although the gold have many excellent epithetes in the Scripture, yet the Prophet *Habakuk* calleth it [*gnabhtit*] *denſum lutum*, *Hab.* 2. 6. To teach us not to ſet our affections upon it or deſire it, for when men have loaded themſelves with it, it is but thicke clay.

Concluſion.

עבטים *denſum lutum.*

Chap. X.

The bleſſing of God, and the influence of the heavens, make things fertile here below.

Hoſea 2. 21. *I will heare the heavens, and they ſhall heare the earth, and the earth ſhall heare the Corne, and the Wines, and they ſhall heare Izreel.*

WEe have ſpoken before of mettals which the Iewes call [*domis*] *ſilens*, now it reſteth to ſpeak of that which they call [*Zemeh*] *germinans*, & [*chaſa*] *vivum*

רומם *ſilens.*

vivum. God who created the trees, fruits, and man, he heareth them, and maketh them to heare one another, God heareth *eminenter*, *he that planted the eare ſhall hee not heare?* *Pſal.* 94. 9. the heavens and the earth heare *metaphorice*, and man heareth properly.

Deus cœlum audit { *eminenter, metaphor, proprie.*

How God is ſayd to heare the heavens.

God heareth the heavens when hee giveth his influence and bleſſing unto them to make them nouriſh the things below here.

Deus operatur ratione { *Suppoſiti virtutis.*

When God worketh upon the creatures below here, he worketh either mediatly or immediatly; hee worketh immediatly *vel ratione virtutis vel ſuppoſiti*; hee worketh mediatly *ratione virtutis*, becauſe all vertue proceedeth onely from him, as the Sunne worketh immediately *ratione virtutis*, becauſe it hath the vertue from it ſelfe, and not from another: the Moone againe worketh *mediate ratione virtutis*, becauſe ſhee hath the vertue and heate from the Sunne, and heateth not first of it ſelfe: *Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God*, *Mat.* 4. 4. The power to nouriſh and feed commeth immediately from God. A man is in a conſumption, he commeth to adviſe with a Phyſitian, the Phyſitian biddeth him take ſo much water and heate it, and then to take ſuch herbs and put into it, and make a decoction thereof: the patient taketh water and drinketh it, but hee leaveth out the herbs and dieth of the conſumption. The bleſſing of God in Phyſicke or in meat is like the herbes put into the water, and if it be left out, the creatures cannot nouriſh us: this bleſſing of God in the creatures which feedeth us, is called the *ſtaffe of bread*, *Deut.* 8. for as the ſtaffe upholdeth the old weake man, ſo doth the bleſſing of God uphold and nouriſh us.

Simile.

The bleſſing of God called the ſtaffe of bread.

God againe worketh *Immediate ratione ſuppoſiti*, for he is *indiſtanter* (as the Schoolemen ſpeake) in everie thing.

Yee

Ye will ſay, how God doth worke mediately, ſeeing he is immediately in every thing?

If ye will reſpect the ſecond cauſes with the effects, then God is ſaid to worke mediately, but not if ye will reſpect the *media* themſelues.

Queſt.

Anſw.

How God is ſayd to worke mediatly.

When God uſeth the ſecond cauſes to produce an effect, he uſeth them not as helpes or as co-working cauſes with himſelfe, but to ſhew his goodneſſe and his bountie, that he will communicate with his creatures ſome part of his power, and for the weakenſſe of theſe whom he helpeth. *Curſe yee Meros, becauſe he came not out to the helpe of the Lord, Iud.* 5.23. the Lord needed no helpe of *Meros*, but when Gods people ſaw the tribes comming out to helpe, then it helped their infirmitie; but the hand of the Lord is not ſhortned, 1 *Sam.* 14.6. who can helpe *with few or by many.*

How God uſeth ſecond cauſes to produce effects

The heavens are ſayd to heare the earth when they ſend downe their heate and raine to moyſten the earth; the former raine in the ſcripture is called [*more*] *pluvia* and the latter raine [*Malcoſh*] *pluvia ſerotina*, which fell out in the moneth *Niſan* when the Corne began to bee ripe, it was called *pluvia maturationis*. And when the heavens are like braſſe, then they heare not the earth; Now when the heavens heare the earth, *then the husband man waiteth for the precious fruit of the earth, and hath long patience for it untill he receive the earely and the latter ratne: Iam.* 5.7. *And the earth ſhall heare the corne and the wine*, the earth heareth the corne and the wine when it is mannured & laboured by the husband-man, and when the heavens ſend downe their influence upon it, when the earth is mannured and dreſſed, then it is ſayd to *be married, Eſay* 62.4. [*Veartzecha tibbagnel*] and when the ground is not manured nor ſowne, it is ſayd to *die. Gen.* 47.19. *Wherefore ſhal we die before thine eyes both we and our Land?*

When the heavens are ſayd to heare the earth.

מוֹרֶה

Jacere

מַלְקוֹשׁ

How the earth is ſayd to heare the Corne and Wine.

וְאַרְצֵךְ תִּבָּעֵל

Terra tua erit maritata. Terra moritur commincolitur & producit fructus.

God

God is the onely cause of fertility.

God is the onely cause of fertilitie. *Paul may plant, and Apollos may water, but it is God that giveth the encrease*, 1 *Cor.* 3.6. and it is the Lord that *crowneth the yeare with goodnesse*, *Psal.* 65.12. The Lord made them to understand this, that it was hee onely who caused things to grow, therefore they called the great trees which grow without labour *arbores Dei*, as the Cedars and such; and this people found this by experience in the blessing of the seventh yeare, when the increase of one yeare served for three: and that hee might teach them that fertilitie onely depended upon his blessing, hee caused the earth to make a great shew of fertilitie which afterwards turned to nothing, *Hab.* 3.17. *Mentita est Oliva, the labour of the Olive made a lie*, that is, the Olive blossomed very faire, but deceived the expectation of the labourer. So 2 *King.* 19. *this country is barren*, but in the originall, it is more emphaticall [*haaretz meshakkeleth*] *hæc regio facit abortum*, for as a woman when shee is with child, when she parteth with it, shee is deceived of her expectation, so the ground about *Iericho* made a faire shew to the labourers, and deceived them.

When the earth is sayd to abort.

הארץ משכלה
hæc regio facit abortum.

I will heare the heavens. Our faith should not looke to the meanes which God useth, but to God himselfe; neither should we depend upon the meanes, when God useth reasonable creatures as his instruments: wee may bee thankfull to them, but wee must give the whole praise to God; but we have no obligation, to the unreasonable creatures as to the heaven and to the earth; this was the ground amongst the heathen that made them worship the Sunne, the Moone, and the Starres. *Alexander* the great was mindfull of his horse that saved him in the battell, that when he died hee builded a City upon him, and called it after his name, *Bucephalus*: he

We have no obligation to unreasonable creatures to thanke them as Gods instruments.

he was not ſo mindfull to give thankes to God after his deliverie, as he was to his horſe.

I will heare the heavens, this ſhould teach us never to reſt until we come to the firſt cauſe, but men who have their portion in this life, their bellies are fed *with his hid treaſures, Pſal.* 17.18. Why are they called *his hid treaſures*? becauſe they know not who is the giver of them, they ſee the creature but they ſee not the giver; ſo when the Lord ſmiteth them they ſee three fingers as it were upon the wall with *Balthaſar, Daniel.*5.5. But they ſee not the hand, nor the arme, nor him that ſtriketh; but *Iob* aſcended from the *Chaldeans* to God himſelfe, and ſaith, the *Lord hath given, and the Lord hath taken, Iob*, 1.21. And ſo did *David* when *Shemei* railed againſt him 2.*Sam.*16.11.

Men ſhould not reſt untill they come to the firſt cauſe.

I will heare the heavens, when the univerſall and particular cauſe concurre together, things take their denomination from the particular and not from the univerſall cauſe, as *ſol & homo generant hominem*, yet the man is ſayd to beget his child, and not the Sunne. So when the cauſe of cauſes worketh with ſubordinate cauſes, we muſt not aſcribe every particular effect to God, but to the proper cauſe, as the fire burneth, but not God, and ſo the bread feedeth us, yet none of theſe could effectuate any thing without the firſt cauſe, therefore we are called the *offſpring of God Act.*17.29. although our fathers beget us: ſo *Iere.*1.5. *Before I formed thee in the bellie. Pſal.*22.9. *Thou art hee that tooke me out of the wombe, and thou didſt make me hope when I was upon my mother's breaſt*; our father begetteth us, yet unleſſe hee bleſſe the begetter he cannot beget; ſo our mother conceiveth us, yet ſhe ſhal not beare us except he bring us forth: although theſe take the denomination from the ſecond cauſes, yet unleſſe the Lord bleſſe them who is the firſt cauſe, it is nothing. But in the firſt creation

When the univerſall and particular cauſe concurre together, things take their denomination from the particular cauſe.

The creation took the denomination from the univerſall cauſe.

which was onely by the power of God and no helping cause concurring, then the worke tooke the denomination from the vniversall and first cause.

Quest. Whether doth the effect owe more to the universall or particular cause?

Answ. It oweth more to the particular cause than vnto the universall cause, because it getteth ir's kind from it, and is named by it, and is likest to it: but for preservation and continuation of the kind, it is more beholden to the universall cause, as the child is more beholden to the heavens for his conservation, than to the parents; but if wee looke to the cause of causes God himselfe, creatures are most beholden to him both *quoad esse & conservari.*

Whether things owe more to the universall or particular cause?

And the heavens shall heare the earth when it is manured by the husbandman.

Observe how the husbandman is directly subordinate to the providence of God, all honest callings are subordinate to God, but yet the subordination is not so clearely seene, nor the blessing of God appeareth not so well in any other trade as in husbandrie: for after that he hath cast the seed in the ground, he lyeth downe and sleepeth, and night and day it springeth up and he knoweth not how, *for the earth bringeth forth of it selfe, first the blade, then the eare, then the full corne in the eare, Marke* 4.24. *House and riches are the inheritance of the fathers, but a prudent wife is from the Lord, Prov.* 19.14. House and riches are from the Lord as well as the wife, but the directing hand of God and his speciall providence is not so clearely seene in these as it is in this.

The husbandman is directly subordinate to the providence of God.

How riches and a prudent wife are from the Lord.

All the blessing of husbandrie dependeth upon God, therefore the heathen when they went to plough in the morning they layd on one of their hands upon the stilts of the plough, and they lifted up the other hand

The custome of the heathen in their husbandrie.

to

to *Ceres* the Goddesse of corne: but it is a pittie to see the most part of these who manure the ground as though they were *fungi* or αὐτόχθονες, sprung out of the ground like toad-stooles, *affixi gleba, filij terræ*, having their mindes fixed upon the earth, and never to elevate their mindes higher to God, than the Oxen which labour the ground, but if they had hearts to looke up to God, *O beatos agricolas!* O how happy were those husbandmen!

There are five things which commend husbandrie in the Scriptures; first, the antiquitie of it, *There was not a man to till the ground, Gen.* 2. He is the first man that is missed, it is neither the Lawyer nor the Physitian, nor the Tailor, but onely the husbandman. Five things which commend husbandrie.

Secondly, the innocencie of it, it was commanded to *Adam* in Paradise, and Christ calleth his Father a *husband-man, Ioh.* 15. 1. *I am the true vine and my Father is the husband-man.*

Thirdly, for the delight of it, *Vzzia* the King is called *vir agri*, because he delighted so much in husbandrie, 2 *Chron.* 26. 10.

Fourthly, for profit, *Eccles.* 5. 9. *The profit of the earth is for all, the King himselfe is served by the field.*

And lastly, this calling is most cleerely seene to bee subordinate to Gods providence, and therefore *Esay* 28. 26. *The Lord is called the husbandmans God, who teacheth him and instructeth him.*

The conclusion of this is, God by his blessing is both in the causes and the effects immediatly, therefore these are deceived who hold that God set the heavens on worke, and they giue onely their influence to the earth, corn, and wine: *torpedo* or the crampfish when it toucheth the hooke, it transmitteth a benummednesse from the hooke to the line, and from the line to the goad, and from the goad to the fishers armes, here the cramp- *Conclusion* *Simile.*

fish worketh but mediately, but God worketh immediately in all the causes and in all the effects, and therefore let us crave the blessing of God both to the causes and to the effects.

Chap. XI.

Why the Children are sayd to come out of their fathers thigh.

Gen. 46. 26. All the soules that came with Iacob out of Egypt, which came out of Iacobs thigh.

Of the generation of man.

THese who haue described the Anatomie of man, say that the seed bringers called *vasa seminaria*, bee two veines and two arteries which come downe to the thigh.

These veines take their beginning from *vena cava* the Master veine, which hath the originall from the liver, and the arterie hath its beginning from the heart, and so they descend to the parts of generation.

These *membra seminis* or *vasa seminaria* the Hebrewes call them first [*gid*] *virga*: secondly, [*habezim*] *testiculi*, thirdly, [*hasebbelim chute bezim*] *fila testiculorum*.

גיד *virga*
חבצים *testicull.*
חוטבצים
השבצים *fila testiculorum.*

The Hebrewes for modestie put other parts of the body for the members of generation.

They *came out of Iacobs thigh*, for modestie the Hebrewes put other parts of the body for the part of generation, as first they call it the feet, *Esay* 7. 20. *I shall shave the haire of the feete*, so shee shall eate that which commeth out betwixt her feete, so they call it *the Navell*, *Iob* 40. 16. and *the thigh*, *Num.* 5. 2. and the heathen Poets say that *Bacchus* was born of *Iupiters* thigh.

Secondly, they came out of *Iacobs thigh*, because *pater est principium activum generationis*, and not the mother;

ther; and therefore some divines conceit that if *Adam* had not sinned, although *Eve* had sinned then originall sin had not bin transmitted to the posterity: because he was *principium generationis*, *Rom.* 5. 11. *By one man sinne entred into the world.*

Why the children are sayd to come out of the fathers thigh.

Thirdly, they came out of *Iacobs* thigh, these seventy soules came out of many bellies, but from one thigh, they came out of the bellies of *Lea* and *Rachel*, *Zilpah* and *Bilhah.*

Why the husband is to love his wife better than his children.

Fourthly, Children come out of their fathers thigh, but the wife was taken out of the husbands side, therefore the husband should love his wife better than his children.

Many came out of *Iacobs* thigh that was a poore man.

Fiftly, they came out of *Iacobs* thigh, that was a sillie poore man, *Deut.* 26. 5. *And thou shalt speake and say before the Lord thy God: Syrus perditionis erat pater meus a Syrian readie to perish was my Father, yet he went downe into Egypt and sojourned there with a few, & became there a nation great and mighty and populous, who multiplied exceedingly even as the fish of the sea* [*ijshretzu*] *Exod.* 1. 7. Looke to the number of the fighting men in *Iudea* in *Iehosaphats* time, how they encreased that came out of his thigh, there were eleven hundreth and threescore thousand fighting men, 2. *Chronicles* 17. What number of women and children were beside? and then if we shall adde all the number that was in *Israel*, wee shall see how Gods promise was verified to *Abraham*, *I will multiplie thy seed as the sands of the Sea.* Although the Lord gave him seventie children out of his thigh, yet he touched the hollow of *Iacobs* thigh, and the paine made him to weepe, *Hos.* 12. 4. and he halted upon it all the dayes of his life. This sinew which shrunke in, in his thigh, in the originall it is called [*gid hanesheh*] *nervus oblivionis*, the sinew of oblivion, and is never stirred any more there, So *Iob* 18. 4. *The wa-*

ישריצו

multiplicârunt more piscium.

Gods promise verified to *Abraham.*

גיד הנשה

The Hebrewes say that when a thing forgetteth, when it leaveth off to doe that which it was wont to doe.

God promiseth no good thing in this life, but with the condition of the crosse.

ters are forgotten of the foote; that is, the foote treadeth no more there. What ever the Lord giveth his children in this life, it is alwayes *cum exceptione crucis*, *Mark.* 10. 30. *He shal haue an hundred fold*, but it is added, *with persecution*. Seventie soules shall come out of *Iacobs* thigh, but he shall halt upon fourteene all his life time: So *Paul* was taken up into the third heaven, yet the Lord gave him a pricke in the flesh to humble him, 2 *Cor.* 12. 7. God this wayes tempereth our wine with water, hee upholdeth us with the one hand, and taketh us downe with the other.

Conclusion.

Simile.

The conclusion of this is, that God out of small beginnings can make up a Church to himselfe. *Ezek.* 47. 3. The waters that flowed out of the Sanctuary were but first to the ancles, then they came to the knees, thirdly they came to the loynes, and lastly they became a river that could not bee passed: as the graces of God grow in the Church, so doth the number of the Saints, from hundreths to thousands, and from thousands to Millions.

God of small beginnings can make a Church to himselfe.

Chap. XII.

That a woman giveth seed in generation as well as the man.

Levit, 12. 2. *If a woman give seede, and have borne a male child.*

The devill set himself against the nature and the offices of Christ.

THe divell who envieth the salvation of mankind, hath still set himselfe against Christ our redeemer.

First hee set himselfe against the divinitie of Christ

by his inſtrument *Arrius*, who denied the divinitie of Chriſt, and he poyſoned the third part of the waters with his wormewood, *Revel.* 8. 11.

The Arrians denyed the Godhead.

Secondly, he ſet himſelfe againſt the perſon of Chriſt by *Neſtorius*, who taught that there were two perſons in Chriſt as there were two natures.

Thirdly, he raiſed up *Eutiches*, who confounded the natures, and made but one nature as there is but one perſon.

Fourthly, hee raiſed up *Martion*, who denied that Chriſt was truely a man: and laſt, he raiſed up the *Anabaptiſts* who denie that Ieſus Chriſt tooke fleſh of the virgin *Mary*, but that he paſſed through her as water doth through a golden pype; and their principall reaſon was this, becauſe women give no ſeede in generation; but this text ſheweth clearely that the women give ſeede in generation as well as the men: it ſhould not be tranſlated then *ſi Semen conceperit aut ſuſceperit*, for that is contrarie to the nature of the actiue conjugation *hiphil*, and it ſhould bee tranſlated *ſi ſeminaverit ſemen*, and ſo *Num.* 5. 28. *ſeminabit ſemen*, ſhe ſhall give ſeede, and not conceive ſeede, and it is oftentimes ſpoken of trees in the Scripture *ſementare ſemen*, which cannot be tranſlated, *ſi ſuſciperint ſemen*: ſo *Heb.* 11. 11. *Sara received ſtrength ad jaciendum vel emittendum ſemen*, καταβολὴ σπέρματος is not *receptio ſed jactus ſeminis*, as when the husbandman ſoweth his ſeed & caſteth it into the ground, the Syriack paraphraſe paraphraſeth it not rightly, *ut conciperet vel ſuſciperet ſemen*, 2 *Cor.* 15. 47 *The firſt man is of the earth earthly, the ſecond man is the Lord from the heaven* then it may ſeeme that Ieſus Chriſt tooke not his fleſh of the Virgin *Marie*.

The error of the Anabaptiſts refuted who deny that Chriſt took no fleſh of the woman

תזריע זרע

εἰς καταβολὴν σπέρματος.

Object.

The ſecond Adam is ſayd to be the Lord ἐξ οὐρανοῦ, not that it was in regard of his manhood, & humane body made of an heavenly ſubſtance, but that it was conci-

Anſw.

ved by the heavenly overſhadowing of the holy Ghoſt, and was made partaker of heavenly qualities, as immortality, glorie and power. And became the inſtrument of an heavenly converſation upon earth.

The concluſion of this, if Chriſt had not taken our fleſh upon him he had not beene our *goel*, and ſo *jure propinquitatis* he cold not have redeemed us: he is called our *dud our beloved*, *Eſay.5.1. Iere.32. Hananeel* becauſe he was in neceſſitie, his *dud* became *goel* for him, and redeemed his land for him. So Ieſus Chriſt being our *dud* neere kinſman, becometh *goel* to us: if he had not taken our nature he ſhould not have bin *vindex ſanguinis noſtri*, neither redeemed heaven when we loſt it, neither redeemed us out of Priſon, for all theſe things did the *goel* to his kinſman.

גאל *vindex redemptor*
דוד *propinquus.*

Ieremie.

Chap. XIII.

How old ſome of Chriſts predeceſſors were when they begot children.

Gen.18.11 Now Abraham and Sarah were old, and it ceaſed to be with Sarah after the manner of women.

As the Lord hath meaſured the Periods of the life of man, how long he ſhall live, and when hee ſhall die; ſo he hath meaſured the Periods when a man beginneth to beget children, and when hee leaveth off to beget, and ſo of the woman.

When men begin to beget ordinarily.

The Period when a man beginneth to beget, or may beget, is thirteene yeares of age ordinarily, *quando exit*

ab

ab eo concubitus seminis, when the seed of copulation goeth out from him, *Levit.* 15.16. (because then he is able to lye with a woman) and the Iewes call him *Parvus* so long as *non exit ab eo concubitus seminis*, and they extend it to the thirteenth yeare and the womans to the eleventh. The Period when he ceaseth to beget differeth now in men, from the time when the Patriarches lived.

The time when the woman leaveth off to conceive ordinarily is fiftie.

And wee may observe in the Scriptures that these Kings of whom Christ came not according to the flesh, some of them begat their children very young, so *Salomon* begot his Sonne *Rehoboam* when hee was little more than twelve yeares of age, and *Achaz* was but eleven yeares when he begat *Ezekias*. But these againe who were the predecessors of Christ were very old before they begot their children, to exercise their faith; this wayes *Abraham* begat not his sonne untill he was an hundred yeare old, and *Noaz* begat his sonne when he was sevenscore yeares old. So *Sara* the great grandmother of our Lord, bare a childe when she was nintie yeare old. And *Rachab* another of our Lords predecessors bare her sonne, when she was fiftie five yeares old or thereabout.

There was great difficultie both upon *Abrahams* part and *Sarahs* part here, *Genesis* 17.17. *Shall a child bee borne to him who is an hundred yeares old?* and so upon *Sarahs* part, *The Lord hath restrained mee from bearing*, *Genesis* 16,2. Yet the Lord who hath power over the wombe and grave, made *Sara* to conceive: the *Chaldie* Paraphrase of *Jerusalem* upon *Genesis* 30.4. setteth downe these foure keyes, the first is *fecunditatis ad aperiendum, & sterilitatis ad occludendum*, the key of fruitfulnesse to open the wombe, and

Conferre 2 King. 16. 2. and 2 King. 17.1. with the 2 King. 16.6 and 2 King. 18.1. and ye shall find no *interregnum* betwixt *Achaz* and *Ezekias*, and conferring the kingdome of *Israel* and *Iudea* together, it will appeare how old *Achaz* was when he begat his Sonne.

Many of Christs predecessors were old before they begot children.

Great difficultie of begetting children both on *Abrahams* and *Sarahs* part.

God hath reserved foure keyes to himselfe.

and the key of barrennesse to shut the wombe, *Gen.*30. 22. *God remembred Rachel and opened her wombe.* Secondly *clavis pluviæ* the key of the raine, *Deut.* 28. 12. *The Lord shal open unto thee his good treasures, the heavens to give raine unto the Land in due season.* The third is *clavis cibationis* the key of feeding every thing, *Psal.* 145. *Thou openest thy hand and fillest with thy blessing every living thing:* the fourth is, *clavis sepulchri* the key of the grave, *Ezek.* 37. *When I shall open your graves.*

Clavis { *fœcunditatis* / *Pluviæ* / *cibationis* / *sepulchri.*

Seven mothers barren and yet bare children.

There were seven mothers who were barren, and yet the Lord opened their wombe; *Sara*, *Rebecca* and *Rachel*, the mother of *Sampson*, *Anna* the mother of *Samuel*, and *Elizabeth* the mother of *Iohn.*

Quest.

It may be asked whether *Abraham* thought himselfe absolutely unfit to beget children, or onely respectively thought himselfe to beget upon *Sarah.*

Answ. 1.

Whether *Abraham* thought himselfe absolutely unable to beget children?

Some hold that he thought himselfe absolutely unfit to beget children upon any woman, because the Apostle, *Rom.* 4. 19. called his body *a dead body*, and because the Apostle saith; *Galat.* 4. 23. *That Iacob who was borne of a free woman was by promise*, and *Heb.* 11. 11. *By faith Sara conceived*, and *Esay* 51. *Looke to the rocke whence ye were hewed, Abraham* is compared to a rocke here, and *Sara* to a pit; and as a rock cannot bring forth children of it selfe, so neither could old *Abraham*, and it may seeme that there was as great an impossibilitie to *Abraham* to beget, as it was to *Sarah* to beare children; therefore they hold that this was a miracle when this power was given to him to beget children anew againe.

Abraham compared to a rocke and *Sarah* to a pit.

Answ. 2.

Abraham doubted onely to beget Children upon *Sarah.*

But if we will consider the matter better, wee shall find that *Abraham* doubted not absolutely of his power to beget children, but onely to beget children upon *Sara* who was now ninetie yeare old, yet hee might beget children upon a younger woman, for after the death

of

of *Sara* when he was an hundred thirtie seven yeares, old, he begat sixe children upon *Keturah*, although hee doubted to beget children upon *Sarah*. *Abraham* after he begat *Isaac* lived seventie and five yeares, therefore his body was not a dead body simplie; and he wanted not power altogether to beget. Againe, in these times men lived two hundred yeares, as *Terah* the father of *Abraham* lived two hundred yeares, therfore they were not unfit and impotent for generation when they were an hundred yeares old, for then they should have beene unfit for generation, the halfe of their life time. Thirdly, *Iacob* who was the great grandchild of *Abraham* begat *Benjamin* when he was an hundred & seven yere old, therefore *Abraham* might beget children by his naturall strength when he was an hundred yeare old, although his strength was not restored to him miraculously.

Abraham might beget when he was an hundred yeare old according to the course of nature.

Obiect.

The Apostle saith that *Abrahams* body was now a dead body, *Rom.* 4. 19. And almost now an hundred yeare old.

Answ.

This is spoken only in respect of *Abrahams* owne opinion, who was out of hope to have children, therefore the Apostle saith, he considered not his owne bodie, and comparatively his body was much more unable at that time than it was before, and if in his younger yeares he begat no children upon *Sarah*, much lesse was there hope now in his old dayes, *Galat.* 4. 23. *He that was borne of the bond woman was borne after the flesh, but he that was borne of the free woman, was borne by the promise*, hence it may seeme that he begat not his Son *Isaac* by his naturall strength, but by faith taking hold upon the promise.

Why the body of *Abraham* was called a dead body.

Answ.

This strange conception was upon *Sarahs* part and not upon *Abrahams*.

But

Obiect. But it may be sayd that the Lord maketh the difficultie as great upon *Abrahams* part as upon *Sarahs*: *Esay* 51. *Looke to the rocke whence yee were hewed, and to the pit whence yee were digged.*

Answ. *Abraham* was a rocke when he was considered with *Sarah*. Secondly, when the Prophet calleth him a rocke here from whence the people of God were hewed out, he meaneth especially in this place of their calling out of *Vr* of *Chaldea*, that *Abraham* was an Idolater when he was called thence.

When *Abraham* was called a rocke.

Quest. When the Lord gave *Sara* strength to conceive, whether was this a miracle or not, seeing that *it ceased to bee with her after the manner of women*, Genesis 18. 11.

Answ. When God who is the author of nature contracteth nature or enlargeth it, this is not a miracle, although it bee a great worke of God. God worketh κατὰ φύσιν, παρὰ φύσιν, ὑπὲρ φύσιν, but never ἀπὸ φύσιν, he worketh according to nature, besides nature, above nature, but hee never worketh against or contrarie to nature, for the God of nature never worketh against nature: when *Peter* looked upon *Ananias* & beheld him, here his sight was κατὰ φύσιν, according to nature; when *Steven* stood before the councell *Act.* 7. and saw unto the third heaven, this was παρὰ φύσιν besides nature, for the Lord extended and enlarged nature, but this was not a miracle; but when Christ restored sight to the blind, and made them to see, this was ὑπὲρ φύσιν above nature, and this was a miracle. Example 2. When the hungrie Lyons devoured the accusers of *Daniel*, and when the Lyon killed the young Prophet, this was according to nature, and when he brake not his bones, this was besides nature: but in the lowest degree, (for Lyons use commonly to breake the bones that they may get the marrow,) so when the hungrie Lyon spared *Daniel*

Deus operatur κατὰ φύσιν παρὰ φύσιν, ὑπὲρ φύσιν seu contra φύσιν.

niel, this was beſides nature in a higher degree, but it was not a miracle but onely the reſtraining of nature; but when the Ravens fed *Elias*, this was above nature. So in our Lords predeceſſors ſome of them conceived and bare their children when they were young, and this was according to nature, but when *Rachab* bare a Sonne when ſhe was fiftie yeare old, and *Sarah* when ſhee was nintie, this was beſides nature, but not above nature, God did onely enlarge nature here; but when the Virgin *Marie* conceived and bare Chriſt, this was above nature and a miracle indeed.

When Chriſts predeceſſors conceived being old it was not a miracle, but the Lord inlarged nature onely.

As the Lord made barren *Sarah* to conceive, ſo the Lord is able to make his barren Church fruitfull, *Eſay* 43. 5. *Thus ſaith the Lord creating Iacob & forming Iſrael*: to *create* a thing is to create it of nothing, and to *forme* a thing is to faſhion it after it is created, ſo hee created when he made barren *Sara* to conceive, when he multiplied the poſteritie of *Abraham* then he formed them: ſo he calleth them *Iacob* and *Iſrael*, poore *Iacob* when he went over *Iordan*, with his ſtaffe, but rich *Iſrael* when he returned home againe over *Iordan*: the Church is firſt dead and created of nothing, and then the Lord addeth a new forme to her and multiplieth her. *Looke to the rocke whence yee were hewed, and to the pit whence yee were digged.* As a ſtone cannot beget children, ſo no more could *Abraham* beget children upon *Sara*, but the Lord who is able to raiſe up children to *Abraham* out of the ſtones, ſo he raiſed a ſeed to himſelfe; and as that ſtone which was cut out without the hands of man, became a great mountaine and filled the earth, *Dan.* 2. ſo did his Church, &c.

Creare & formare quid.

The poſteritie of *Abraham* why called *Iacob* and *Iſrael*.

CHAP.

Chap. XIIII.

What time the soule animateth the body, and what care the Lord hath of the childe after that hee is animated.

Exod. 21. 22. If two strive together and hurt a woman with child, so that her fruit depart from her, and no mischiefe doe follow, &c.

As the world in the first Creation was a confused masse, and then by degrees the Lord distinguished the severall dayes workes: so doth he in the little world man. In the first seven dayes it is no other thing but seed; secondly, *it is curdled* as *Iob* saith, *cap.* 10. 10 and becommeth flesh, and it is no more called seed but *fetus*: thirdly, the principall parts of the body are fashioned, the Heart, the Braine, and the Liver, and the rest of the members, are hardly discerned; fourthly, when the rest of the members are distinctly fashioned, then it is no more called *fœtus* but *infans*, then it liveth and stirreth.

How man is fashioned in his mothers wombe

It is an errour too commonly holden, that wee first live the life of the plant by the vegetative facultie onely, and secondly the sensitive life, and thirdly the reasonable, but if it were so, then the child might be justly called a plant, secondly a beast, and lastly a man.

Obiect.

The Philosopher saith, that we live first the life of the plant.

Answ.

This is not so to be understood as though that imperfect conception called *Embrio* liveth first the vegetative life, and then the sensitive, for it receiveth all these three faculties at once, but it exerciseth this vegetative facul-

The Embrio receiveth the three faculties at once.

faculties first; for the first fortie dayes, or fortie five dayes, the seed is in the matrix, and by that power onely which is in the seed called *virtus formatrix*, it is peece and peece prepared, and then *simul & semel* at one and the selfe-same time it receiveth all these faculties together, then it is nourished and groweth til it be quickned by the soule, neither is it a living soule till it be *perfectus fatus*, and sometimes it is longer ere it bee perfected, and sometimes in shorter time it is perfected. If the *fatus* be perfected in the thirtie five daies and the soule animates it, then the child beginneth to stirre the seventieth day, and then he is called *nagnar* from *nagnar noviens*, because then he beginneth to stirre in his mothers wombe, and then the child is *septimestris* borne in the seventh moneth; but if the *fatus* bee perfect in the forty fifth day, then the child beginneth to stir the ninetieth day, and he is borne in the ninth moneth; so that by doubling the perfection of the *Embrio* when it hath all the parts of it formed, we shall know when the child beginneth to stirre in the mothers bellie, and tripling the motion of the child in the mothers bellie, we shall know the time, when the child is borne.

The *fatus* is sometimes sooner, & sometimes longer ere it be perfected.

נָגַר *pret.*

נֹגֵר *movens.*

We know when the child liveth by doubling the perfection of the *fatus*.

We know when the child is borne by trebling the motion of the child.

This place *Exod.* 21. 22. *If two strive together and hurt a woman with child*; the vulgar translation readeth it badly thus. If the striker strike a woman with child, and she abhort and live, hee shall surely be punished, their meaning is, that the man shall bee punished by a fine or a mulct for striking of the woman, but if she live although the child die, yet the striker shall not die for it; whereas the meaning of the law is, if there follow [*aſhon*] *damnum* any hurt either to the mother, or to the child, then the striker shall die, so that there are two causes set downe here; first, if the striker strike, and death follow not, then he shall not die for it, although she abhort, because the child was not [*gebber*] a living child, but

How this place is interpreted by the vulgar translation.

Two causes in this law.

גֶּבֶר

but [*naphal*] *fructus abortivus vel deciduus*, *Iob* 3.3. which falleth from the tree before it be ripe, which *Salomon Eccleſ.*6.3. *calleth an untimely birth*; but if it be a child which is animated, and the ſtriker ſtrike her, and there follow death either of the mother or of the child, then the man ſhall die for it: this place then muſt be underſtood of a child formed and animated, for if it be onely that which *David* calleth [*golem*] *maſſa rudis* an unperfect ſubſtance, *Pſal.* 139.16. then if ſhee abhort and bring forth ſuch a birth; he ſhall die for it. The Seventie tranſlate it ἀξεικονίσμενον, *non ſignatum*, and the *Rabbins* call it *aſiman*, which words they have borrowed from the Greekes, as yee would ſay, money not ſtamped or ſealed. So is the *Embrio* before the ſoule be created in it, and therefore the ſtriker if hee ſtrike the mother, and ſhe abhort and live, ſo that there follow no danger to her, then hee is not to die, becauſe hee hath not killed a living ſoule, no more than if a man ſhould die for cutting a member from a dead man.

ἀξεικονίσμενον *non ſignatum*, and the *Rabbins* call it *aſiman*.

Concluſion

The concluſion of this is, the Lord hath great care of the life of man, even when he is in his mothers belly, if he be once a living child whoſoever killeth him ſhal die for it. When *Renab* and *Rechab* killed *Iſhboſeth*, *David* ſayd *ye are wicked men who have killed a righteous perſon in his owne houſe upon his owne bed, ſhall I not require this at your hands*, 2 *Sam.* 4.11. So the Lord required this at the hands of the murtherer who killed an infant in his firſt manſion and ſleeping in his bed. The Lord forbiddeth in his Law, *Exod.* 23.19. *to kill the kid* when it is ſucking the dam, hath the Lord regard of kids, 1 *Cor.* 9.9? no: his chiefe intention is to have young infants ſafe in their mothers wombe, and when they are ſucking.

God hath great care of the life of man.

CHAP.

Chap. XV.

In what part of the body the ſoule lodgeth.

1 *King.*3.12. *The Lord gave to Salomon a wiſe and an underſtanding heart.*

THis queſtion hath much troubled the greateſt Philoſophers, the *Peripatetickes*, the *Platonickes* and the *Phyſitians*, and the Iewes differed from them all. The *Peripatetickes* divided the faculties of the ſoule into the vegetative, ſenſitive, and reaſonable, and they place them all in the heart. The *Platonicks* divided the faculties of the ſoule into the iraſcible, concupiſcible and reaſonable facultie, which they placed in the braine: and the Phyſitians differed from both, for they ſay *principium motus eſt hepar, dignitatis cerebrum, & neceſſitatis eſt cor*: and the Iewes differing from all, ſay, that *rationale habet ſedem in Cerebro*, which they call *Moahh* from [*moahh*] *medulla*. Secondly *ſpiritus* hath the ſeat in the heart, which is the beginning of life. And [*nephes*] *anima ſeu concupiſcibile* they placed it in the Liver called *cabbod*.

How the Peripatetickes divided the faculties of the ſoule
How the Iewes place the faculties of the ſoule.

מוֹחַ *cerebrum*
רוּחַ *ſpiritus*
נֶפֶשׁ *anima*
כָּבֵד *jecur*

Reaſons to prove that the ſoule lodgeth in the braine.

It may ſeeme that it hath the cheife reſidence in the braine, and dwelleth there: hath it not all the officers of eſtate about it in the head? here it hath the ſenſes as the informers, and the Phantaſie, the common ſenſe, and memorie as the Recorder, in the hinder part of the head.

Reaſon 1.

Againe that ſeemeth to be the ſeat of the ſoule which is the originall of ſenſe and motion: but the inſtruments of ſenſe and motion are the nerves proceeding from the braine, which nerves direct the externall ſenſes,

Reaſon 2.

and consequently reason it selfe which is informed by them.

Reas.3. Thirdly, the braine is *arbor inversa*, and as the life of the tree proceedeth from the root of it, so doth the life of man proceed from the braine.

Reason 4. Fourthly, the passages from the braine to the heart are the conducts of life; stoppe these passages from the braine to the heart, and immediately a man dyeth, as wee see in apoplexies, which is a disease of the braine properly, and not of the heart.

Reason 5. Fiftly, because the head is the most excellent part where the soule lodgeth, it is put for the whole body. *Achis* sayd to *David*, 1 *Sam.*27. *Thou shalt bee keeper of mine head*, that is, of mee: so 2 *King.*2.3. *Thy master shall bee taken from thine head this day*, that is, from thee.

Reason. 6. Lastly, because the soule lodgeth in the head, we uncover the head first as the most excellent part, we bow the head when wee applaud to any thing; and because the soule lodgeth in the head, therefore when a man sinneth, the head is especially punished.

Obiect. It is alleadged that the heart was created before the head.

Answ. *Quod est primum naturâ est ultimum dignitate*; that which was first in nature, is last in dignitie: the heart was created onely to serve the head, and not the head to serve the heart: the heart is *membrum organicum* as the rest of the members of the body, but that it is *organum animæ*, that is still denyed.

Reasons proving that the soule lodgeth in the heart.

It may be sayd for the heart that the soule lodgeth in it, it is *primum ζῶντικον, ψυχότικον καὶ τὸ αἰσθότικον*, it is the member of the body that liveth first and dyeth last, it is not like the eye which seeth last, and faileth first.

Reason 1.

Reason 2. The instruments of life the spirits proceed from the heart; the child when he is in the mothers bellie then

spirats

ſpirat, when he is borne then *reſpirat*; thirdly, *inſpirat*, he draweth in the breath againe, and laſt *expirat*, hee letteth out the breath againe, therefore the pulſe is framed before either the ſinewes or Arteries be framed.

Reaſon, 3. Life and heat proceed from the heart, therefore in any danger or feare, the blood runneth backe from all the parts of the body to comfort and ſuccour the heart.

Reaſ. 4. Fourthly, the heart is a part voyde of all excrements, and nothing but the pureſt ſpirits are in it; the braine againe is a place full of cold humors, and therefore the heart is more fit to be a lodging place for the ſoule.

Reaſ. 5. Fiftly, the heart is the midſt and therefore the moſt excellent place of the body, it is not an arithmeticall midſt, for it inclineth more to the left ſide not to the right to helpe the coldneſſe of it: it is not *medium magnitudinis vel molis*, as the navell is juſt in the midſt of the body, it is *medium perfectionis* as the Sunne is which is the moſt excellent ſort of midſt; ſo all motion, heat and life of the body proceedeth from the heart.

Medium. { *arithmeticum.* *molis.* *perfectionis.*

Reaſ. 6. Sixtly, a monſter that is borne with two heads yet it hath but one heart, if it have two hearts then of neceſſitie it muſt have two heads, two hearts cannot be in one body.

Reaſ. 7. Seventhly, when a man ſpeaketh truth with proteſtation, he layeth his hand towards his heart, and when we would expreſſe our loue to our neighbour, we ſay we love him with our heart. *Eſay* 1. *The whole head is ſick and the whole heart is faint, and from the ſole of the foote to the head there is no ſoundneſſe*: the head is the Prince, the feete are the common people, and the heart the Prieſt; and as the naturall life proceedeth from the heart, ſo doth the ſpirituall life from the Church-men, who are the inſtruments to beget the ſpirituall life.

God himſelfe careth for no part of the body when he wanteth the heart: *This people draw neere to me with*

their lips, but their heart is far from me. The underſtanding is called the heart, *The Lord gaue Salomon a wiſe heart*, 1 *King*. 3.12. The memory is called the heart *Write my Lawes in thine heart*, *Prov*. 3. 3. The affections are called the heart, 2 *Cor*. 6.8. *Our heart is enlarged toward you*: the conſcience is called the heart, 2 *Sam*. 24.10. *Dauids heart ſmote him*; ſo the will is called the heart, 1 *King*. 3.

The heart put for the vnderſtanding, memorie, the affections, and for the conſcience.

The ſoule is not in one part of the body more than in another, and we muſt hold that opinion, *eſt in toto corpore*, it is in all the body and in every part of the body, which muſt be vnderſtood *negativè* but not poſitive, that it is not in this or that part of the body, more than in another, but it is in the whole body repletive, and the diverſe faculties of the ſoule which follow the temperature of the body, cannot be placed in one part, but it exerciſeth the functions of it in one place more than in another, as it underſtandeth moſt in the head, and loveth moſt in the heart and the reines.

The ſoule is not onely in one part of the body.

The ſoule exerciſeth the faculties more in one part than in another.

Concluſion.

The concluſion of this is, the ſoule is in every part of the body to animate it for naturall uſes, ſo it ſhould be in every part of the body to make our *members the weapons of righteouſneſſe and holineſſe*, *Rom*. 6.19. To make *Dauids* foote dance before the Lord 2 *Sam*. 6.14. *to make the knees bow before the Lord*, *Rom*. 14.11. and to make the tongue to prayſe the Lord.

CHAP.

Chap. XVI.

What things the Midwife doth to the child when it is new borne?

Ezekiel 16.4. *And as for thy nativitie in the day that thou waſt borne, thy navell was not cut, neither waſt thou waſhed in water to ſowple thee, thou waſt not ſwadled at all nor ſalted.*

The holy Ghoſt to expreſſe the calling of his Church, borroweth a compariſon from a midwife.

THe holy Ghoſt to expreſſe the miſerable eſtate of the Church of the Iewes when he called her, borroweth a compariſon from an infant new borne, whoſe navell the midwife firſt cutteth, then ſhe waſheth the infant and cleanſeth him from the blood, then ſalteth him and laſtly ſwadleth him.

To prevent with the knee, what.

When the infant is new borne, the midwife is redie to meet the child that he fall not to the ground, and to receive him upon her knees, *Iob* 3.12. *Why did the knees prevent me*, meaning the midwifes knees. And the heathen framed a goddeſſe which they called *Levana*, who prevented the child before it fell to the ground, but *Auguſtine* referreth it *omni nutrici gratiæ dei*, which he maketh but the midwife and nurſe to the Church: and as the Lord did draw *David* wonderfully out of his mothers wombe, *Pſalme* 22. 9. So hee did draw the Church out of *Egypt* that bloodie wombe, who were all to be killed by the midwives as ſoone as they were born, *Exo.* 2. when no eie pitied them, when they were caſt out into the open field to the loathing of their perſon, in the day that they were born, when they were wallowing in their blood, he tooke a care of them and adopted them, he ſaid *Thou ſhalt live*, *Ezek.* 16.4.5

God drew the Church out of Egypt, a bloodie wombe.

What meant by cutting of the navell.

The ſecond thing, which the midwife did to the child new borne, ſhee cutteth the navell of the infant; the navell of the infant is in place of a mouth to it when it is in the mothers belly: when the child is borne the midwife cutteth the navell, and openeth the mouth of the infant, that it may receive nouriſhment by the mouth, the navell ſerving him no more for that uſe.

Plutarchus de amore prolis.

And *Plutarch* marketh that the navell is firſt bred in the mothers belly, as the anchor which ſtayeth the infant in the mothers wombe, and upholdeth him in his firſt manſion; and the cutting of the navell is as it were the cutting of the cable a-two or pulling up of the anchor, to let the poore infant goe from this haven, his mothers wombe, to the ſtormes and dangers of this world, in which he is toſſed too and fro untill he returne unto his death, which is his haven, and the grave which is his ſhore, as *Abrahams* boſome was a hauen to *Lazarus*, *Luk.* 16.

The navell is as it were a cable rope to keepe the infant in the haven the mothers bellie.

The third thing that the midwife doth to the child, ſhe waſheth him, therefore the Prophet ſaith, *Thou waſt not waſhed in water to ſomple thee* but the word [*Iaſhang*] ישׁע should be rather tranſlated *in ſaltem* for thy ſafety: for the Phyſitians hold that it is moſt profitable for the child to be waſhed when he is new borne, and it ſhould not be tranſlated, *to ſomple thee*, for the fleſh of the new borne child is both ſoft and tender, and ſowple already: a child new borne, and wallowing in his blood, is rather like one killed than new borne, & to take him up & kiſſe him, & hug him in their armes, if nature had not placed in the mothers ſome naturall love, they would never doe it. Skilfull Phyſitians have afterwards commanded that the child ſhould rather be waſhed in wine than water, becauſe it maketh the body of the infant more firme. And marke how Chriſt, *Joh.* 3. alludeth to this, when he ſaith, *unleſſe a man be borne of water and the*

Why are children waſhed when they are borne.

Alluſion.

the ſpirit: hee waſhed not his Church with wine, but with his owne blood. And as they waſhed the infants when they were new borne, ſo they uſed to waſh the bodies when they were dead, *Act.9.37.and they waſhed the body of Dorcas, and laid it in an upper chamber.*

Chriſt waſhed his Church with his owne blood.

The fourth thing which the midwife doth unto the child, ſhe ſalted him that his fleſh might be more ſolid and more able to withſtand the cold: but in this effeminate and daintie age, they uſe not to doe this to their children. So the Lord when he called his Church, he ſeaſoned her with the ſalt of grace.

Why they ſalted children new borne.

The fift thing which the midwife doth to the child, ſhee ſetteth the bones of the child aright and ſwadleth him, that he be not *varus*: they are called [*gnolele tippuchim*] *infantes palmarum*; *Lament.2.20.* not becauſe they are but a ſpan in length, but becauſe the midwife when they are new borne, ſetled their bones and joynts with her hand, that they may be the more ſtreight afterward: ſhe ſwadleth them to ſtrengthen their weake members, therefore it is obſerved that the bodies of the *Barbarians* were much more ſtreight then the bodies of the Romanes, becauſe they were ſwadled ſtill untill they were two or three yeares old. God himſelfe taketh a compariſon from this, *Iob 38.9.He ſwadleth the ſea, as eaſily* as the midwife doth the young infant.

עוללי טפחים *infantes palmarum.*

Infantes palmarum quid apud Hebræos.

Why the Lord is ſayd to ſwadle the ſea.

There is a great reſemblance betwixt our birth and our death, as we came forth naked out of our mothers wombe, ſo ſhall we returne naked thither again, *Eccleſ.* 5.15. And as the infant is bound and ſwadled when he is borne, ſo is the dead body bound hand and foote, as wee ſee *Lazarus, Ioh.11* And the infant is ſalted when he is borne, to teach us that we ſhall quickly corrupt, and goe to corruption againe.

A great reſemblance betwixt our birth and our death.

The concluſion of this is, that we ſhould lament our naturall corruption, who are by nature the children of wrath

Concluſion.

wrath, and be thankefull to God who hath taken us out of the ſtate of corruption, waſhed us, and made us heires of grace and ſalvation.

Chap. XVII.

That the mother ſhould nouriſh her owne Children.

Gen. 21. 7. Who would have ſayd vnto Abraham, that Sarah ſhould have given children ſucke?

God and nature make nothing in vaine.

God & his handmaid nature, doe nothing in vaine. Why hath God put wine in the grape but that men ſhould drinke it? and why doth he put milke in the mothers breaſts, but onely that the children ſhould ſucke it? God hath placed the dugges of a woman in her breſt, and the paps of a beaſt in her belly, and they give a double reaſon of this, firſt a phyſicall reaſon and then a morall reaſon; the phyſicall reaſon is this, hee hath placed the dugges of a woman ſo neere the heart and Liver, that the milke might be the better concocted for the nouriſhing of the child: *mulieri ſuperius ad pectus naſcũtur ubera, ut in promptu ſit oſculari, amplecti & fovere infantem*, that is, The dugge of a woman are placed in her breſt, that ſhe may more readily kiſſe, embrace and cheriſh her infant. In old times it was holden to be one of the moſt forcible obligations to bind the child to

Two reaſons why God placed the dugges of a woman in her breaſt.

A forcible argument to moove children to obey their mothers when they have given them ſucke.

to obey the mother, becauſe ſhe had given him ſucke, and therefore the mothers would atteſt their children this wayes, *By theſe dugges which thou haſt ſuckt doe this.*

The milke of the mother is the fitteſt milke to nouriſh the child, for as *contraria contrarijs curantur*, ſo *ſimilia ſimilibus aluntur*, the bloud which was firſt the *Fabricator* ſhould now bee the *Alter* when it is turned into milke, this milke muſt bee fitteſt for the *Childes* complexion than any other milke.

The mothers milke is the fitteſt milke for the childs complexion.

The milke is a forcible meane to make the child reſemble her whom he ſucketh: *Gellius* giveth this example, take a kid and let it ſucke an ewe; the haire of it will become like unto woolſt: take a lambe againe, and let it ſucke a goate, the wooll of it will become like the goates haire: ſo let a whelpe ſucke a cat, and he will kill Rats and mice as a cat; yee ſee then what force is in the milke. The hiſtorie giveth this reaſon why *Tiberius Cæſar* was ſuch a drunkard, becauſe he ſuck't a drunken nurſe; *Caligula* ſucked a cruell nurſe who rub'd her dugges with bloud every day, and therefore he became a cruell and bloudy monſter. It is true that good education and inſtruction, but above all, grace can overrule theſe inclinations. *Cyrus* before God changed his name, was called *Spacon*, as yee would ſay, a dog, becauſe hee ſuck't a bitch when he was a child; but the Lord gave him excellent and heroicall vertues, and made him a deliverer of his people: theſe vertues overruled his naturall inclinations which would have beene both wilde and curriſh, if theſe vertues had not reſtrained him *Menahem*, *Act.* 13.1. was a Prophet and a teacher, yet he was *Herods* foſter-brother and ſucked the ſame milke with *Herod*: here grace over-ruled his naturall inclination, for by nature hee would have been as bad as *Herod*.

The milke a forcible meanes to make the child reſemble the mother.

Many have been cruell by reaſon of the milke they have ſucked.

συντρόφος.

As

As the nouriſhing of the child is a great cauſe why the child reſembleth the mother, ſo it is a great obligation to move the mother to love the child the better: therefore the Church raviſhed with the love of Chriſt ſaith, *O that thou were as my brother that ſucked the breſt of my mother!* *Cant.* 8.1. and the Iewes hold, that this was one of the reaſons why *Bathſhebe* called *Salomon her only Sonne*, *Prov.* 4. becauſe he was nouriſhed by her, ſhe loved him better than the reſt of her ſonnes, as he was *the ſonne of her wombe, and the ſon of her vow*, *Prov.* 31. ſo he was the ſonne of her breaſts.

אומן *nutrix ab* אמן *fidelem eſſe.*

The Hebrews obſerve that the nurſe in their language is called *Omen* comming from the root *Aman*, which ſignifieth to be faithfull: the naturall mother when ſhe nouriſhed her child, will have a greater care of her child, and be more faithfull in bringing it up than the hired nurſe will be: *Mephiboſeths* nurſe let him fall, that he became lame all the dayes of his life, 2 *Sam.* 4.4.

The examples of holy women will teach mothers to nouriſh their owne children.

The examples of holy women in the Scriptures and elſewhere, will teach mothers this dutie, *Sara* nouriſhed *Iſaac*, *Rebecca Iacob*, *Anna Samuel*, *Bathſebe Salomon*, and the virgin *Marie* Chriſt himſelfe, and *Moſes* was brought by Gods ſpeciall providence to be nouriſhed by his owne mother, and the mother of the ſeven ſonnes in the *Macchabees*, 2 *Macch.* 7. nouriſhed her owne ſonnes, and *Auguſtine* ſaith in his booke of confeſſions that with his mothers milke hee dranke in to learne to honour and worſhip God.

Concluſion.

The concluſion of this is, that theſe who diſdaine to give ſucke to their children, let them remember that curſe pronounced by *Hoſea* 9.14 *What wilt thou give them? a miſcarying wombe and drie breaſts*: there is none of them, but would thinke it a puniſhment to have a barren wombe, why then ſhould they not thinke it a judgement to have drie breaſts when their children

ſucke

ſucke them? but yet withall on the other hand, it being not a diſdaine and contempt, but a bare neglect of this duty in divers mothers, it is but an omiſſion, and ſo may be without ſinne, if it be *propter majus bonum*. The Schoole well obſerves though no ſin may be committed for any goods ſake, yet a leſſer good may bee omitted for the attaining of a greater good: as in the caſe in hand, for the eſtabliſhing of a Kings throne by a ſpeedie increaſe of his royall iſſue in the caſe of Queenes: for the preſerving of the mothers life in caſe of weake mothers, or for the preſerving of the childes health in the caſe of diſeaſed mothers; theſe are greater goods, than the mothers giving ſucke to her owne child, and therefore in theſe caſes it may be omitted without ſinne by the mothers.

Chap. XVIII.

Of the weaning of Children.

1 Sam. 1. 22. I will not goe up untill the child bee weaned.

THe next duety of a woman after that ſhe hath nurſed her child is to weane it, as *Anna* did *Samuel*. The time when the Iewiſh women weaned their children was when they were three yeares old, 2 *Macch.* 7. 27. The mother ſayd to her ſonne, *have pittie upon me who carried thee nine moneths in my bellie, and gave thee ſucke for three yeares.* ἀπολάκτισμος ablactatio.

Some Phyſitians hold that to ſuffer a child to ſucke three yeares maketh him dull and unfit for learning, and therefore it is fit that hee bee weaned ſooner; and *Valeſius* holdeth that the three yeares ſpoke of in 2 *Mac.* 7. 27. are meant onely of two compleate yeares, and that *Valeſius, cap.* 28.

that in the beginning of the third yeare ſhe weaned her child, and that it was *annus currens & noncompletus:* but this ſeemed to be a ſtrained ſenſe, for as nine moneths are taken for full nine moneths, not for the eight compleat and the ninth begun, ſo yeares here are taken for three compleat years, and not for two compleat yeares, and the third begun. The Lawyers take *Biduum* ſometimes for a compleate day and the next begun, and the *Civilians* uſe this reckoning ſometimes; but the Phyſitians in reckoning of naturall dayes, they reckon to the full and compleat time, and it is more probable that in the firſt ages they were longer before they weaned their children than now.

The Iewes had a threefold weaning their children.

Petrus Comeſtor obſerveth upon 1 *Sam.* 1. 3. that they had a threefold weaning of their children in old times, firſt when they weaned them from their mothers milk, when they were three yeares old: the ſecond weaning he maketh to be, when the child was weaned from his tender age, and the care of his dry nurſe; and this was when he was ſeven yeares old. The third ſort of weaning he maketh to be this, when he is weaned from his childiſh manners, and his Pedagogie, and this is done when he is twelve yeares of age; and hee addeth further that there is a proper weaning and a metaphoricall weaning, the proper weaning was when the child was three yeares old, and the metaphoricall when hee was twelve; and *Comeſtor* ſaith, when it is ſayd of *Anna* that ſhe weaned her ſon *Samuel*, it is to be underſtood of this metaphoricall weaning when he was twelve yeare old, and fit to ſerve in the Temple; when he needed no more the care of his mother after that ſhe had offered him to the Lord.

ablactatio { *propria* / *metaphorica.*

But the text maketh this cleare, that this weaning of *Samuel* is not taken metaphorically here but in the proper ſenſe, 1 *Sam.* 1. 23. ſhee brought him into the houſe

house of the Lord after she weaned him, shee had need to carrie him, because he was not as yet able to goe of himselfe; and the text saith, 1 *Sam.*1.24. *puer erat puer*, the repetition of the word sheweth that hee was a very little childe: and 1 *Sam.*2.19. *his mother made him a little coat, and brought it to him from yeare to yeare.* And to this sort of weaning *David* alludeth *Psal.*131.2. *Surely I have behaved and quieted my selfe as a child that is weaned of his mother*, 1 *Sam.*1.28. *Vaijshtachu* should be translated *incurvârunt se*, to wit *Elkana* and *Anna*, and not *incurvavit se*, to wit *Samuel* being as yet but a little child.

וְהַנַּעַר נָעַר

וישתחו

num pluralis numeri, ut hic, vel singularis numeri cum affixo. Gen.47.31.

The heathen kept a feast, when they were borne, *Pharaoh* kept a feast on his birth day, *Gen.*40.20. and *Herod* made a supper to his Lords on his birth day.

Mark.6.21.

The Iewes made a feast when they weaned their children and not on their birth day, *Eccles.*7.1. *Better is the day of death than the day of ones birth*; and *cap.*4.3. *Therefore I praise the dead which are already dead more than the living which are yet alive: Yea, better is he than both they, which hath not yet beene, who hath not seene the evill which is done under the sunne.* The councell of *Toled* observed that Christ wept not at *Lazarus* death but at his rising againe: and Christ saith, *Iob.*14.28. *If yee loved me yee would rejoyce because I sayd I go to my Father.* The fathers called the day of the martyres death γενέθλια because then they got to the land of the living, there was no cause then why to keepe a feast on their birth day. They kept the feast when they weaned their children, *Gen.*21.8. because their children then were past the greatest danger: the Greeks called this ὀδοντοφύια, and the feast they called the teeth feast, *Macrobius lib.*1. *de somno Scipionis*, and they were glad that the children had no need of milke but of strong meate then, as the Apostle speaketh in another sense, *Heb.*5.12.

The Iewes made a feast at the day of their death, and not at their birth.

*Origen. lib.*3. *in Iob.*

ὀδοντοφύια *productio dentium ab* ὀδον & φύειν.

The

Concluſion

The concluſion of this is, ſome unnaturall mothers will not take paines to nouriſh their children, and they faile in the one extremitie. So there are ſome ſottiſh mothers who ſuffer their children to ſucke too long, and they faile in the other extremitie. For although in the firſt ages when they lived ſo long, they ſuffered them to ſucke for three yeares, yet our dayes being ſhortned, they ſhould not take up ſo much of their childrens age in giving them ſucke.

Chap. XIX.

Whether the Sight or the Hearing bee the better ſenſe?

Mat.6.22. The light of the body is the eye.

Reaſ. 1. THe eyes reſemble the heavens moſt, and as the Philoſopher proveth by that Maxime, *Perfectiſsimo corpori perfectiſsima debetur figura*, the moſt perfect forme is due to the moſt perfect body: the heavens are the moſt perfect body, therfore the round forme which is the moſt perfect forme is fitted for them, ſo the eye is a moſt perfect body and of a round forme.

Reaſ. 2. The eye moſt reſembles the heavens having the tunicles as the ſpheares, & motion within it ſelfe as the heavens, and cleare like the cryſtall heaven, and it moſt reſembleth the ſunne, *Iob* 3.9. *neither let it ſee the eye-lids of the morning*, where the holy Ghoſt compareth the eye-lids to the clouds, and the Sunne to the eye, therefore it was called *oculus mundi*, the eye of the world.

The eyes reſemble the heavens.

The eyes reſemble the mind moſt.

The eye moſt reſembleth the minde, therefore in the Scriptures it is called the eye of the minde, *Eph.*1.18. and there is ſuch intelligence betwixt the eye and the mind

mind, that the eye taketh the denomination from the mind; if it be an unchaſt mind, then it is called *oculus adulter* an adulterous eye, if it be a corrupt mind then it is *oculus nequam* an evill eye; if it be a ſimple mind, then itis called *oculus ſimplex*; if the mind be liberall, then it is called *oculus bonus* a good eye.

Reaſon 4. The eyes take up the object better than any other ſenſe albeit farre diſtant.

The eye diſcerneth and taketh up things farther than any other ſenſe doth, although the objects bee farre diſtant from it, as the mind doth, and then it hath a ſurer knowledge of things than the eare hath; it beleeveth onely that which it ſeeth, the eare beleeveth the report of others, therefore we ſay *plus valet unus oculatus teſtis quàm auriti decem*, better is one eye witnes than ten eare witneſſes. The Queen of *Sheba* admired the glory of *Salomon* more when ſhe ſaw it than when ſhe heard of it. 1 King. 10. 7.

Reaſon 5. בעיני *in affectionem* בעיני *in oculum meum*

The eye moveth the beholder moſt, 2 *Sam.* 16. *perchance the Lord will looke* [*begnoni*] *upon my affliction*, but the *Maſoreth* read it [*begneni*] *in oculum meum*, that is, to the teares of mine eye, becauſe teares move much, and when men would expreſſe any thing that is deare unto them they ſay, *yee would have pulled out your eyes for mee*, *Gal.* 4. 15.

Reaſon 6.

The ſenſe of ſeeing put for all the ſenſes by the Hebrewes.

The Hebrewes put the ſenſe of ſeeing for all the ſenſes, *Ioh.* 20. 29. *becauſe thou ſaweſt thou beleevedſt*, that is, becauſe thou touchedſt: ſo *Alexander the copper-ſmith hath cauſed me to trye much evill*, that is, to feele much evill, 2 *Tim.* 4. 14. ſo *Pſal.* 16. *hee ſaw no corruption*, that is, he felt no corruption. So for ſmelling, *Thou cauſedſt our Savour to be abhorred in the eyes of Pharaoh*, that is, in the noſtrils of *Pharaoh*; thirdly, it is put for the taſte, *Pſal.* 33. 9. 9. *Taſt how ſweet the Lord is*, that is, *ſee*; fourthly for hearing, *Exod.* 20. 8 *and the people ſaw the voyces*, that is, *heard the voyces*.

It is thought that this ſenſe is not a fit ſenſe for ſciences and learning, but they are deceived who thinke ſo, for

The ſenſe of ſight both profitable for finding out ſciences and for the learning of ſciences being found out.

for the ſenſes are profitable for ſciences two-manner of wayes, either for finding out ſome principles of the ſciences, or for the learning of them which are already found out; the ſight helpeth us moſt to find out ſciences, but the eare helpeth us moſt to learne them when they are found out.

Obiect.

It is objected againſt this ſenſe, that it is often deceived, taking up a falſe *ſpecies* from the object, as in the water a ſtaffe ſeemeth broken to us when it is whole: ſo when a man looketh through a paire of ſpectacles which are full of corners, his hand cannot touch theſe things, which he looketh upon with his eyes.

Anſw.

The defect here is not in the eye, but in the *medium*; for the eye may be deceived by the *medium* two maner of wayes, either by the refraction of the perpendicular beame that proceedeth from the eye, or by reflection; by refraction, as the ſtaffe in the water ſeemeth to bee broken, becauſe the beame of the eye is hindred by the *medium* the water: ſo by reflection when the eye is hindered that it cannot ſee the object through the ſpectacles becauſe of the many *ſuperficies* and divers corners of them, the beame is reflexed backe againe, ſo that it can never fix it ſelfe upon the right object: but if the organ be ſound and the *medium* bee fit for the organ, and a proportionable object for them both, neither too bright nor too obſcure, then the eye can never bee deceived.

The eye ſometimes deceived by the medium two wayes.

Obiect.

It is objected againſt this ſenſe, that it can hurt by looking upon another, as an envious eye looking upon a child may hurt the child, and make him die; and the Apoſtle alludeth to this, *Gal.* 3. 1. *O fooliſh Galatians, who hath bewitched you?*

Anſw.

The ſuperſtitious conceit of the heathen concerning bewitching with the eye.

The heathen that had conceit that the witches could hurt with their eyes, and therefore they did hang *faſciuinam vel turpiculas* about the childrens neckes to be

be δλεξίκακον against their bewitching with the eye. When one saw *Esope* in his masters house (who was a very deformed creature) hee sayd that his master had bought him *ut esset fascinum domus*, but they were much mistaken in this, for it is not the eye that hurteth, more than the words of the enchanter: for when the enchanter useth his charme or spell, the words hurt not, but it is the Divell that doth the hurt: So when an envious eye and bewitching eye is thought to hurt, it is the Divell that concurreth with the evill eye, and it is he that harmeth; the heart of an envious man may hurt himselfe, and the strong imagination may bring death to a mans selfe, and a sore eye may affect the eye of another who looketh upon it, with the humor comming from it, but it can neither infect the ayre nor bring death to any man.

The evill eye doth not hurt, but it is the Devill that concurreth with it.

It is commonly objected against this sense, that it is the fittest sense to let in sinne to the soule, as *Eve* looking upon the forbidden fruit, longed after it: *David* looking upon *Bathshebe* committed adultery with her *and the sonnes of God saw the daughters of men to be faire*, which brought on the first great judgement upon the world: therefore the Lord *Num.* 15.39. saith, *Seeke not after your owne heart, and your owne eyes, after which ye use to goe a whoring*; and the Hebrewes say that *oculus est proxineta peccati*, it is the broker which goeth betwixt the object and the heart to make up the sinfull bargaine. *Demoeritus* knowing well what evill came by the eye, pulled out his eyes; and *Oedipus* because his adulterous eyes drew him to incest to lye with his mother, therefore he pulled out his eyes. And for this cause the eyes were called *subsessores* which lye in the highway to wait for men, and to kill them at unawares: *Petrus Abbas Claravallensis*, when hee had lost one of his eyes by sickneese sayd, I have lost one of mine eyes

Object.

Many things objected against the eye.]

Many have pulled out their eyes because of the evils that come by the eye.

and now I am more affraid of that which is left than I am ſorie for that which is loſt, therefore when as wee would diligently meditate vpon any thing, we ſhut our eyes.

Anſw.

But wee muſt know that the moſt excellent things being abuſed become worſe, as the ſweeteſt wine becommeth the ſowreſt vineger: this argueth onely that if the eye be abuſed, then it becõmeth the worſe ſenſe, but being rightly uſed, it is the moſt excellent ſenſe, for it beholdeth the world which the Philoſopher calleth Altar of God, in which wee may ſee his power and his wiſedome to prayſe him and magnifie him for it. Then the blind man concluded how pittifull his cauſe was, who wanted this noble ſenſe and lived like a priſoner continually in darkenes.

The moſt excellent things being abuſed become worſt.

I perceive this day that to be true, that everie man judgeth other mens greefes leſſer than his owne: but if my greefes were weighed in a ballance with this mans, they would ſoone weigh them downe.

The ſpeach of the deafe.

I want the *daughters of muſicke*, *Eccleſ.* 12. I am no more delighted with muſick then old *Barzillai* was, 2. *Sam.* 19. 35. *That could not heare the voyce of ſinging men and ſinging women*: and let one ſing as ſweetly unto me as the *ſweete ſinger of Iſrael could* doe, yet I am like the deafe adder that is nothing moved with it.

Reaſons for the prehe-minence of hearing.

Reaſon 1.

The eare is *janua diſciplinæ* the gate of knowledge: it is true, a man may ſee the principles of knowledge with his eye, but when a ſcience is found out, how can hee learne it; it is onely this ſenſe of hearing which begetteth underſtanding. A man may be blind and yet have great knowledge, but if he want his hearing, what knowledge can he have: *Rabbi Ioſeph Cæcus* was blind; yet he paraphraſed the third part of the Bible in the Chaldie tongue, and for this the Hebrewes call him [*Saggi noor abundans lumine*: *Didymus* was blind ſeventie

Reaſon 2. Greater knowledge by hearing than ſeeing.

ventie yeares, yet he was moſt skilfull in the Scriptures therefore *Ierome* calleth him *videntem ſuum Didymum*, his ſeeing *Didymus*: it is this ſenſe which doth breed underſtanding more then the eye, therefore *Socrates* ſayd to a young man who was beautifull, *loquere ut te videam*, ſpeake that I may ſee thee: a man wanting this ſenſe of hearing, can have little knowledge of any thing.

That we have knowledge by hearing rather than by ſeeing or any other ſenſe, we may prove it by the example of old *Iſaac*, *Oculi caligant, palatum ſeducitur, fallitur manus, ſed non fallitur auris*: and *Bernard* ſpeaking to this purpoſe ſayd, *Non eſt in guſtu veritas, etſi ſuavitas, non in oculo ſed in aure.* *Reaſ. 3.*

Faith commeth by hearing, *Rom.* 10. A man wanting the ſenſe of hearing wanteth faith: this ſenſe is the ſenſe of obedience, ſpeake Lord for thy Servant heareth, 1 *Sam.* 3. 10. and the Hebrewes put *audire* for *intelligere*, they put hearing for underſtanding. *Reaſon 4.*

The eare is the moſt excellent ſenſe, the Apoſtle ſaith *corpus aptaſti mihi*, but *David* ſaith *aures perforaſti mihi*, *Pſal.* 40. becauſe the body is moſt fitted to obedience by the eare. *Reaſon 5.*

The Lord taketh greater paines about the eare then about any other ſenſe, firſt he uncovereth the eare and taketh a vaile off it, 1 *Sam.* 20. 12. that is called *revelare aurem* to uncover the eare, ſecondly, *perforat aurem* he boreth the eare, *Pſal.* 40. as the ſervants eare was bored of old that they might dwell with their maſters for ever, *Exod.* 22. the firſt was *ad intelligentiam* for underſtanding, the ſecond was *ab obedientiam*, for obedience, thirdly he circumciſed the eare, which includeth both the other two. *Reaſon. 6.*

God taketh great paines about the eare.

Sathan envieth moſt the eare, therefore in the Goſpell it is ſayd, that hee poſſeſſed a man with a deafe *Reaſ. 7.*

Sathan envieth the eare moſt.

Reaſon, 8.

Why one that is borne deafe is alſo dumbe.

Divell, but hee never ſtudied to make a man blind.

Leaving theſe theologicall and morall reaſons, wee may perceive what benefit wee have by our hearing, how it is the mother of our ſpeech; for a man that is, borne deafe, he can never ſpeake. Then the deafe man concluded that his caſe was a thouſand times, worſe than the blind mans, and that hee ought to bee thankefull to God who enjoyed the ſenſe of hearng, although he was defective of the ſenſe of ſeeing.

Concluſion

The concluſion of this is, the ſight is the moſt excellent ſenſe for naturall things in this life, and the hearing for ſpirituall things; therefore theſe two ſenſes have beene fitly compared to *Martha* and *Marie*, *Martha*, was troubled about many things, but *Mary* ſate at his feet and heard him diligently, therefore ſhee made choyſe of the better part, *Luk.* 10. 41. 42. But in the life to come the ſight ſhall be no more buſied about earthly things, but ſhall ſit downe at the feet of Chriſt and chuſe the better part with *Mary*, and onely then it ſhall contemplate heavenly things, for then wee ſhall walke by ſight and not by faith.

The ſight and hearing like *Martha* and *Mary*.

Chap. XX.

Whether the phantaſie bringeth forth reall effects or not?

The Phantaſie what.

THe phantaſie is an imagination and an impreſſion made in the ſoule of ſuch formes and ſhapes as are let in by the ſenſes, or by ſuch as are imagined without any ſight.

How Imaginations are wrought in the Phantaſie.

The way how theſe imaginations are wrought in the braine is this: The naturall ſpirits which are in the heart

heart are ſent up by the arteries to the braine, and there they waken theſe phantaſies which are ſleeping as it were in the braine, and then they begin to compoſe divide or abſtract.

The reſemblance of theſe imaginations wakened by the ſpirits, are ſpeedily carried from the braine to the heart, and from the heart to the liver, from the liver to the blood, and from the blood to the ſeed. And as the influences of the heavens when they meet with a fit object, make diverſe impreſſions in the earth, ſo doe the ſpirits in the ſeed; and as the painter uſeth to adde, devide and compoſe, ſo doe the imaginations as it were ſet a copie to the ſpirits, ſometimes by encreaſe as when we imagine that wee ſee a Gyant: ſometimes by diminution as when we imagine that we ſee a *pigmei*, or a dwarfe, and ſometimes by tranſlation, as when we imagine the eye to be in the breaſt; and as the painter by art borroweth the noſe from one, the lip from another, and the eye from the third, ſo doth the phantaſie, and as nature compoſeth ſometimes, as *ſtruthio camelus*, *pardo-camelus*, ſo doth the phantaſie compoſe things, and make up diverſe formes.

How the reſemblance of the imaginations are carried from the braine to the ſeed.

Simile.

The ſpirits when they aſcend unto the braine, and are cleare without fogge or miſt of groſſe exhalations then they compoſe and divide, and play the part as it were of a Poet or a painter in the braine, and this we ſee by experience, for when a man lyeth downe firſt, and the groſſe exhalations ariſe out of his ſtomacke, then he cannot dreame, or if he dreame, his dreames are wonderfully confuſed and undiſtinct: but when the humors are ſetled, and the ſpirits begin to be more cleare, then they compoſe or devide more diſtinctly: as a man ſeeth not his face ſo clearely in the water when it is troubled as when it is ſetled: ſo the ſpirits when they are troubled with theſe fogges of miſt and groſſe exhalations

The ſpirits being free from exhalations, doe compoſe, and divide in the braine.

Why dreames in the forepar of the night are not ſo diſtinct as in the latter part of the night.

Simile.

ariſing out of the ſtomacke, then they worke not ſo clearely and diſtinctly, as they doe when the humors are ſetled.

Reaſons proving that the phantaſie worketh no alteration of it ſelfe in a man.

That the phantaſie of it ſelfe worketh no alteration within a man it is proved thus.

Reaſ. 1.

First, *nihil agit extra genus ſuum*, as *thornes bring not forth figges, nor thiſtles grapes*, *Mat.*7.16. The imagination conceiveth not the things themſelves but the images of things, for as we are not fed by the nature of bread apprehended in the phantaſie, but by the bread it ſelfe: So neither can the notions of things apprehended in the phantaſie effect or change the body; and as the ſenſe is to the thing taken by the ſenſe, ſo is the imagination to the thing imagined, but the ſenſe and the thing taken up by the ſenſe are *idem numero* one and the ſelfe ſame thing, as the eccho, and the ſound are one. So the ſight, and the thing taken up by the ſight are one, even ſo the thing imagined, and the imagination are one, and there is no other act without the imagination, it is not *actio tranſiens* here *ſed immanens*, it is not a tranſient action, but permanent, and therefore worketh nothing upon the bodie.

Simile.

Senſus et ſenſile idem numero.

Reaſ. 2.

The imagination neither worketh formally nor virtually upon the body.

The imagination cannot worke upon the body. First, it worketh not formally, for that which worketh formally, produceth an effect like the thing it ſelfe, as the fire produceth heat. Secondly, it worketh not virtually, for one body virtually onely affecteth another as Phyſicke worketh upon our bodies. Thirdly, it worketh not *eminenter* by way of excellencie upon the bodies, for then it ſhould produce ſuch an effect which ſhould be more excellent than the cauſe.

How the ſpirits waken the phantaſies and carry them to the ſeed.

The ſpirits then aſcending from the heart, wakeneth theſe phantaſies in the braine, and carrieth theſe idea's or ſhapes downe againe by the Nerves, to the heart, and to the Liver, and then to the blood, and laſt to the

ſeede

ſeed where they take their impreſſions, and there is a great correſpondencie betwixt the two begettings, the imaginarie begetting and the bodily begetting and the one taketh the examplary from the other: and although theſe imaginations be not actually ſeene in the ſeede, yet they are vertually in it, as the reſt of the members are comprehended in it before they be faſhioned: ſo are the colours, markes, and ſhapes.

The imaginations are not actually but virtually in the ſeed.

The ſpirits draw out theſe ſhapes and colours, taking the patterne of them from the phantaſie, and they imprint them in the ſeede: neither muſt this ſeem ſtrange unto us, for if the divell can mixe himſelfe with the humors of the bodie, and out of theſe humors, frame diverſe ſhapes and colours, much more may the naturall ſpirits doe this in the humors. *Auguſtine* ſheweth this, how the Divell did delude the *Egyptians* and continued Idolatry amongſt them, preſenting to the Cow when ſhe was engendering, an Oxe marked with the ſame markes where with the Oxe was marked which they worſhipped in *Egypt*, ſo that when hee dyed they had ſtill an Oxe marked after the ſame manner.

The ſpirits imprint the ſhapes and colours in the ſeed.

Auguſtinus de civitate dei lib. 8. cap. 8.

Queſt. Whether was this a miracle or not, when *Iacobs* ewes brought forth ſpeckled lambs?

Anſw. It was *mirum* but it was not *miraculum*, God in working a miracle ſomtimes he uſeth an ordinarie meanes, as when he cured *Ezekias* ſore, he bade lay figges to it, figges naturally mature and ripen the ſore, but becauſe hee healed *Hezekias* in an inſtant the naturall cauſe wrought no more here than *Pauls* girdle, when he healed the ſicke by it? but when *Iacobs* ewes conceived ſpeckled lambes, this cannot bee called a miracle, for they conceived by naturall meanes here, and they brought not forth their lambs upon an inſtant, but kept their courſe as other ewes did.

Iacobs Ewes bringing forth ſpeckled Lambs whether a miracle or not?

Queſt. What is the reaſon that other men who have tryed

tried, this conclusion could never doe the like?

Answ. God who is the God of nature, and worketh by his handmayd nature (who is *natura naturans*, whereas she is but *natura naturata*) can doe many things by her which neither the Divell nor men can doe, who are but natures instruments: the *Nazarets* by the law might drinke no wine, yet their cheekes were most comely and ruddie, *Lament.* 4. 7. But ordinarily drinking of water maketh the face more pale: ye see here how the God of nature did worke beside the ordinary course of nature; but Sathan albeit hee be not the God of nature, yet he could dive farre and invegle himselfe into the phantasie of the Cow, when she was in gendering, and so made the braine of the Cow more pregnant, and the spirits made the colours more vively in the seed, and brought forth such a calfe marked with such spots: but God being the God of nature, gave such a blessing to the ewes that they brought forth all their young ones speckled. Man can onely present to a Cow when shee is gendering an oxe or a bull marked with such markes, but he cannot give that blessing which the Lord gave to the ewes, neither can he invegle himselfe in the phantasie of the Cow as the Divell did who is a spirit; and therefore a cow bringeth not forth a calfe so lively marked, when a man, the instrument of nature hath hand in the worke, as when the Divell hath an hand in it.

Natura { naturans. naturata.

Sathan can dive farre in nature.

Man is an instrument of nature two manner of wayes, either he is *propinquum instrumentũ naturæ*, or *remotum instrumentum naturæ*; he is *proqinquum instrumentum naturæ* the neere instrument of nature, *quando sol & homo generant hominem*, and here he worketh more forcibly in nature, than Sathan can doe. Againe he is the remote instrument of nature: example: when a Phisitian composeth his drugges of so many hearbs and simples, here he

Instrumentum. { propinquum remotum.

he cannot worke ſo effectually as Sathan can doe, becauſe he is but *remotum inſtrumentum naturæ*: ſo if a man ſhould have preſented a marked oxe before the Cow, ſhe would not have brought forth a calfe marked after that manner, becauſe he was but *inſtrumentum remotum naturæ* here, and could not worke ſo as the divell could doe.

Laſt obſerve, that the parents give matter and forme to the birth, and if there be not a like efficacie in them both, then the imagination appeareth not ſo vively in the birth, now the Lord by his directing hand matched the like with the like, the ſtrong imagination with the ſtronger, and the weake with the weaker, and ſo, they brought forth lambes ſome with broader ſpots, and ſome with leſſer.

The parents give matter and forme to the birth.

The phantaſie then by it ſelfe worketh not this alteration, but yet the phantaſie when it apprehendeth the object either as profitable or hurtfull, then it moveth the ſpirits, and the ſpirits alter the body.

The phantaſie doth not alter the body, but moveth the ſpirits and they alter the bodie.

The concluſion of this is, as in naturall things, the Images breed Imaginations in the phantaſie; when they behold monſtrous objects the birth is oftentimes marked with the like. The Concubine of Pope *Nicholas* brought forth a child marked like a Beare, becauſe in her conception ſhe beheld the armes of the *Vrſins*, and therefore his ſucceſſor Pope *Martine* cauſed the armes of the *Vrſins* to be razed out. So wee muſt beware of obſcene ſpectacles and filthy objects, for they breed monſtrous ſinnes in the heart.

Concluſion 1.

Secondly, ſeeing that the phantaſie of the mind procured by the object of the ſight or ſome other cogitation in the time of conception, is of ſuch force to faſhion the birth: It becommeth men and women not to come together with beaſtly appetites and uncleane imaginations, for by ſuch meanes monſters and miſhapen births are often procured.

Concluſion 2.

CHAP.

Chap. XXI.

How the Hebrewes diſtinguiſhed the ages of man.

1 Sam. 2. 33. *And all the encreaſe of thy houſe ſhall die yoong ones.*

The Greeks divide the life of man into ſeven periods.

THe Hebrewes doe not divide the ages of man as the Greekes doe, or as the Latines. The life of man is called by the Greekes *Hebdomas* becauſe it is divided in ſeven periods; the firſt is his infancie untill hee bee ſeven yeare old; the ſecond is *pueritia* childhood untill he be foureteene yeares old; the third is *adoleſcentia*, youth-head untill he bee twentie five yeares of age; the fourth is *virilis ætas* untill hee be fiftie: the fift is *ævi maturitas* untill he be ſixtie; the ſixt is *ſenectus* untill he be eightie; the ſeventh is *decrepita ſenectus* from eightie to the day of his death.

How the Hebrewes diſtinguiſh the life of man.

יונקים *lactantes.*

נער *aliquando eſt nomen ætatis, aliquando non.*

אדם *aliquando nomen proprium, & aliquando nomen ſpeciei.*

But the Hebrewes diſtinguiſh the life of man after this manner; firſt they are [*hajonekim lactantes*] ſucking children untill they bee three yeares old; Secondly, [*nagnarim*] *pueri ratione ætatis* untill they bee thirteene; they ſay, *ratione ætatis*, for oftentimes *nagnar non eſt nomen ætatis* in the Scripture. *Ioſeph* when he is thirtie yeare old is called *nagnar*, *Ioſhua* when hee is fiftie five yeares old is called *nagnar*: ſee *Pſal* 127. 4. and *Prov.* 5. 18. ſo *Ioel* 1. 8. So *Adam* is ſometimes *nomen ſpeciei*. and then it comprehendeth *infants* and men. *Infants who know not the right from the left hand*, *Ionas* 4. 11. and ſometimes it ſignifieth a man come to age, and then it is oppoſite to the child. But when *Nagnar* is a name of age, then it comprehendeth from three yeares old

old to thirteene. Thirdly, he is *iſh*, when he hath paſt thirteene and a day, then hee beginneth to obſerve the Law and is *filius præcepti*, and weareth his Phylacterie. Sometimes, this word [*iſh*] is taken more largely, 1 *Sam.* 17.12. *venerat in viros, id eſt, ſenex erat*; and ſometimes it is *nomen officij*, the name of a husband, *Hoſ.* 2.

אִישׁ *aliquando latè ſumitur, aliquando eſt nomen officij.*

Fourthly, they are *bechurim* from twentie yeare old to ſixtie, *Exod.* 30.41. becauſe then they were choſen for the warres.

בְּחוּרִים *electi.*

Fiftly, *ſenectus*, and it was three-fold, firſt *zickna* when he was ſixtie yeares old.

זִקְנָה

The ſecond is [*ſhebha*] *canities* from ſeventie to eighty.

שֵׂיבָה

The third is, [*Iaſhiſh*] *ſilicernium* or *decrepita ſenectus*, 2 *Chro.* 36.16. *The ſword of the Chaldeans ſpared not the old man, nor him that ſtooped for age.* By this we may ſee that they tranſlate not theſe words rightly, *they ſhall die in the flowre of their age*, 1 *Sam.* 2.33. for they dyed long before that time: The meaning then is this, thy ſonnes ſhall not die when they are children, but when they are *iſhim* paſt thirteene yeares of age, and when they ſhall have ſo much underſtanding to ſee themſelves put from the holy ſervice of the Lord, the Lord ſhall cut them off before they come to bee men, which the Hebrews call *more excidij*, before they come to the flower of their age. Not unlike unto this place, is that phraſe, *Hoſ.* 9.12. *orbabo eos ab homine*, that is, I will cut them off that they ſhall not become men, or before they ſhall become men.

יָשִׁישׁ

Orbabo eos ab homine quid.

As the age of man is divided, ſo *Auguſtine* divideth the age of the Church, firſt *infantia* when he called her out of *Egypt*; Secondly *pueritia* when ſhe lived under the pedagogye of the Law till Chriſt came; thirdly *in adoleſcentia* under Chriſt; fourthly, *in ſenectute*, under the Apoſtles, and laſt *decrepita ſenectus* now.

The ages of the Church.

So

The ages of the Church of the Gentiles.

So the Church of the Gentiles was in *infantia* from *Adam* to the flood; secondly, *in adolescentia* from the flood to *Abraham*, thirdly, shee was in her widowhead from *Abraham* to Christ: in this time the Gentiles were rejected, and *Abrahams* posteritie onely chosen. This time of her rejection is called but *momentum vel modicum temporis*, *Esay* 54. for as the earth although it be twentie thousand miles about in circuit, yet it is but a point in respect of the heavens; so is this time from *Abraham* to Christ, but a point in respect of eternitie. Christ saith, *a little while, and yee shall not see me, and a little while, and yee shall see me, Ioh.* 16.16. It was but a little while from Christs ascention to his comming againe in respect of eternitie.

Conclusion.

The conclusion of this is, the Lord when hee made the Almond rod to blossome, *Num.* 17. hee signified that *Aarons* children the Priest-hood should flourish; therefore the Hebrewes called the Priests sonnes *flores sacerdotales*: but here when *Eli* and his sonnes were to be cut off, the rod withered and decayed in him, and the children did beare the iniquitie of their fathers.

Chap. XXII.

Whether death bee naturall to man or not?

Gen. 3.19. *Dust thou art, and to dust shalt thou returne.*

How man was made of the dust, and is resolved into dust.

Iob 10.9. *Remember I beseech thee, that thou hast made me as the clay, and wilt thou bring me to the dust againe?*

When man was created first, his body was dust; Secondly slime, that is, dust tempered with water; Thirdly, clay, that is, coagulate slime and lastly earth, that is, con-

condenſate clay; then when man returneth backe againe, firſt he is earth, then clay, then ſlime, and laſtly duſt; therefore *God ſaith, duſt thou art, and to duſt thou ſhalt returne, Gen.* 3.19.

Queſt. Whether is this death naturall to a man or againſt his nature?

Anſw. Whether death be naturall to a man or not?

If yee will reſpect the intention of nature, death is againſt nature; becauſe generation is according to nature; therefore *Dionyſius* ſaid well *malum cavere ſine, natura et efficiente, cum à nullo optetur & ſit receſſus ab ente.*

Secondly, death may be conſidered two manner of wayes, either if it be compared with generation, or if yee compare one ſort of death with another; if yee compare death with generation, then death is alwayes contrary to nature: but if yee will compare one ſort of death with another, then one ſort of death may bee ſayd to be naturall, and another ſort of death contrary to nature: example; when a man dieth in a conſumption, this death is a naturall death, becauſe hee hath that within himſelfe which maketh him to die: but when a man is killed and dieth a violent death, this death is contrary to nature, for he hath not the immediate and next cauſe within himſelfe.

Death conſidered two wayes.

How death may be ſaid to be contrary to nature.

Againe conſider natures firſt intention, and then the way how nature worketh; in natures firſt intention all ſort of death is contrary to it: but if yee will obſerve how nature worketh, if ſhee worke by her owne principles then this is according to nature; but if death be violent, this is contrary to nature: conſider then the firſt and principall intention of nature, death is contrary to it: but according to the ſecond intention of nature it is not contrary to it, becauſe it is neceſſary for the introduction of a new forme, that the matter be changed, the matter alwayes craving the forme; and likewiſe becauſe this is done by the law of nature which ordained

All death is contrary to the firſt intention of nature.

Death is not contrary to the ſecond intention of nature.

ordained that things which have a beginning muſt die.

One death may be both ſaid to be according to nature and againſt nature.

The young Vipers when they come out of their mothers belly, they gnaw the belly of their mother and ſo kill their mother; this unnaturall birth is firſt *prater naturam*, it is beſides nature; for nature teacheth creatures to love thoſe who bred them; Secondly, it is *contra naturam* againſt nature, becauſe they come not out the ordinary way as other creatures doe; Thirdly, it is *Secundùm naturam* in the ſecond intention of nature, for every creature ſeeketh the life and preſervation of it ſelfe and the continuing of the owne kind of it.

Queſt. Whether is it naturall for the ſoule to bee ſeparate from the bodie or not?

Anſw. Whether it is naturall for the ſoule to bee ſeparated from the body.

In the firſt creation it was naturall for the bodie and ſoule ſtill to be together and never to be ſeparated, but ſinne intervening maketh the ſoule long oftentimes to be out of the bodie; the ſoule longeth to be out of the ſinfull body that it may be the more able to diſcharge her ſpirituall duties, which are hindered by the heavy and dull body. The water according to the owne proper inclination goeth downward, yet leſt there be *vacuum* or an emptineſſe in nature it aſcendeth upward; ſo the ſoule firſt deſired to continue in the body that there may be *pulchritudo univerſi*, and the ſoule to be freed from ſinne it deſireth for a while to be out of the body. So the ſoule ſaith to the body, *neque poſſum vivere tecum, neque ſine te*, I can neither live with thee nor without thee.

Simile.

Obiect. Death is a thing violent to man, therefore not naturall.

Anſw. Death although violent to the body, yet not to the ſoule.

It is not violent to the ſoule, for the ſoule when it is ſeparated from the body, it doth not periſh, but is more perfected.

Obiect. A part being taken from the whole, then the ſeparation

tion is violent, and the part imperfect; but the ſoule is a part of man, and there it is imperfect when it is ſeparated from the bodie.

Anſw. That is to be underſtood of ſuch parts as receive their perfection from the whole, but the ſoule rather giveth perfection than receiveth.

Obiect. When the ſoule is ſeparated from the body, it deſires to be joyned with it againe.

Anſw. It deſireth to be joyned with the body againe not as it is a naturall body, but as it is a pure and glorified body.

Why the ſoule deſireth to be joyned to the body againe.

Obiect. Then the reſurrection is according to nature, for the ſoule deſireth naturally a glorified body, and it deſireth not to be united to a ſinfull body againe.

Anſw. It is naturall for the ſoule to deſire a glorified body againe, yet the ſoule cannot be joyned to God naturally, but by ſupernaturall meanes; ſo the ſoule naturally deſireth a glorified body, but it can never be joyned to it but by a ſupernaturall meane.

Queſt. When the ſoule is out of the body, whether is it kept violently out of the body or not?

Anſw. It is not kept violently out of the body, becauſe that which is detained violently, is not onely detained and kept from the place which it deſireth, but it is alſo detained in a place which it deſireth not, which is altogether contrary to it; when a man is taken out of his owne houſe and put in a cloſe priſon, hee wanteth not onely his owne houſe which he longeth to be at, but hee is ſhut up alſo in a cloſe priſon which he abhorreth to be in, there he is violently detained; but when a man is removed out of his owne houſe and put in a farre better houſe, here he hateth not this better place, neither can he be ſaid to be kept violently in it, although he have a deſire to be in his owne houſe againe.

Whether the ſoule be kept violently out of the body or not?

Similc.

Concluſion The concluſion of this is, nature Gods hand-maid in her

Natute followeth Gods intention in the diſſolution of man.

her firſt intention followeth Gods direction, and as God intended firſt that man ſhould bee immortall, ſo did nature : but then commeth in Gods ſecond ordinance, becauſe man ſinned God ſaid, *Duſt thou art and to duſt thou ſhalt returne*, ſo nature in her ſecond intention ſeconded Gods decree, and worketh to the diſſolution of man.

MORALL

MORALL OBSERVATIONS.

CHAP. I.

Of two evils, the leaſt is to be choſen.

2 *Sam.* 24. 14 *And David ſayd; let me fall into the hands of the Lord, rather than in the hands of men.*

DAvid made choiſe here rather to fall into the hands of God then man. In evils of ſinne there is no choiſe to bee made, as *Lot* who choſe rather to proſtitute his daughters then to hazard his gueſts, and ſo did *Pilat.* When *Dionyſius* preſented three whores before *Ariſtippus* bidding him make choiſe of one of them, he ſaid, that *Paris* had ſuch bad ſucceſſe for chooſing one of that kind that he would never make choiſe of one of the three

Malum { *Culpæ* / *pœnæ.*
In evils of ſinne there is no choiſe.

Obiect

Revel. 3. 15. *I would yee were either hot or cold, but becauſe yee are lukewarme, therefore I will ſpue you out of my mouth.* here it may ſeeme that the holy Ghoſt would have made choiſe rather that they were cold, than to be lukewarme, which are both ſinne.

Anſw.
What is meant by being lukewarme.

He willeth them not here to make choiſe of the leſſer ſinne, but ſheweth them onely which is the leſſer

ſinne, and that it is more tolerable to be cold than lukewarme.

Obiect. But in evils of ſinne, it may ſeeme that one of them may be choſen, for *Moſes* choſe rather that the husbands ſhould give their wiues a bill of divorce, then that they ſhould kill them.

Anſw. *Moſes* tolerated this for the hardneſſe of their hearts, but he made no choiſe of this, but ſuffered it becauſe he could not helpe it.

Why *Moſes* gave the bill of divorce?

Obiect. An Idolater is charged by the Law to goe to the Church: if he goe to the Church he ſinneth againſt his conſcience, if he abſent himſelfe from the Church then he ſinneth againſt the law: here it may ſeeme that hee is to make choiſe of one of the two evils which are ſins.

Anſw. He is to make choiſe of neither of the two, but to ſeeke that his conſcience may be reformed, and ſo give obedience to the Law.

Queſt. Whether did the man of *Gibea*, *Iud.* 19. ſinne or not, in offering his daughter and the wife of the Levite to the men of *Benjamin* to be abuſed, rather than the Levite who was his gueſt?

Anſw. Wee muſt not doe evill that good may come of it, *Rom.* 3. 8.

Queſt. But might not this man rather have made choiſe of death than offered his daughter, for an honorable death is to be preferred to any ſinne?

Anſw. It is one thing to be a patient, and another thing to be an agent; if he had made choiſe of death rather, then he had beene an agent and not a patient: and if he had died in withſtanding this villanie, his death had beene honourable; herein hee was to bee blamed that hee brought forth his concubine & gave her to them, verſ. 25. and hee made choiſe of one evill to eſchew another.

Malum { *per ſe.* / *per accidens.*

There is one ſort of evill which is evill in it ſelfe, and another

another which is but evill by accident onely: man may chuſe that which is but accidentally evill, but never that which is evill in it ſelfe. Example, 1 *Cor.* 7. it is not good for a man to touch a woman, and it is not good for a man to commit whoredome; It is not good for a man to touch a woman, that is, to marry her accidentally it was not good at that time for the preſent trouble that was upon the Church, yet he might chuſe this remedie to marry rather than to commit whoredome, becauſe it was but accidentally evill to marry, evill at that time when the Church was under perſecution, but that which is evill in it ſelfe hee may no wayes chuſe.

When a man may chuſe that which is accidentally evill.

When two evils are ſet before the will, a greater evill and a leſſer evill, the will cannot but chuſe the leſſer evill, which is either leſſer indeed or apparent-leſſe, it is ſo determinate by the underſtanding, but yet it hath this freedome to chuſe the *media* for this end. So when two good things are ſet before it, it cannot but chuſe the better good, either in appearance or ſimply beſt.

Non habet libertatem quoad ſpecificationem ſed quoad exitum.

The greateſt evill of puniſhment is to bee choſen rather than the leaſt evill of ſinne: Therefore the martyres would chuſe rather to ſuffer the greateſt puniſhment than to commit the ſinne.

The greateſt puniſhment rather to be choſen then the leaſt ſin.

But here an innocent man is to take heed when theſe two are put in his choice, whether to ſinne or to ſuffer puniſhment; hee is not to make choice of the puniſhment, although he refuſe to make choice of the ſinne, but hee is to ſuffer the puniſhment inflicted upon him, but not to make choice of it. *Charles* the ninth the French King, offered to the Prince of *Condie* his choice, whether he would goe to the Maſſe or chuſe perpetuall baniſhment or impriſonment; what replied he? to goe to the maſſe is ſimplie ſinne, therefore I will never chuſe that: but to chuſe either perpetuall impriſonment

An innocent perſon is not to make choiſe of the puniſhment.

or perpetuall baniſhment, that I cannot doe for then I ſhould imply a certaine gulitineſſe in my ſelfe; but it is in your power ô King, to inflict which you pleaſe, and I am readie to ſuffer. A man is condemned to die, the magiſtrate putteth in his choiſe what ſort of death hee would die, he may lawfully now chuſe the eaſieſt ſort of death, hee implieth now no guiltineſſe upon himſelfe, for the Iudge hath now already found him guiltie.

Queſt. It may be asked why *David* made choiſe rather of the plague than of the ſword or famine?

Anſw. The reaſon was becauſe he would expoſe himſelfe to that danger of the plague as well as the ſubjects, becauſe there were fewer meanes for him to eſcape the plague than the ſword or famine.

Reaſons why *David* choſe the plague rather than the ſword or famine.

Another reaſon why he made choiſe of the plague rather then of the ſword or famine, becauſe of theſe two would have made the Lords people to have beene evill ſpoken of amongſt the heathen: for the enemie would have inſulted againſt God and his people if they ſhould have overcome them; and ſo would they have done, if they had beene enforced to ſeeke releife of them in time of famine: but in the plague they had no ſuch occaſion, and *David* had rather fal into the hands of God immediately, than into the hands of men.

Obiect. Warre and famine are from God, therefore he ſhould have fallen into the hands of God, this way alſo; for his inſtruments can doe nothing but that which hee willeth.

What the wicked doe in afflicting the children of God.

When they afflict us, they can doe as much as God willeth them to doe, but when they ſinne they can doe that likewiſe which God permitteth them to doe; the wicked when they are Gods ſcourges they adde their owne malice and miſcheife, *Zach.* 1. 15. *I was angry but a little, and they helped forward the afflictions*, I minded

but

but to whip my children, but they flayed them, ſee *Eſa.* 10.7. When God uſeth the good Angels to puniſh, they doe nothing but that which the Lord commanded them, but the evill Angels adde their owne malice and wickednesſe, the one is *Angelus mali*, and the other is *Angelus malus*; the Lord ſent *Aſhur* againſt his people to correct them; hee did not onely permit them to goe but commanded them, *Ier.* 50.21. *goe up againſt the land, doe according to all that I have commanded thee:* yet the Lord is angry with them for going againſt his people, why? becauſe their thoughts were not anſwerable to his thoughts, they had another intention and affection, and they added their owne malice.

מלאכי רעים

Angelus mali, Pſal. 78. 49. *eſt ſyntaxis rectionis conveni entiæ.*

David made choiſe here rather to fall into the hands of God than man. *Moſes* rod when it was laid upon the ground was a Serpent, but when *Moſes* tooke it in his hand it became a rod: So theſe chaſtiſements and puniſhments which are fatherly corrections to us in the hand of God, in the hand of the wicked they are Serpents to ſting us. When *Elias* fled from *Iezabel* he deſired that the Lord would take his life, but O *Elia* if thou be weary of thy life, goe but backe to *Iezabel*, and ſhe will quickly diſpatch thee: but *Elias* would none of that for death out of her hand ſhould have beene a ſtinging Serpent, but out of the hand of God it ſhould have beene a gentle rod. When the Lord reaſoned with *Ionas*, he ſaith, if thou who art an angry and crabbed creature hadſt pitty vpon the gourd, how much more ſhould I have pittie upon *Ninive* who am a God of mercy? There is more mercy with God than with man, therefore it is better to fall in his hands then in the hands of man.

Simile.

It is a fearefull thing to fall into the hands of the living God, *Heb.* 10.

Obiect.

It is a fearefull thing for contumacious ſinners ſo remaining

Anſw.

meaning, to fall into his hands, when hee is an angrie God; then it is better to bee corrected by the rod of men; but for penitent perſons that take the ready courſe to pacifie his anger for their ſinnes, for ſuch it is a hopefull thing and farre better, to fall into Gods hands than into the hands of men.

Concluſion 1. The concluſion of this is: in evils of puniſhment we are to chuſe the leſſe, therefore wee muſt ſtudy in our election to know which is the leaſt evill; for if we make a wrong choice we ſhall fall into the evill of ſinne.

Concluſion 2. It is better to fall into the hands of God than men: therefore when God doth viſit us with ſickneſſe, let us take it in good part, becauſe we fall into the hands of a mercifull God.

Concluſion 3. When God puniſheth us by his inſtruments, let us paſſe by the ſecond cauſes in whom wee ſhall ſee much malice and hatred, and lift up our eyes to God himſelfe in whom wee ſhall ſee much mercy. A man when hee would drinke of the water of the river, he drinketh not of it neere the ſea where it is brackiſh, but hee goeth up to the fountaine where it is ſweet; ſo if wee would finde comfort in our afflictions, we muſt learne to take them out of Gods owne hand. So *Iob* looketh not to the *Chaldeans* who robbed him, but ſaith, *The Lord hath given, and the Lord hath taken, Iob.* 1.21. So when *Shimei* curſed *David*, he ſaith, *the Lord hath bidden him*, 2 *Sam.* 16.11. So *Ioſeph* looked not to the malice of his brethren but to the Lord, *Gen.* 45.8.

Simile.

CHAP.

Chap. II.

Of friendſhip.

1 Sam. 18. 1. The ſoule of Ionathan was knit to the ſoule of David, and he loved him as his owne ſoule.

THere are ſundry ſorts of love, firſt, naturall love; ſecondly, ſenſuall love; thirdly, rationall love; all theſe three bindeth one to another, but ſpirituall love excelleth all theſe.

Amor { *naturalis* / *ſenſualis* / *rationalis* / *ſpiritualis*.

Naturall love is that ſympatie which God hath placed in things without life, as in heavie things to deſcend, and light things to aſcend: and that ſympathie which is betwixt the yron and the loadſtone, theſe things although they have no knowledge in themſelves, yet they are directed by the hand of the firſt mover, as the arrow by the hand of the Archer is directed to the marke.

Naturall love what.

The ſecond ſort of love is that ſenſuall love, directed by appetite which is found amongſt beaſts, for beaſts of the ſame kind love one another, and theſe rauenous beaſts which live by rapine, yet they love one another: but this ſort of love differeth farre from the loue of man; the beaſts love onely their young ones for a time, but afterwards they love all the reſt of the ſame kinde alike. Man loveth not his owne children onely, but alſo theſe who are in affinitie or conſanguinitie with him, and theſe of his acquaintance, and his love is a permanent loue: it is true through the corruption of the nature of man, there is a greater hatred betwixt man and man than amongſt the beaſts, but this ariſeth of ſome perverſe affection, but it was not ſo from the beginning.

Senſuall love what.

Difference betwixt ſenſuall and rationall love.

Amicitia { *perfecta* / *imperfecta*.

Perfect friendſhip what.

This friendſhip is eyther perfect frien dſhip, or imperfect friendſhip,

Perfect friendſhip is the mutuall love of two ariſing of an effectuall good will of the one towards the other and grounded in morall goodneſſe: this kind of friendſhip is not found but amongſt good men, he that loveth a man for pleaſure and profit, this is not true friendſhip.

The meaſure of true friendſhip.

The meaſure of this friendſhip is this, we muſt love our friend as our ſelves, the reaſon of this is, becauſe *amicus eſt alter idem*.

Queſt. How can a man love himſelfe, ſeeing love is alwayes betwixt two?

Anſw. If yee will conſider reaſon and ſenſe together, yee ſhall alwayes finde two things in man, and if reaſon give place to ſenſe, then ſenſe is *amatum* and reaſon is but *amans*, and that breedeth ſelfelove: but if ſenſe give place to reaſon, then reaſon is *amatum* and ſenſe is but *amans*, and thus we ſhould love our neighbours as our ſelves: when a man loveth the ſenſuall part in his neighbour rather than the reaſonable part, this is not right love.

How a man loeth himſelfe.

A compariſon betwixt frendſhip and marriage.

This friendſhip reſembleth mariage in five things, firſt there muſt be ſome equality betwixt theſe who are to be married, ſo there muſt be ſome equalitie betwixt theſe who are friends: the love which the Prince carrieth to his ſubjects is not properly friendſhip, but friendſhip is amongſt theſe who are equals, and yet the Lord ſubmitted himſelfe ſo farre as to call *Abraham* his friend, *Iam.* 2. 23.

Queſt. Where there are two equals, if one of them wiſh preferment to his friend and to bee above him in degree, whether or no doth this breake the bond of friendſhip, ſeeing now he wiſheth him to be his ſuperiour and not his equall?

Friend-

Friendſhip is kept two manner of wayes, either in the ſame degree of friendſhip or in a higher or more eminent degree; and as the inferior facultie is preſerved in the ſuperior (as the facultie to nouriſh is preſerved in the ſenſitive) ſo is friendſhip kept ſtill but after a more eminent manner, and then it is turned into reverence and farre greater reſpect.

Anſw. How friendſhip is kept with thoſe who are in a higher degree.

The ſecond thing wherein friendſhip reſembleth mariage is in unity; as in marriage two are made one fleſh, ſo in true friendſhip they are made one ſpirit, and *amans eſt alter idem cum amato.* The Prince of the *Saracens* and the Emperour of *Conſtantinople* entering in a league of friendſhip, cauſed a Chirurgion to open a veine in each one of their armes that they might make up this friendſhip the better; this friendſhip makes two friends to be one, or to be foure, but never to be two, for he that loveth is loved, and he that is loved loveth; and true friendſhip maketh them one, it maketh one ſoule in two bodies: and as a man muſt not have many wives ſo he muſt not have many friends; this is called πολυφιλία the love of many friends; and as theſe creatures who have but one brood love them the better, ſo he that hath but few friends, his love is the greater towards them.

Friendſhip like unto marriage in unitie.

Simile.

Good the more it be extended the better it is, why then is friendſhip the better the more it is contracted?

Object.

Good the more it is extended in the one kind, the better it is if it ſuffer extention, and love it ſelfe the more it is extended the better it is: therefore when the Law ſaith, *thou ſhalt love thy neighbour as thy ſelfe*, the Apoſtle, *Rom.* 13 9. extendeth it to τὸν ἕτερον, any man, to teach us that this love muſt bee extended to all; but particular friendſhip which ſuffereth no extention, the more it is contracted the better it is; and in this ſenſe it is ſaid, *qui multis cupit eſſe amicus nemini amicus eſt,*

Anſw.

Particular friendſhip the more it is contracted the better it is.

eſt, he that deſireth to be a friend to many is a friend to none. If the hand were not parted into fingers, it could not doe things commodiouſly, as to write or to throw; but yet it gripeth faſter when it is folded. Love is like the hand parted, and friendſhip is like the hand folded. When a man hath too many friends it breedeth but tediouſneſſe to him rather than comfort, and they ſay we ſhould uſe our friends as we uſe ſauce to meat; this is the property of ſauce, if it be ſparingly uſed, it maketh the meat to have the better reliſh, but if it be too much uſed in the meat, it breedeth loathſomeneſſe. So &c.

Simile.

Friendſhip like unto marriage in communion.

Thirdly, friendſhip is like unto marriage in communion, love ſeeketh not her owne but delighteth as much in the good of others, *Plato* willed that in his Common-wealth *meum & tuum* ſhould not bee heard, but amongſt true friends the right of poſſeſſion ought to be heard, but not the right of uſe: Let thy fountaines bee diſperſed abroad, and rivers of waters in the ſtreet, but let them be onely thine owne, and not ſtrangers with thee, *Pro.5.16,17.*

Friend ſhip like unto marriage in the perpetuity of it.

The fourth thing wherein friendſhip reſembleth marriage is in the endurance of it, for as nothing parteth married perſons but death, ſo nothing parteth true friends but death. *Artemiſia* Queene of *Caria* knowing that death parted husband & wife; ſhewed a wonderfull act of paſſion towards her husband *Mauſolus*; for death having taken him away, ſhe not knowing how to pull the thornes of ſorrow out of her ſoule, cauſed his body to be reduced to aſhes and mingled them in her drinke, meaning to make her body a living tombe, wherein the reliques of her husband might reſt, from whom ſhee could not indure to live ſeparated; So friendſhip which is true friendſhip can hardly be diſſolved, and nothing ſeparateth them but death.

But

But charity endureth after this life, therefore friendſhip may ſeeme to indure after death in the life to come.

Obiect.

Charity in generall indureth in the life to come amongſt all the Saints of God, but not this particular love betwixt man and wife, betwixt friend and friend: a friend may be a friend to his friends children and doe good to them after his friend is dead, *Ruth* 2.20. *Bleſſed be he of the Lord, who hath not left off his kindneſſe to the living and to the dead*, that is, to the poſterity or the wife of the dead: And it ſeemeth that *David* was unmindfull of this rule of friendſhip to *Ionathans* ſonne, when he bade divide the land betwixt *Shiba* and *Mephiboſeth*. 2 *Sam.* 19.29.

Anſw.

Charity in generall remaineth in the life to come, but not particular friendſhip.

The laſt thing wherein friendſhip reſembleth marriage is, as the man ought to beare with his wives infirmities and to cover them, ſo ſhould a friend cover the infirmities of his neighbour, but not his groſſe enormities, for then he hateth him, *Lev.* 19.17. *Thou ſhalt not hate thy brother in thine heart but reprove him.* This comfortable kind of friendſhip is knowne beſt in adverſitie, for as a true friend rejoyceth with his friend in proſperity, ſo he lamenteth with him in his adverſity, and beareth a part of his burden with him. *Iobs* friends came in adverſitie to viſit him, and they ſate ſeven dayes by him and ſpake nothing, for in the beginning of griefe it is moſt fitting for a friend to hold his peace and to expreſſe his compaſſion rather by teares than by ſpeech; And it is moſt probable that the Angell when he came to comfort Chriſt and to ſtrengthen him, *Luk.* 22.43. did rather comfort him by geſture than by ſpeech, by ſtanding by and aſſiſting him in a viſible ſhape, weighing and conſidering with himſelfe the great griefe and agonie that was in Chriſts ſoule. And when Chriſt fell grovelling upon the ground, it is not unlikely that hee in

Friendſhip like unto marriage in bearing others infirmities.

Friendſhip beſt known in adverſitie.

How a man is to behave himſelfe to his friend in the time of griefe.

How the Angel did comfort Chriſt in his agony.

eſt, he that deſireth to be a friend to many is a friend to none. If the hand were not parted into fingers, it could not doe things commodiouſly, as to write or to throw; but yet it gripeth faſter when it is folded. Love is like the hand parted, and friendſhip is like the hand folded. When a man hath too many friends it breedeth but tediouſneſſe to him rather than comfort, and they ſay we ſhould uſe our friends as we uſe ſauce to meat; this is the property of ſauce, if it be ſparingly uſed, it maketh the meat to have the better reliſh, but if it be too much uſed in the meat, it breedeth loathſomeneſſe. So &c.

Simile.

Friendſhip like unto marriage in communion.

Thirdly, friendſhip is like unto marriage in communion, love ſeeketh not her owne but delighteth as much in the good of others, *Plato* willed that in his Common-wealth *meum & tuum* ſhould not bee heard, but amongſt true friends the right of poſſeſſion ought to be heard, but not the right of uſe: Let thy fountaines bee diſperſed abroad, and rivers of waters in the ſtreet, but let them be onely thine owne, and not ſtrangers with thee, *Pro.5.16,17.*

Friend ſhip like unto marriage in the perpetuity of it.

The fourth thing wherein friendſhip reſembleth marriage is in the endurance of it, for as nothing parteth married perſons but death, ſo nothing parteth true friends but death. *Artemiſia* Queene of *Caria* knowing that death parted husband & wife; ſhewed a wonderfull act of paſſion towards her husband *Mauſolus*; for death having taken him away, ſhe not knowing how to pull the thornes of ſorrow out of her ſoule, cauſed his body to be reduced to aſhes and mingled them in her drinke, meaning to make her body a living tombe, wherein the reliques of her husband might reſt, from whom ſhee could not indure to live ſeparated; So friendſhip which is true friendſhip can hardly be diſſolved, and nothing ſeparateth them but death.

But

But charity endureth after this life, therefore friendſhip may ſeeme to indure after death in the life to come.

Obiect.

Charity in generall indureth in the life to come amongſt all the Saints of God, but not this particular love betwixt man and wife, betwixt friend and friend: a friend may be a friend to his friends children and doe good to them after his friend is dead, *Ruth* 2.20. *Bleſſed be he of the Lord, who hath not left off his kindneſſe to the living and to the dead*, that is, to the poſterity or the wife of the dead: And it ſeemeth that *David* was unmindfull of this rule of friendſhip to *Ionathans* ſonne, when he bade divide the land betwixt *Shiba* and *Mephiboſeth*, 2 *Sam.* 19.29.

Anſw.

Charity in generall remaineth in the life to come, but not particular friendſhip.

The laſt thing wherein friendſhip reſembleth marriage is, as the man ought to beare with his wives infirmities and to cover them, ſo ſhould a friend cover the infirmities of his neighbour, but not his groſſe enormities, for then he hateth him, *Lev.* 19.17. *Thou ſhalt not hate thy brother in thine heart but reprove him.* This comfortable kind of friendſhip is knowne beſt in adverſitie, for as a true friend rejoyceth with his friend in proſperity, ſo he lamenteth with him in his adverſity, and beareth a part of his burden with him. *Iobs* friends came in adverſitie to viſit him, and they ſate ſeven dayes by him and ſpake nothing, for in the beginning of griefe it is moſt fitting for a friend to hold his peace and to expreſſe his compaſſion rather by teares than by ſpeech; And it is moſt probable that the Angell when he came to comfort Chriſt and to ſtrengthen him, *Luk.* 22.43. did rather comfort him by geſture than by ſpeech, by ſtanding by and aſſiſting him in a viſible ſhape, weighing and conſidering with himſelfe the great griefe and agonie that was in Chriſts ſoule. And when Chriſt fell grovelling upon the ground, it is not unlikely that hee in

Friendſhip like unto marriage in bearing others infirmities.

Friendſhip beſt known in adverſitie.

How a man is to behave himſelfe to his friend in the time of griefe.

How the Angel did comfort Chriſt in his agony.

in compaſſion fell down upon the ground alſo. What is that which he required of his Diſciples in his agonie? he deſireth not words of conſolation from them, but onely that they would weigh and conſider with themſelves his great agony and griefe, and it grieved him that they could not watch with him in his great heavineſſe: yea, it was a great comfort unto him when hee went a ſtones caſt farther from them, if they would watch and expreſſe their love to him by ſhaking off their drowſineſſe.

What comfort Chriſt required of his Diſciples.

Queſt. Whether are friends more neceſſary for us in our proſperity, or in our adverſitie?

Anſw. Simply they are more neceſſary for us in our adverſitie, but for more excellent uſes in proſperity: the baſeſt parts of the body are ſimply more neceſſary for our life, than our ſeeing or our hearing, for a man cannot live without them, but we may live without ſeeing or hearing, and yet ſeeing and hearing ſerve for more excellent uſes: ſo friends in neceſſity are more neceſſary ſimplie to maintaine our life, but for the comfortable life, they are the more excellent object to beſtow things upon. *Salomon* ſaith, *a friend loveth at all times, and a brother is borne for adverſity, Prov.*17.17.

At what time friends are moſt neceſſarie.

Simile.

Imperfect friendſhip what.

Imperfect friendſhip is that which is either grounded upon pleaſure or profit. And as theſe extractions of ſpirits which are drawne out by the Chymiſts, are more ſubtile and pure than the groſſer bodies out of which they are extracted; ſo the love which ariſeth of vertue is more ſubtile and pure than that love which ariſeth of pleaſure and profit, and theſe ſorts of friends are but friends by accident: if friendſhip ariſe onely of profit, then it is the moſt imperfect ſort of friendſhip, for then we are not ſaid *frui amicis ſed uti amicis*, for as we love not our cloathes but for our bodies ſake to warme them, ſo when we uſe our friends onely for our profit,

Simile.

we

we uſe them but we injoy them not. *Paul* ſaid, *I ſeeke not yours but you, Pro.29.6. every man is a friend to him who giveth gifts*; but this is no true friendſhip, *Prov.19.27. All the brethren of the poore do hate him, how much more doe his friends goe farre from him?* But if the friendſhip be grounded upon ſin, this is the worſt ground of all: ſuch was the friendſhip of *Simeon* and *Levi*, *brethren in evill*, and ſuch was the friendſhip of *Herod* and *Pilat*; *Though hand joyne in hand yet the wicked ſhall not eſcape, Prov.16.5.*

Friendſhip grounded on profit is eaſily diſſolved.

This friendſhip which ariſeth of profit it is eaſily diſſolved, and to helpe this, wee are not to receive benefits of every man, but we are to conſider firſt for what end the gift is offered to us: for if a man offer a benefit to the intent that he may receive as much or more, then it is not a benefit, but rather a ſelling; as the Phariſes would bid their neighbours to dinner, becauſe they knew they would invite them againe.

In amicitia honeſta menſura eſt dantis propoſitum.

Againe, the benefit is not to be reckoned by the profit of him who receiveth it, but according to the minde of the giver; as the widowes mite was more accepted than the large offerings of others. *Hiram* was to blame in this, when *Salomon* gave him *twenty cities in the land of Galilee*, he called them *dirtie cities*, 1 *King.9.13.* he meaſured not the gift here according to the mind of the giver.

Gifts given by friends not like things bought and ſold.

The gifts which are given by friends are not like things ſold and bought, for the thing ſold dependeth chiefely upon the ſeller, but here the value and eſtimation dependeth upon the receiver; he ſhould not meaſure the gift by the profit that may redound to him by it, but by the affection of the giver.

Friendſhip grounded on pleaſure is not permanent.

That friendſhip which is onely grounded upon pleaſure is not wel grounded, for our pleaſures for the moſt part are exceſſive as the Epicures friendſhip; *Let us eate*

eate, let us drinke, for to morrow we ſhall die, 1 *Cor.*15.32. here their friendſhip and joy continued not, it is but like the *crackling of thornes under the pot*, *Eccleſ.*7.6. which is ſoone gone. But true friendſhip is grounded in the Lord, as *Davids* companions were theſe who feared God, *Pſal.*119.63. ſuch a friend was *Huſhai* to *David*, 2 *Sam.*15.37.

How to keepe true friendſhip.

The way to keepe this friendſhip is, *Pro.*25.16. *Withdraw thy foot from thy neighbours houſe, leſt he be weary of thee and hate thee: Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith and vomit it.* Againe, *let thy foot be rare in thy neighbours houſe*; in the originall it is *pretious*, for theſe things which are *rare* we hold them *pretious*, 1 *Sam.*3.1. *The Word of the Lord was pretious in thoſe dayes*, that is, it was *rare*. So *Eſa.*13. *a man ſhall be more pretious than gold*, that is, more *rare*. And he uſeth a compariſon here, for as hee that eateth ſparingly of honey it is comfortable to him and refreſheth him as it did *Ionathan*, but if hee eat much of it, it maketh him to ſurfet: ſo if a man come ſeldome to his friend, hee ſhall be welcome to him, but if hee come often to him, then hee becommeth weary of him.

Simile.

Chap. III.

Sinfull love degenerateth into hatred.

2 *Sam.*13.15. *Then the hatred wherewith he hated her, was greater than the love wherewith he loved her.*

THere are two affections which carry great ſway in the ſoule, *deſire* and *love*: ſometimes we both deſire and

and love them; ſome things wee deſire but love them not, till injoyed; and ſome things we deſire, but love them not when we have gotten them.

Theſe things which wee deſire and love are things honeſt; theſe things which we deſire and love not, are things profitable, wee love them not before wee injoy them; we may carry ſome Imaginary love to them before we enjoy them, but this is not true love: for other mens profits ſo long as they enjoy them affect us not, but when wee injoy them indeed, then wee begin to love them; but ſinfull delights we deſire them, but being once gotten we loathe them, but things honeſt we both deſire them and love them.

Things honeſt we both love and deſire.

Honeſt things wee both love them and deſire them although we want them, but things profitable before wee have them, wee deſire them but love them not properly: when a man wanteth riches or children he hath a deſire to them, but when hee hath gotten them then he loveth them. Things pleaſant before we have them wee both deſire them and carrie an imaginary love to them, but when wee have them once, both the deſire and the love periſh together, and they leave behind them a certaine loathſomeneſſe, as hee that eateth too much of the honey combe loatheth it: *Prov.* 25. 15. here the deſire and the love goe away together, and the love in ſinfull pleaſure is turned to hatred. Things profitable are profitable to us when wee poſſeſſe them, and the longer that we poſſeſſe them, the greater fruit reape we of them. But the delight which wee have in pleaſant things is neither an habit, nor a perfect poſſeſſion of them, but a motion which hath alwayes ſome privation joyned with it, which failing the love faileth likewiſe: Theſe pleaſant things before we injoy them, they have a greater force to ſtirre up a deſire in our phantaſie when wee want them; but when wee have profitable

The deſire and love of things pleaſant once gotten periſh together.

ble things they have a greater force to give me contentment than pleasant things; pleasant things when wee want them they breed an imagination in our appetite, & when we have them they breed pleasure in our sense: but the love and desire of honest things consisting in vertue and wisedome, is preferred both to things pleasant and profitable; for we love them both when wee have them, and when we want them, and the love of them is the first degree of injoying them, not in our sense and phantasie, but in our understanding.

The love and desire of things honest remains both when wee want them, and when wee enjoy them.

Honestum
Vtile
Iucundum } *conveniunt* { *in desiderio rerum non possessarum.*

Honestum
Vtile } *conveniunt* { *in amore postquam possidentur.*

Honestum
Vtile } *differunt* { *honestum ante possessionem & in possessione desideratur & amatur, utile ante possessionem non amatur sed desideratur, & in possessione amatur non desideratur.*

Honestum
Iucundum } *conveniunt* { *in desiderio ante possessionem.*

Honestum
Iucundum } *differunt* { *in jucundo post possessionem perit desiderium cum amore; in honesto verò utrumque post possessionem manet.*

Vtile
Iucundum } *differunt* { *in desiderio ante possessionem.*

Vtile
Iucundum } *differunt* { *utile non amatur ante possessionem sed solum desideratur, at jucundum ante possessionem amatur & desideratur. Secundò utile amatur post possessionem, sed amor jucundi cum desiderio perit post possessionem.*

Health,

Health, children, and glory, whether are they to be referred to things profitable, pleasant, or honest?

Quest.

Health chiefely is to be referred to profit, therefore we loathe it not after we have it, as we doe these things which bring onely delight with them; and health when we want it we wish it not onely with our sensitive appetite, but with our wil and understanding: children again belong both to honesty and pleasure, for we desire our children to possesse our goods, as wee enjoy them; this desire is mixed with delight, and therefore the conversing of parents with their children breedeth not satietie or loathsomnesse as sinfull pleasures doe. And they long for children to continue their kind by a certaine immortallity, and herein man differeth from the beasts who love their young ones onely *ut nunc* for the time present, but respect not the continuance of their kind in them: and this is the cause why parents are never wearie of their children more than they are of their health.

Answ.

Health reserved to profite.

Children belong to honesty and pleasure.

Difference betwixt the love of parents to their Children, and the love of beasts to their young ones.

The love of marriage especially consisteth in pleasure, but hath honesty and profit joyned with it. The love and desire of dominion hath both profit and pleasure joyned with it, but there is a twofold honour, a bastard honour and a lawfull honour, the bastard honour onely belongeth to pleasure, but the lawfull honour belongeth not onely to pleasure, but also to honestie.

Honor { *legitimus* / *illegitimus.*

These things which wee both desire and love, they proceed sometimes *ab amore sensibili*, and sometimes *ab amore rationali*, when we desire them first, and next wee love; but when they proceed *ab amore rationali*, then we first love them, and then desire them.

The delights which are sensuall when they ascend to reason they give no contentment to it, but when the delights descend from reason to phantasie and sense they give contentment to both. And as the mist which

When delights give contentment both to sense and reason.

Simile.

ariſeth out of the vallies and aſcendeth to the mountaines betokeneth raine, but when the miſt falleth from the mountaines to the vallies, then it betokeneth faire weather: So when the ſenſuall delights aſcend up to the phantaſie and reaſon, it is a bad token; but when the loue of honeſtie and vertue deſcends from reaſon to phantaſie and ſenſe, then it is a good token. When the mind illuminateth the will firſt, then the will beginneth to affect a thing and to ſeeke after it, then it is called *ευδοκια beneplacitum animi* the good pleaſure of the will being approued by the reaſonable faculties in the vnderſtanding, which doth try things firſt and ſetteth the will on worke, and the will ſetteth the reſt on worke.

ευδοκια ab ευδοκεω probo.

The baſer ſenſes are ſooneſt cloyed with pleaſures.

Againe, if we ſhall conſider the ſenſes, we ſhall perceiue that the baſer ſenſes, the touch, taſt, and the ſmell which ſerue moſt for ſenſuall pleaſures, they are ſoone cloyed, as hee that eateth the honey combe ſurfetteth quickly, *Pro.25.15. & 7.18.* when the whore inuiteth the young man ſhe ſaith, *come & let us take our fill of loue vntill the morning*, one might well giue them a ſurfet of this beaſtly pleaſure; but conſider againe the more noble ſenſes, the ſight and hearing, which ſerue for reaſon, they are neuer ſatisfied, *The eye* (ſaith *Salomon*) *is not ſatisfied with ſeeing, nor the eare with hearing, Eccleſ.* 1.8. Why are they not ſatisfied? becauſe they giue information to the nobler faculty of the ſoule the *vnderſtanding* wherein honeſty and vertue are ſeated, and they are neuer weary to ſerue her. And if we ſhall compare things honeſt, profitable and pleaſant, we ſhall find that things pleaſant are fartheſt out of the ſquare, and conſequently muſt breed the greateſt diſtaſte to the ſoule: for things honeſt the more wee deſire them, the more we are commended for that; but when we deſire things profitable, wee muſt deſire them with a greater moderation, becauſe they are more baſe, and we muſt reduce

Why the eye and eare are not ſatisfied.

reduce them to ſome mediocritie, but moſt of all have we need to take heed to our delights of ſenſe as baſeſt of all; therefore *Salomon* willeth us, *Pro.*23.1. when we ſit at a governours table to *put a knife to our throate*, that is, when we ſit at a table where there is variety of diſhes and dainties, we muſt eate ſparingly then, as if there were a knife ſet to our throate to cut it, *leſt our table become our ſnare*, *Pſal.*69.22.

We muſt take heed to our baſeſt ſenſes.

Some things may breed delight to the phantaſie but not to the ſenſe, as when a Poet deſcribeth a gnat or flea, this is delightfull to the phantaſie; but if a man ſhould feele the gnat or the flea biting him, it would be moſt unpleaſant to his ſenſe and feeling. Sometimes a thing may be delightfull to the ſenſe; but bringeth little or no delight to the phantaſie, as when a man eateth ſweet things. But things which are honeſt breed delight both to the underſtanding, phantaſie and ſenſe. The ſenſuall pleaſures are like the booke which *Iohn* did eate, *Rev.*10.9. they are ſweet in the mouth, but bitter in the belly, the griefe of them is more than ever the pleaſure was.

Things may breed delight to the phantaſie but not to the ſenſe.

Some things delightfull to the ſenſe but not to the phantaſie.

Simile.

Amnon loved *Thamar* with an inceſtuous love, then he falleth into the other extremitie to hate her, but if hee had reduced this to a right mediocritie hee ſhould have loved the perſon but hated the vice, *Levit.*19.17. *Thou ſhalt not hate thy neighbour in thine heart, but thou ſhalt rebuke him.*

Amnon ſinned in hating *Thamar*.

The concluſion of this is, let us ſet our deſires on the right objects and moderate our affections, leſt they exceed and degenerate into luſt, *Iames* 4.3. *Yee aske amiſſe that yee may conſume it upon your luſts.*

Concluſion.

Chap. IIII.

Whether we may exceed the rule of righteouſneſſe in well doing or not?

Eccleſ.7.16. Be not righteous overmuch.

A Man cannot exceed in juſtice which is the compend of all vertues, and it ſignifieth to give every one his owne; if we take *right* for that which is partly *right* or *rectum mathematicum*, there can bee nothing *more right*. Vertues in themſelves are not more or leſſe, but if yee will conſider them as they are in this or that ſubject, and not in their abſolute or greateſt perfections, then they may be ſayd to be more or leſſe. Example: if we will reſpect religion in it ſelfe, here we cannot be too religious, for religion in it ſelfe is oppoſite to all the defects in religion. Hope in reſpect of the inward forme of it, looketh directly towards God, wee cannot exceed here, although wee may come ſhort: but reſpecting the matter which is hoped for, and weighing all circumſtances, a man may preſume or deſpaire, as he who hopeth, what he hopeth, and when he hopeth. So in religion, there is ἐυσεβεῖα, ἀσεβεῖα, and δεισιδαιμονία, Atheiſme and ſuperſtition are both defects in religion, but in the true worſhip of God we cannot exceed.

Vertues in themſelves cannot be ſayd to be more or leſſe.

Vertues in this or that ſubject may be ſaid to be more or leſſe.

ἐυσεβεῖα.
ἀσεβεῖα.
δεισιδαιμονία.

So in juſtice, as it is juſtice we cannot exceed; but yet when we reſpect the circumſtances, as the perſons to whom we doe juſtice, when we doe juſtice, or where, we may exceed or come ſhort, *Prov.*17.17. theſe two are equally abhominable before the Lord, to let the wicked goe free, and condemne the juſt; to condemne the juſt is the exceſſe, and to ſpare the wicked is the defect

How a man may exceed in juſtice.

fect in juſtice. So *Levit.*19.15. *Yee ſhall not reſpect the perſon of the poore* for his poverty, that is the exceſſe; *nor honour the perſon of the mighty* for his riches, this is the defect, 1 *King.*20.42. *Becauſe thou haſt let goe out of thine hand, virum deſtructionis*, that is, a man whom I appointed to deſtruction, or *virum retis mei, the man of my net*, that is, the man whom I catched in my net and delivered unto thee that hee ſhould not eſcape; now when *Achab* let *Banhadad* goe free, this was a defect in juſtice.

חרם { *Deſtructio* / *rete.*

David had many worthy captaines, if he had given to the moſt worthy for his worthineſſe 8. and to the meaneſt of his worthies but 4. this had beene equality in diſtributive juſtice: but if hee had given them both 8. here he had failed alſo in exceſſe, for he had given the one more than hee deſerved, and here hee ſhould have beene *nimiùm juſtus.*

Simile.

But the Lord of the vineyard gave a penny alike to all theſe who wrought in his vineyard, to theſe who came at the fixt houre, the ninth houre, and at the eleventh houre, *Matth.*20. this might ſeeme not to bee equall juſtice.

Obiect.

This was not diſtributive juſtice but commutative, for he that was the Lord of the vineyard ſaid, *Did not I agree with you for a penny?* So in commutative juſtice if a man ſhould not give fifty for that which is worth an hundred pounds, he faileth in the defect, and if hee ſhould have given two hundred pounds for it, then hee ſhould faile in the exceſſe, for liberality hath no place in commutative juſtice in buying and ſelling, hee who giveth more then the thing is worth to the ſeller, he is not *nimiùm juſtus* for he wrongeth the common-wealth and doth hurt to himſelfe.

Anſw.

Liberality hath no place in commutative juſtice.

But when he taketh hurt to himſelfe he doth no man wrong, *quia injuria non fit volenti.*

Obiect.

Yet notwithſtanding this is not good commutative juſtice: in reſpect of liberality this may be a good action, but conſider it as it is commutative juſtice, it is the ſinne in exceſſe; becauſe it keepeth not *medium rei.*

What is meant by being *righteous overmuch.*

When the Preacher ſaith then, *Be not righteous overmuch*, it is to be underſtood alſo in reſpect of mens conceit, who thinke themſelves *too juſt*, for *verſ.* 20. the Preacher ſaith, *there is none juſt in the earth, who doth good and ſinneth not.*

The way to reduce too much righteouſneſſe to the *medium* is to reduce it to the Law of God, which is the onely rule of perfection to all vertues. The Philoſophers hold that the way to reduce extreames, is to bring them to the midſt, as they make mediocritie the midſt to the two extreames, but mediocritie being but a privation it cannot be the rule of any vertue.

Mediocritas eſt privatio exceſſus & defectus.

Concluſion.

The concluſion of this is, The onely rule and ſquare of juſtice is the golden rule of the Law, and if we cleave to it, we ſhall never decline to the right hand nor to the left, *Ioſh.* 1.

Chap. V.

Of Liberalitie.

Acts 20.34. *It is a more bleſſed thing to give than to receive.*

Liberality maketh a man reſemble God.

Liberality is a vertue which maketh a man reſemble God himſelfe, *who giveth freely and upbraideth not, Iam.* 1.5. Wee doe not reade in the Goſpell that Chriſt uſed theſe words, but by conſequent it may bee gathered out of ſundry of Chriſts ſpeeches, as *Luke* 16.9. and

and out of the parable of the Talents, and by that ſentence which Chriſt ſhall give out at the laſt day, *Come yee bleſſed, when I was hungry yee fed me, &c. Matth.25.*

It is a more bleſſed thing to give than to receive.

Reaſons proving that is a more bleſſed thing to give than to take.

Reaſon 1.

First, becauſe a man can give nothing unleſſe he have it, and to receive implyeth a want; and therefore to give is better than to receive.

Reaſon 2.

There is *bonum honeſtum & bonum utile*, and as farre as honeſt things are preferred to profitable things, ſo farre muſt *giving* alwayes be preferred to *receiving*.

Reaſ. 3.

Honeſt things endure longer than profitable things doe, for the memory of *receiving* periſheth with the gift, but that liberall honeſty which conſiſteth in *giving* periſheth not with the gift, becauſe it dependeth upon him who giveth it. By accident indeed the memory of the gift may be loſt through the forgetfulneſſe or unthankfulneſſe of the receiver, but yet it deſerveth ſtill to be had in remembrance, and that which is moſt durable, is alwayes moſt to be loved.

Reaſon 4.

Dare eſt docere apud Hebræos, and *lakah, accipere, eſt diſcere, Pro.2. Donum tribuam vobis, id eſt, doctrinam*, and as farre as the maſter exceedeth the ſcholler, ſo farre doth *giving* exceed *receiving*.

Reaſon 5.

The Divines marke, that the moſt excellent ſort of prayer is thanks-giving, and it is to be preferred to petition. Why? becauſe it is better to give than to receive; there are many ready to petition, but few to give thankes, of the ten lepers there came but one againe to give thankes.

Reaſon. 6.

The prodigall is not ſo bad as the avaritious man.

If we ſhall compare prodigality and avarice together, wee may underſtand that to *give* is better than to *receive*, for the prodigall man is not ſo bad as the avaritious man, as the Philoſopher proveth by many reaſons.

First, the prodigall man helpeth many; but the avaritious man helpeth none.

Secondly, prodigalitie commeth neerer to liberality than avarice, becauſe the prodigall man hath a deſire ſtill to doe good to others, as the liberall man doth, and it is a griefe to him to receive as it is to the liberall man.

Thirdly, prodigality cureth it ſelfe by beſtowing, but avarice heaping up riches groweth worſe more and more daily.

Fourthly, prodigality is cured by age, but avarice groweth with age, therefore prodigality is a leſſer evill then avarice, and ſheweth us that it is better *to give* than *to receive*. Hee is a prodigall man who giveth all to others (although they bee not altogether unworthy) which is neceſſary for himſelfe; but he is worſe, who giveth both his owne and other mens goods which hee taketh by robbery to any ſort of men, whether good or bad: but he is worſt of all who taketh from other men and giveth onely to the bad; ſo he is a wretch who giveth not according to his power, but hee is a greater wretch who keepeth both his owne and other mens, and beſtoweth nothing upon the poore, or upon any other; but he is worſt of all who denyeth himſelfe the liberall uſe of the creatures, and yet taketh from others by hooke and by crooke. By this wee may conſider, that ſome prodigall men are worſe than ſome wretches, but if we ſhall make an equall compariſon and compare the prodigall with the wretch, hee ſhall alwayes be found worſe.

Three degrees of prodigalitie.

Three degrees of avarice.

Reaſ. 7. *Ariſt. lib.* 9. *Eth. cap.* 7.

The Philoſopher ſaith, theſe things which are done with great labour and expences men make more account of them, and eſteemes more highly of them than theſe things which are more eaſily done, but *to give* a benefit is more hard than *to receive*; and hee ſheweth the ſame in borrowing and lending, he who borroweth would wiſh the lender not to be at all, but the lender wiſheth well alwayes to the borrower, therefore it is a more

more bleſſed thing to *give* than to *receive*; and although he ſaith that the giver ſhould forget the things which he gave, and the receiver ſhould alwayes remember them; yet he ſhewes, that it is much more delightfull to the minde to remember his liberality in giving, than for him who hath received to remember that hee hath received. *Lib 7. cap. 7.*

Obiect. But how can it be a more bleſſed thing *to give* than *to receive*, ſeeing he who *giveth* depriveth himſelfe of that which he giveth, and he that *receiveth* hath it? the end of *receiving* is to have, and the end of *giving* is to want, and ſeeing all things are meaſured by their end, it may ſeeme that *receiving* is more bleſſed than *giving*.

Anſw. God who is moſt bleſſed *giveth*, and yet loſeth nothing. Againe, when men *give*, they ſhould not ſo *give* to deprive themſelves of all things; neither is every ſort of *giving* better than *receiving*, for it is a better thing for a man to receive ſomething from his friends to maintaine his family, than for another prodigall to waſt all his owne: but it is meant of this honeſt liberality which is given with diſcretion, whereof the Apoſtle ſpeaketh, 2 *Cor.* 8. 13, 14. *I meane not that other men be eaſed, and yee be burdened.* Thirdly, the thing which they give, they loſe it not, for their honeſt liberality is a thing permanent and increaſeth their honour and liberality.

How a man may receive things lawfully.

Obiect. But if it be more bleſſed to give than to receive, then the rich mans riches make him to bee in a better caſe than the poore man who had nothing to give.

Anſw. The rich mans riches make him not to be in a better caſe than the poore man, for it is the heart that the Lord looketh upon in *giving* and not the gift. Chriſt preferred the widowes mite to the great offerings of the Phariſes, *and a cup of cold water given to a Prophet in the name of a Prophet maketh* a bleſſed giver. Chriſt at the latter

Giving meaſured according to the will and intention of the giver.

let no day will say, Come: you blessed of my Father, inherit the kingdome prepared for you before the foundations of the world, for when I was naked yee clothed me: this will be pronounced to more poore ones than to rich ones, who had never scarce meat and cloth for themselves; the liberality is accepted here according to the will, and not according to the deed.

Conclusion. The conclusion of this is, that the avaritious is worse than the prodigall, but the Lord liketh a cheerefull giver, the liberall soule shall be made fat, and he that watereth shall be watered also himselfe, *Prov.* 11. 25.

CHAP. VI.

Of Contentment.

Phil. 4. 12. *I know both how to abound, and how to suffer need.*

A hard thing to keepe a mediocritie.

THere is no condition or estate of man that can keepe a mediocritie. If wee be full then wee waxe wanton, and if we be hungry then we grudge; *Agur* knowing how dangerous both these estates were, prayeth the Lord to give him neither *poverty nor riches*, but to *feed him with food convenient*, *Prov.* 30. 8. not to give him *poverty*, *lest he steale and take the name of God in vaine*; and not to give him *riches*, lest he *deny* him, *and say, Who is the Lord?*

Riches more dangerous than poverty.

The *Israelites* when they wanted flesh they murmured, and when they had quailes in abundance they surfetred, but *Paul* can be content in any of the conditions alike. For a man first to be rich, and then to bee poore, and then to be rich againe, he may the better learne to

be

be content in any of the estates, as *Iob* who saw three changes, first he was rich, then he was poore, then he was rich againe: So if a man hath beene first poore, then rich, then poore againe, he will be more content in any estate. *Zeno* the Philosopher when hee had left a ship loaded with goods, and nothing being left to him, said, *benè sanè agis ô fortuna, quòd ad pallium illud obsoletum me revocas, & ad stoam me redegisti*, that is, that thou hast brought mee backe againe to a poore estate, and made me to professe philosophy. But for a man that hath been onely rich to fall to poverty, is a very hard case, for it is to be deprived of the comfortable meanes whereupon he should live, which in the Scriptures are called a mans life: *shee spent all her living upon the Physitian, Luk.* 8.43. in the Greeke it is, *ὅλον τὸν βίον her whole life*, because riches are the meanes to entertaine a comfortable life. It is as hard a thing for a poore man to lose his little stocke, as for the rich man to lose his great wealth, and *Seneca* said, *Non minus molestum est calvo quam comatis evellere pilos, & eadem paupertas divitis tormentum*; but it is a harder case when a man becommeth rich that hath beene very poore, how to carry himselfe well.

Iob his contentment in his three estates.

Riches are a mans civill life.

Abundance bringeth forth more dangerous fruits than want doth, for abundance maketh a man to deny God, and povertie maketh him but to steale. *Salomon* for all his wisedome in his abundance forgot himselfe. In our naturall estate and complexion of body, wee see that men die sooner through abundance of blood than through scarcitie of blood; and experience teacheth us, that Lunaticks in the wane of the Moone are sober enough, and are themselves, but when the moone is at the full their braines begin to swell up; so men in povertie are sober, but in abundance doe forget themselves.

Abundance more dangerous than want.

Simile.

When

The order of the divels tentations.

When the Divell tempted our Saviour Christ, *Mat.* 4. his first temptation was but the hungry temptation, to *turne stones into bread*; but his last temptation was the full temptation, hee would give him *all the world if he would fall downe and worship him*. By the order of the Divels temptations we may know which is the greatest temptation, for the Divell keepeth the greatest temptations last. It is observed that these who live in the north parts of the world if they goe towards the south under the hot climate, then their stomacks begin to faile them and they die soone; but these againe who dwell in the south climate, bring them towards the north, and then their stomacks begin to mend; so bring a man from poverty to riches, that is, as it were from the north to the south, then he dieth: but bring him from riches to poverty, from prosperity to adversitie, that is, from the south to the north, then he may live; but let *Paul* have abundance of scarcity he can use both: hee saith of himselfe, 2 *Cor.* 6. 10. *as having nothing, and yet possessing all things*, that is, he was as well contented in poore estate, as in his great plenty and riches; so if he had had abundance, he could have used it so moderatly as if he had had nothing.

Simile.

Paul could be content in any estate.

Quest. How could *Paul* know this, that he could abound as well as want, seeing he had never proofe of abundance?

Answ. There is a threefold knowledge of a thing, the first ἐμπειρικὴ experimentall, the second is, διανοητικὴ gotten by discourse, and the third is ἀποκαλυπτικὴ gotten by revelation. *Paul* had gotten this not by discourse or by revelation, but by experience of poverty and want, for hee learned in his poverty how he should use abundance.

Cognitio { διανοητικὴ, ἐμπειρικὴ, ἀποκαλυπτικὴ }

What is meant by *abundance* here.

To abound here is not meant of excesse, but hee speaketh here after the manner of the Hebrewes who take *to be filled* and *to be drunke*, for that which sufficeth without excesse, So *Gen.* 43. and *Phil.* 1. 10. and the Hebrewes

brewes obſerve that this word [*Sacar*] is one of theſe words *quæ vergunt in extremum*, that is, this moderate drinking is ſet downe under the name of drunkenneſſe, and if men take not heed to themſelves in this liberall uſe of drinking, they may bee ſoone overtaken and become drunke; but *Paul* by the grace of God would have kept himſelfe within the liſts if hee had beene in this eſtate to have abundance.

שכר *inebriari: non ſemper invitio ponitur ut Gen.9.21. ſed interdum declarat liberalem vini uſum qui modum non excedit.*

He ſaith *I have learned*, *Phil.*4.12. in the Greeke it is μέμυημαι *ſacris initiatus ſum*, and he that was initiate this wayes to the Lord, was called μύστης *initiatus*: we muſt be long time trained up and ſeparated to Gods ſervice, if we would learne this leſſon, and he was a perfect man that could live patiently, *in afflictions, in neceſſities, in diſtreſſe, in ſtripes, in tumults, in labours, in watchings and faſtings*, 2 *Cor.*6.4. but it was more that hee could uſe abundance well. *Benjamin* was called *ittar jad*, becauſe he could uſe both hands, and they were a notable tribe; but this is a greater skill, to uſe poverty well at the left hand, and riches at the right hand.

To be content in any eſtate is a leſſon hard to be learned.

The heathen ſaid, *infælicitatis genus eſſe, fuiſſe aliquando fælicem & tunc miſerum*, that it was a kind of unhappineſſe to have beene happy, and then to become miſerable: but *Iob* ſayd, *the Lord hath given, and the Lord hath taken, and he ſinned not with his mouth*, *Iob* 1. and 2.

Secondly, the heathen ſayd, *Lætiores videbis quos nunquam aſpexit fortuna, quam quos deſeruit*, that is, They looke more cheerefully whom fortune hath never favoured, than thoſe whom fortune hath left, but *Paul* is as glad in his poverty as in abundance.

Salomon ſaith that *the proſperity of fooles ſhall deſtroy them*, *Prov.*1.32. But proſperity would never kill the wiſe Chriſtian *Paul*.

CHAP.

Chap. III.

De connexione virtutum.

2 *Pet.* 1.5. *Adde to your faith vertue, and to your vertue knowledge.*

How vices may be ſaid to be coupled together.

VIces are not coupled together, as feare and boldneſſe, prodigality and avarice; thus farre vices may be ſaid to be coupled together, firſt in the fountaine, for as prudence is the beginning of all vertues, ſo is imprudencie of all vices; Secondly, every vice departeth from vertue and ſtriveth againſt it. *Every good gift commeth downe from the Father of lights*, Iam. 1.17. So every vertue fighteth againſt vice.

Morall and theologicall vertues are not eſſentially coupled together.

Morall and theologicall vertues are not eſſentially coupled together, for faith is not of the eſſence of morall vertues, neither are they defined by it: for morall vertues are *habitus electivi conſiſtentes ſecundùm rationem*, but faith is not ſuch, therefore faith and morall vertues are not eſſentially joyned together.

Theologicall vertues are not eſſentially coupled together.

Secondly, theologicall vertues are not eſſentially coupled together, farre leſſe are morall and theologicall vertues: faith ſhall ceaſe in the life to come, but charity ſhall be perfited, 1 *Cor.* 13.13. Faith and workes are not eſſentially joyned together, for they are in divers categories.

Obiect. Faith worketh by charity, *Gal.* 5.6.

Anſw. Faith worketh by charity, becauſe charity followeth it as the effect: there is *duplex forma, aſſiſtens vel conſtituens; Aſſiſtens*, as the mariner to the ſhip, *vel conſtituens* as the ſoule to the body, faith is *forma aſſiſtens bonorum operum, non dans eſſe abſolutum.*

Forma { *aſſiſtens* / *conſtituens.*

How faith worketh by charity.

Although

Although theologicall vertues be not essentially coupled with morall vertues yet they are required for the perfection of a Christian man: one vertue hath not from another vertue that it is a vertue, but to make up one absolute perfection, it is necessary that they bee all joyned and agree in *vno tertio*. Hearing and seeing are not essentially joyned together, yet to make up a perfect man it is necessary that he both heare and see: So it is requisite that a Christian man have both morall and theologicall vertues and although these theologicall vetues immediately beget not morall vertues, yet they comfort and strengthen them, and so doe the morall vertues the theologicall. These who have their passions unsetled, it hindreth them to call vpon God, 1 *Pet.* 3. 7. *Matth* 7. 24. So morall vertues require theologicall vertues to strengthen them, for when a mans temperance faileth his faith correcteth it, for *faith purifieth the heart.*

Theologicall and morall vertues are requisite for the perfection of a Christian. *Simile.*

Quest.

What are we to judge of the heathens vertues which have no theologicall vertues joyned with them?

Answ.

If we consider their workes materially and not consider how they did them, they may bee called good workes and approved by God, and so it is sayd that *Amaziah did that which was good in the eyes of the Lord, but not with a perfect heart*, 2 *Chr.* 25. 2. the worke may be good in it selfe, *Licet subjecto, objecto, & fine malum.*

The workes of the heathen are good materially.

Obiect.

But the Fathers called the works of the heathen but false and counterfeit vertues.

Answ.

The Fathers when they speake so are thus to be understood, they are not true vertues, that is, they are not perfect vertues, but they are true vertues, that is, they are not false; truth is opposite to imperfection, and so likewise to falshood. Example, *Aurichalcum*, or Latten is a true mettall and not counterfeit, but it is false

Truth is opposite both to imperfection and falshood.

falſe gold, if yee will reſpect the perfection of it, for it differeth much from gold; So the vertues of the heathen are true vertues, and oppoſite to counterfeit vertues, but they are falſe, oppoſite to Chriſtian vertues.

The manner and end of the heathens works were not good.

Againe, if we will reſpect the manner how they did theſe things, and the end why they did them, then they were not good. *Alexander* when hee overcame *Darius*, hee ſent backe both his wives and his concubines untouched, this he did not for the feare of God as *Ioſeph* did, but onely to get praiſe of men. An infidell giveth almes to the poore to help the poore; although he doth this for a particular good end to helpe him in his need, yet he doth it not for the glory of God which ſhould be the ſupreme and laſt end.

Queſt. Whether were all vertues coupled together in *Adam* before his fall?

Anſw. *Thom. 1. 1. queſt. 96.* *Thomas* ſaith that vertues were coupled in *Adam* after a divers manner, for ſome vertues he had both the habite and the act of them, ſuch as were theſe which imported no imperfection; ſuch as were juſtice, charity, holineſſe; others againe he had actually as they did import ſome imperfection, as faith and hope, for he had faith of the things which hee had not yet ſeene, and hope of theſe things which he had not as yet obtained; for he was not created in ſuch an eſtate to ſee the things which he was to beleeve, neither to injoy thoſe things which he hoped for. Other vertues againe hee had the habite of them but not the act, ſuch as imported a greater imperfection and repugnant to his firſt eſtate; ſuch as were patience, mercy, anger, theſe he had not actually, but he was ſo created at the firſt: if injuries had been offered to him, he ſhould have ſuffered them patiently, and to have had pitie on other mens miſeries.

What vertues were coupled together in *Adam* before his fall.

A SHORT TREATISE of the Numbers, Weights and Measures, used by the Hebrewes, With the valuation of them according to the measures of the Greekes and Romans; for the clearing of sundry places of Scripture in which these Weights and measures are set downe by way of allusion.

EXERCITAT.

Of Numbers, Weights, and Measures.

Levit.19.35. Yee shall doe no unrighteousnesse in judgement, in mete-yard, in weight, or in measure.

THe Lord commanded his people to deale justly and uprightly every one with another, that they might bee like himselfe who *made all things, in number; weight and measure, Wisd.*11. By these three the equity of all things is tryed out, and therefore the Lord setteth downe precepts to his people, and rules in the Scripture, how they should number, weigh, and measure all things, that every one of these depend upon another; for he that numbereth rightly doth measure rightly, weigheth rightly.

The Lord would have his people deale justly one with another.

These three are set downe by order of nature, for number or the distance of things must goe in the first place, by the which measure is found out; and number and measure find out weight; therefore wee must explaine the rules of numbers in the Scriptures, then the

measure arising from thence, and thirdly, the weight, arising from them both.

The rules whereby every thing is measured.

The rules whereby every thing was numbred in the Scripture, beginning from the greateſt to the leaſt, according to the Hebrewes and Romanes were theſe.

Regula.

Hebræor.		*Roman.*		
Cubit. 1000.		*Milliare*	*paſſus*	1000
		Stadium	*paſſus*	125
צמיד		*Iugerum*	*ped.*	220
קנה		*Calamus* / *funiculus*	*cubit.*	6
אמה		*Paſſus*	*ped.*	5
זרת		*Spithama*	*pes.* 1. ½	
		Bes	*palm.*	3
טפח		*Palmus*	*digit.*	4
אצבע		*Digitus*	*gran.*	4
		Granum		

The higheſt rule of diſtance is a thouſand cubits, and the leaſt a finger breadth amongſt the Hebrewes; and among ſt the Romans the higheſt a myle, and the leaſt a graine, wherby not onely the diſtance of things is numbered; but alſo their numbers.

What the Hebrewes mile was.

The Hebrew myle was a thouſand cubits, *Num.* 35. 5. the bounds of the cities of the Levites are meaſured in the fourth verſe, to be a thouſand cubits, but in the fift verſe to be two thouſand cubits: the firſt is to be underſtood

ſtood from the Citie to the wall, but the ſecond, from the wall ſouthward to the wall oppoſite northward, and ſo the like meaſure from the Eaſt to the weſt.

The ſame was the meaſure of the outmoſt part of the campe to the Tabernacle, from the ſouth part of the campe to the north part; and this was called a *Sabbath dayes journey*, *Act.*1.12. ſo farre diſtant was mount *Olivet* from *Ieruſalem*; but a Sabbath dayes journey is as much ſpace as they had to goe from their houſes to the Synagogues.

How the cities of the Levites are ſayd both to be a thouſand and to be two thouſand cubits from the wall.

A Sabbath dayes journey what?

Againe there was στάδιον, the Latines called it *Stadium* a furlong, and eight of theſe made a myle, as *Luk.*24.13 *Emmaus was diſtant from Ieruſalem ſixty furlongs*, that is, 3½ of a mile, So *Ioh.*6.19. *the Diſciples rowed five and twenty or thirty furlongs*, that is, 3¼ or 3½ of a mile. So *Ioh.*11.18. *Bethania was nigh towards Ieruſalem fifteene furlongs*, that is, 1½ of a mile. The Apoſtle, 1 *Corinthians* 9.24. ſpeaking of the Chriſtian race alludeth to this, when he ſaith, *They which run* ἐν σταδίῳ *a race, run all; but one receiveth the victory.* Thus was the new *Ieruſalem* meaſured, *Rev.*21.16. *and hee meaſured the Citie with the reed twelve thouſand furlongs.* And *Iohn* ſpeaking of the judgements of God which were to come upon the earth, ſaith, *that the blood came out of the winepreſſe even unto the horſe bridles by the ſpace of a thouſand and ſixe hundred furlongs*, *Revel.*14.20. So that a furlong is the eighth part of a mile.

στάδιον.

A furlong is the eight part of a mile.

Allusion.

Thirdly, there was [*tzamid*] *Iugerum*, an Acre which was two hundred and twenty foot alwayes in breadth and length, *Eſa.*5.10. *ten acres of vineyard ſhall yeeld one bath*; an acre is about the third part of a furlong.

צֶמֶד *Iugerum.*

An acre what?

Fourthly, was [*kanna*] *calamus*, a reed and *funiculus* a line, and they had a twofold uſe, firſt they ſerved for meaſuring of their ground, and building; and ſecondly for demoliſhing of their building. For meaſuring of

קָנֶה *calamus.*

A twofold uſe of the reede.

Allusion.

Allusion.

They measured their buildings with the line and reed.

the ground, as *Iosua* divided the land of *Canaan* by a line: to this *David* alludeth, *Psal.*16.6. *my line is fallen in pleasant places:* and so *Paul* alludeth to this measuring by the line, 2 *Cor.*10.13. *We will not boast of things without our measure, but according to the measure of the line which God hath distributed to us, a measure to reach even unto you.* So they measured their buildings with the reed and line, both the length and breadth and height of them: The Angell measured the Temple to be reedified with a reed, *Ezek.*40. and with a reed the Angell measured the spirituall Temple, *Rev.*21.25. *He that talked with me had a golden reed to measure the city and the gates thereof and the wall thereof.*

The second use of the line.

Allusion.

Allusion.

The second use of the line was for demolishing and cutting away the superfluous parts of the building, and it had a plummet or stone hanging downe from it: to this the Lord alludeth, 2 *King.*21.13 *I will stretch over Ierusalem the line of Samaria, and the plummet of the house of Achab.* So *Esa.*34.11. *he shall stretch out upon it the line of confusion and the stones of emptinesse.*

cubitus.

A Cubit what?

The fourth was [*amma*] a cubit, which was a foot and an halfe; it was from the knop of the elbow to the point of the middle finger. By this measure *Noah* measured the Arke, *Moses* the Tabernacle, and *Salomon* the Temple: this cubit was the rule of their other measures, and was laid up in the Sanctuary to bee kept as the shekell was, therefore it was called *the holy cubit.*

spithama.

A palme or span what?

The fift was [*zereth*] *spithama* or great palme, which was halfe a cubite or twelve fingers broad. This measure is made mention of in these places, *Exod.*28.17. *the breastplate was a palme long and a palme broad.* So 1 *Sam.*17.4. *his stature was sixe cubits and a palme or a span.* So *Esa* 40.12. *who hath mete out the heaven with the span or palme?* and *Ezek.*43.14. *the ditch was a palme without the borders of the Altar.*

The

The sixt was a foot, a measure amongst the Romans whereby they measured their paces, and it contained three palmes. — רגל *pes.*

The seventh was [*tephah*] the lesser palme being foure fingers broad, *Exo.25.25. thou shalt make unto the table a border of an handbreadth round about:* So the thicknes of the brasen sea was a handbreadth. *David* alludeth to this measure, *Psal.39.6. ecce palmorum deposuisti dies meos, thou hast measured out my dayes or thou hast made my dayes an handbreadth, or foure fingers breadth in length.* — טפח *palmus minor.* — *Allusion.*

The eighth was [*etzbang*] a finger broad, this was proper to the Physitians whereby they measured their herbes and roots: of this measure mention is made, *Ier. 52.21. and the thickneſse thereof was* [*arbang etzbagnoth*] *foure fingers*; and the High priests under the Law measured the incense [*kamiza*] with his ring finger, this was the least measure amongst the Hebrewes and it contained foure graines. — אצבע *digitus.*

Last was *granum*, a graine of barley, which was the least measure amongst the Romans, and now amongst the Mathematicians whereby they measure all distances by proportion. — *Granum.*

Of Measures.

THe rules of numbers being found out, it is easie to finde out the measures, for take a cubit and make a measure cubick or foure square, alwayes in length, breadth and depth; the measure of an *Epha* for dry things, and *bath* for wet things is found out; this by the Latines was called *quadrantal*, and *amphora*, and by the Greekes ἀμφορεὺς, and by the *Atticks medimna*. The greatest measure for dry and wet is called *Corus* or *Chomer*, and the least is *Cabus* according to the Hebrews, Greeks and Romans. — How to finde out the measure.

Mensura Aridorum.

Heb.	*Grae.*	*Rom.*
חֹמֶר *vel* כּוֹר		
		Culeus.
לֶתֶךְ		
אֵיפָה כַּר	μέτρητὴς μέδιμνος χοῦς λάγυνος.	
סְאָה	ἀμφορεὺς σάτον μόδιος	*amphora. satum. modius.*
עֹמֶר	δοτάριον.	
קַב	χοῖνιξ	*Dimensum.*

Corus or Chomer the greatest measure amongst the Hebrews.

As the Talent was the greateſt weight amongſt the Hebrewes, ſo was *Corus* or *Chomer* their greateſt meaſure, and did containe as much of wet or dry, as a Camell is able to beare at once, or an Aſſe at twice. Therefore *Chomer* is called an heape, and an Aſſe is called *Chamor* from bearing of burthens, and by the Greekes ὑποζύγιον or *ſubjugale*, *Mat.*21. To this *Sampſon* alludeth *Iud.*15.16. when he had killed ſo many with the Iawbone of an Aſſe; With this Iawbone [*habhamor chamor hhamorathaijm*] of an Aſſe heapes upon heapes: ſee how the *heapes* alludeto the *Aſſe*. And *Num.*11.32. *They gathered tenne homers of quailes*, but the Chaldie hath it, *tenne heapes of quailes*. So *Exod.*18.14. *They gathered them together* [*coros & coros*] *heapes upon heapes*. By this we may underſtand what great debt that was, which the Steward ſought of the Lords debter, *Luk.*16 7. when

Allusion.

הַחֲמוֹר
חֲמוֹר חֲמוֹרָתַיִם
חֲמֹרִים חֲמֹרִים
acervos acervos.

7. when hee ſayd hee was oweing him 100 *Coros of wheat*; and what a great gift that was, which *Salomon* gave *Hiram*, 1 *Kin.*5.11. *Twentie thouſand coros of wheat, and twentie coros of Oyle*; and what a great houſe *Salomon* kept, when he ſpent daily *thirtie Coros of fine flower, and threeſcore coros of meale*, 1 *King.*4.22.

Culeum, or *equuleum*.

The greateſt meaſure amongſt the Romans was *Culeus* or *equuleus*, made of Lether, which behoved to be a very large meaſure, for they ſowed in it a murtherer, with a Dogge, a Cocke, an Ape and a Viper, becauſe they were moſt like in nature to this monſter, it was leſſe then *Coros* or *Chomer* and bigger then *Letech*.

לֶתֶךְ
Alluſion.

Letech is halfe a *Chomer*, and it is onely made mention of, *Hoſ.*3.2. *I bought her to me for fifteene peeces of Silver, and for one chomer of Barley, and for a letech of Barley*, that is, for a *chomer* and a halfe of Barley.

אֵיפָה
The Epha, what?

An *Epha* is the tenth part of a *Chomer*, equall with the *bath* of liquid meaſures, and the *Egyptian Mede* and *Perſian Artaba*, and equall with the Greeke μέτρητης μέδιμνος χοῖνιξ or λέγυος, as much as an Engliſh Buſhell; it contained three *Sata*, *amphoras* or *Modios*, Engliſh Pecks, and ten *gomers*. Thus may be underſtood theſe places that have relation to the fine flower offered in the Sacrifices, *Levit.*5.11. *Thou ſhalt offer a gomer the tenth part of an Epha*, *Ezek.*45.13. *The ſixt part of an Epha*, and *Ezek.*45.24. *He ſhall prepare an Epha for a bullocke and an Epha for a Ram*. 1 *Sam.*17.17. *Take to thy Brothers an Epha of parched Corne*. *Cadus* or *hydria* is the ſame meaſure with the Epha, an hundreth *Cadi of oyle*, *Luk.*16.6. So 1 *King.*17.14. *the* [*Cadus or*] *barrell of meale ſhall not waſte*; ſo *Iud.*7.16 *he put in every mans hand* [*Cados*] *empty pitchers*.

Cadus what?

כַּד

סְאָה
Seah or Satum what?

Seah or *Satum* was the third part of the *Epha*, it was all one with the Roman *amphora* or *modius*, and it containeth ſixe *Cabs*; hence is that in the Parable underſtood,

Allusion.

The Kingdome of heaven is like unto a woman which a woman tooke and hid in three [Sata or] Pecks of meale, Mat. 13. 33. Alluding to *Abraham* who commanded *Sara* to prepare three peckes of meale for his *Guests*, Gen. 18. So *Ruth* 3. 17. *and it was about three Sata of Barley.*

עֹמֶר

A gomer what? *Allusion.*

Gomer is the tenth part of an *Epha*, all one with the Greeke δεκάριον: this was the measure which every one had for his portion in the desert, *Exod.* 16. 15. the Apostle, 2 *Cor.* 8. 14. alludeth to this while as he exhorteth the *Corinthians* to releeve the Church of *Ierusalem* which was in great trouble in the persecution.

קַב

Cab what?

Cab is all one with the Greeke κοτύλη or ξέστης, or with the Roman *dimensum* or *denarius*, the sixt part of *sextum* and the eighteenth part of an *Epha*: then it was but a small measure of doves guts which the *Samaritans* got; *for the fourth part of the kab of doves guts, was sold for a shekel*, that is, a *Log*, 2 *Kin.* 6. 15. this *kab* κοτύλη or *dimensum*, was the measure of mans daily food: hence wee may see it was but a little bread, which the Lord commanded the Prophet *Ezekiel* to eate, for the space of three hundred and nintie dayes, *Ezek.* 4. 10. *And thy meat which thou shalt eat, shall be by weight twentie shekels a day*, that is, but ten ounces of bread, *and the sixt part of an Hin of water by measure*, this was lesse than the fourth part of a mans daily food for he got but as much bread every day, as three egges would containe, and as much water as twelve would containe.

The spare diet of Ezekiel.

The measure of a mans daily food.

The fourth part of a kab, κοτύλη, or *dimensum*, was the measure of a mans daily food: to this measure Christ alludeth in the parable, *Luk.* 12. that the Steward is set over the whole house, that hee may give to every one σιτομέτριον, that is, the measure for every day. And in the Lords prayer he teacheth us to aske from our heavenly father *panem ἐπιούσιον*, supersubstantiall or *daily bread.* The Syrians call this *panem necessitatis*, Mat. 6. 11. calleth

leth it σήμερον *this day*, but *Luk.* 11. 3. καθ' ἡμέραν *in diem*, every day, ſo much as may ſuſtaine this fraile life. So *Salomon*, *Prov.* 30. 8. deſired to be *fed with food convenient*, that is, ſufficient and neceſſary: thoſe who got all food alike were called ὁμοχόινικες as getting all one meaſure.

Of Liquid Meaſures.

THe greateſt meaſure for wet among the Hebrewes is called *Corus*, and the leaſt a *Log*, but among the Romans *Amphora* was the greateſt, and the leaſt *cochlear*.

Menſura Liquidorum.

Heb.	*Græc.*	*Rom.*	
כּוֹר	ὑδρία	*hydria.*	
בַּת בְּקַע	ἀμφορεὺς	*amphora.*	
		urna.	
חִין			
בְּקַע חִין	χόος	*congius.*	*deunx dextans dodrans bes ſeptunx ſemis quincunx quadrans triens ſextans uncia.*
לוג		*Sextarius* ac *pondo libra hin ſolidus centum annus hæreditas, &c.*	*dimidium ſextarii. ſextarii. ſextarii.

Bath what ?

Bath was the tenth part of a *chomer*, all one with the Greeke *Hydria*, and equall with the *Epha*, 2 *King*. 12. 11. *They gave the money according to number and measure*: as they weighed the money to see if it were weight; so they weighed the *bath* by weighing the corne and wine to see if it was a true measure.

Two sorts of baths.

There were two sort of *baths*, as there was two sorts of Epha's and *sheekles*, the one was the double of the other, 1 *King*. 7. 26. *The brazen sea contained two thousand baths*, this is the great bath; but 2 *Chron*. 4. *it contained three thousand baths*; that is, of lesser or halfe baths.

Vrna what ?

Vrna was the halfe of the *Amphora*, which served for many uses, as the keeping of their oyle, the Ashes of the dead, & the casting in of Lots, *Hest*. 3. 7. for there a Lot is deduced from the word *pur* which signifieth to fall, so called because the lot was cast in, and fell downe in it: but *Esay* 63. 3. it is called a *barrell* or a *Vessell*, in which they did cast the wine to be troden. The Hebrewes put bosome or lappe in place of *Vrna*. *Prov*, 16. *the lot is cast* [*bachek*] *in the bosome or lappe, but the whole disposing thereof is from the Lord*, that is, They cast in the names of men that are to be chosen, *in urnam*; but that the lot falleth upon this or that particular man, it commeth from Gods immediate providence, as in the election of *Matthias*, *Act*. 1. 26. It is a comparison borrowed from the bosome of man which is the forepart of his body, and it is transferred to signifie the inward part, or hollownesse of any thing: wherefore in this place, *Prov*. 16. 33. it is not to bee taken for the bosome of a man properly, but for the inward part of the Vessell, and especially for *urna* wherein they did cast their lots.

The use of the *Vrna*.

פור

בחיק *in sinum*.

The manner how they cast their lots.

חין

The Hin what ?

Hin was halfe an *Vrna*, it contained twelve *Logs* or sextaries; halfe a *hin* was sixe *Logs*, and the fourth part of a *hin* was three *logs*; for a *hin* was divided into twelve parts, as *Exod*. 30. 24. a *hin* of oyle Olive was mixed with

with the ingredients of the holy oyle: *Num.*15.9. the meat-offering of a bullocke ſacrificed ſhould have halfe an *hin* of oyle; and *verſe* 6. a Ramme the third part of an *hin*, and *verſe* 4. a Lambe the fourth part of an *hin* of oyle: and *Ezek.*4.11. *Thou ſhalt drinke the ſixt part of an hin of water*, that is, two *logs*, or as much as twelve egges will containe.

χόος amongſt the Greekes and *Congius* amongſt the Latines, were the halfe of the *hin*. χόος.

Log was the twelfth part of a *hin*, & contained ſo much as ſix egges do containe, it was equall with the Roman Sextarie, *Lev.*14.12. *And the Prieſt ſhall take a hee lambe and the Log of oyle:* this *Log* was alſo divided in twelve parts, the halfe whereof was called by the Greekes κότυλη & κρύβλιον, and by the Latines *ſcutella* and *hemina*. This halfe *Log* contained ſix *cyathus*, ſo that every *cyathus* was halfe an egge or an ounce; and the Latines gave every one of them a ſeverall name beginning at the loweſt, & going upward thus: *Cyathus* or *vncia*, *ſextans*, *quadrans*, *triens*, hence *Pſ.*75.9. a *triental cup*, *quincunx*, *ſemis*, *ſeptunx*, *bes*, *dodrans*, *dextans*, *deunx*, *Lob* or *ſextarius*. So that amongſt the Romans who borrowed it from the Grecians, and they from the Hebrews, every whole thing was divided in twelve parts, as *centeſima uſura* was the twelfth part of an hundred. *As* was divided in twelve ounces, as *heres ex aſſe* is to be heire of all, and *heres ex uncia* is to be heire of the twelfth part.

לוג
Log what?

The Log divided into twelve parts.

Amongſt the Romans every whole thing was divided into twelve parts.

Againe the Hebrews divided a *Log* in foure *rebhighith* or *quartarius*, every one of which contained in meaſure an egge and a halfe, 2 *King.*6.25. the halfe of *quartarius* was *acetabulum*, ſo called from *acerra* the hollow where the thigh-bone turneth, and the Hebrewes call it *caph*, hence it is transferred to ſignifie a *ſalſer*, *Num.*7.14. it is called a *ſpoone*, *the Princes dedicate twelve ſpoones of gold, every one weighed ten ſhekels of gold*, that is, five ounces:

K. Da. Kimchi.

How the Hebrewes divided the Log.
כף

ounces: the Greekes call it κοτυλη or τριβλιον, and the Latines *acetabulum, scutella, catinus*, Mat. 26. 23. *he that dippeth with me* [*in catino or τριβλιον*] in the *dish or salser*.

How the Romans divided their ounce.

The Romans divided their ounce thus, the halfe of it they call *duella*, the halfe of *duella* is *Sinlicus*, the halfe of this *sextula*; the halfe of *sextula*, *drachma*, the halfe of this *scrupulus*, the halfe of *scrupulus obolus*, the halfe of this *siligna* or *ceration*, and the halfe of *Ceration lens*, *spelta* or *lupina*; and this is the smalleſt meaſure that can be.

Of Weights.

Weight ariſeth from number and meaſure.

From number and meaſure ariſeth weight, for the two firſt being found out, to wit number and meaſure, the third is eaſily found out. The greateſt weight is a talent, and the leaſt is *minuta* or *lepta*. The weights according to the Hebrewes, Greekes, and Romans, are theſe, deſcending from the greateſt to the leaſt.

The talent the greateſt weight amongſt the Hebrewes.

Pondus.

Heb.	*Græc.*	*Rom.*
כִּכָּר		
מָנֶה		
		Libra.
שֶׁקֶל	τετραδραχμα. σατηρ.	*Semuncia.*
בקע שֶׁה	δίδραχμα.	*Denarius. Numiſma.*
וזום	δραχμὰ. δαρεικὸς.	
	διώβολος.	*Naula.*
גֵּרָה	ὄβ:λος.	
	χαλκὸς.	*Areola. Quadrans.*
	λέπτα.	*Minuta.*

The

The Talent by the Hebrewes is called *Cicar*. It was the greateſt weight amongſt them, conſiſting of three thouſand ſhekels, as may be gathered out of *Exod.*38. 24,25,26 27. there it is ſaid that 603550. *men did pay every one of them halfe a ſhekell*. the ſumme came to 100 talents and 1775 ſhekels. The 600000 thouſand men came to 100 talents, and the 3550 men came to 1775 ſhekels, two men paying one ſhekell, therefore there is a double proportion betwixt the number of men and the ſhekels. Now if 600000 men pay 100 talents, then ſixe thouſand men pay one talent, every one paying halfe a ſhekel; therefore a talent containeth 3000 ſhekels. By the talent gold, ſilver, braſſe and yron were weighed, *Exod.*28.39. 1 *Chron.*29.7. In the Scriptures there were not two ſorts of talents, for the Lord diſcharged divers weights, *Lev.*19. So may it be ſaid of the *Mina, ſhekel, Epha, bath*, the talent was of a great weight becauſe one man could not carry two of them, 2 *King.* 5.23.

The talent what?

The talent conſiſted of 3000 ſhekels.

What they weighed with the talent.

But it may ſeeme that there were two ſorts of talents, for it is ſaid 2 *King.*12.30. *and David tooke their kings crowne from off his head (the weight thereof was a talent of gold, with the pretious ſtones) and it was ſet on Davids head.* Who can beare upon his head a crowne of 125 pound weight, which a man will ſcarcely lift off the ground, much leſſe carry it upon his head, how could the King of *Ammon* carry it on his head, and *David* after him?

Obiect.
The weight of the crowne of Milcom.

1 *Chro.*20.2. *David tooke the crown of Milchom from off his head*, for this was an idol amongſt them, 1 *Kin.*11.7. which was a great braſen ſtatue, having upon the head of it a crowne which weighed a talent of gold; but how could this be put upon *Davids* head? That place of the *Chronicles* anſwereth to this, when it ſaith, that *David ſet it upon his head*, firſt he brake this crowne, purged it by

Anſw.
How *David* could beare the crowne of *Milcom*.

by the fire, and changed it into another forme, neither did he put all the weight of the talent into it, but that which is competent.

קה

Obiect.

Mina was the hundred part of the talent, and contained sixtie *shekels*.

But it may seeme that *Mina* was a talent, *Luk.*19.13. but *Matth.*25.15. *he gave so many talents to his* servants, and both the Evangelists speake of one matter.

Answ.

Mina and the talent were not one.

By talent there is not meant properly a talent, but a great summe; and by the scope of the parable onely this much is intended, that these who had received greatest gifts made greatest gaine, and those who had received lesser gifts made lesser gaine, and they who had received least gifts made no gaine. If the parable were understood according to the letter, a man could not bind his talent in his napkin, being such a great summe.

What the mina is which is made mention of in Ezekiel.

The *Mina* made mention of *Ezek.*45.12. is sixty *shekels*; the *mina* amongst the nations, some were sixty drachmas, others eighty, others an hundred, that is, fifteene *shekels*: but the Lord saith, *twenty shekels, five and twenty shekels, fifteen shekels shall be your Maneh.* All these divers sorts of shekels the Lord forbiddeth, and for them all he will have them to keepe a *mina* of sixty shekels. *Shekel* in the originall signifieth to weigh, *Iob* 6.2. for at the first the money was not numbred but weighed: this the Greekes called ςατηρ, and it weighed foure Attick drachmas: the *Persians* and *Macedonians* used the same sort of money, therefore they are called *Philippici Alexandrini* or *Darici*. 1 *Sam* 9.8. *Behold now in my hand is the fourth part of a shekel of silver*; the *Seventy* translate it the fourth part of a ςατηρ. So 2 *King.*7.1. *To morrow a measure of meale shall bee for a shekel*, or a ςατηρ. So *Matth.*17.24. *take out of the fishes mouth a* ςατηρ, *and give it for mee and thee*, that is, a shekell.

שקל

The money was not numbred but weighed at first.

Two sorts of shekels.

There were two sorts of *shekels*, *ponderalis & numeralis.*

lis. The *ſhekel* was weighed at the firſt, *Ioſh.* 7.21. *The wedge of gold was fifty ſhekels*, that is, it was of weight fifty ſhekels.

The *ſhekell* was alſo ſtamped and numbred, it was ſtamped firſt with the print of a lambe, and this was called *keſhita*, and after when the tabernacle was erected it had *Aarons* rod upon the one ſide, and the pot with Manna upon the other ſide.

The ſhekel ſtamped and numbred.

When ſilver is alone wee muſt underſtand *ſhekels*, as *Mat.* 26.15. *he was ſold for thirty peeces of ſilver*, that is, for thirty ſhekels. So *Hoſ.* 3.2. *I bought her for fifteene peeces of ſilver*, that is, for fifteene ſhekels of ſilver. And ſometimes the number and the matter are not ſet downe, but not the ſhekel, as *Gen.* 20.16. *Behold I have given thy brother a thouſand peeces of ſilver*, that is, ſhekels of ſilver.

When Silver is ſet downe alone then ſhekel is to be underſtood.

The halfe ſhekel was called *bekangh ſheke* from [*bakangh*] *findere*, becauſe it cut the halfe ſhekel in two. Every one in *Iſrael* payed this halfe ſhekel to the Lord both rich and poore equally when they went up to *Ieruſalem*, becauſe all equally did hold their life of God. Secondly, becauſe all were redeemed alike by Chriſt. Thirdly, becauſe the Lord accepteth of us, halfe payment for the whole; and although our ſervice bee very defective, yet he giveth us the whole ſhekel, *Matth.* 20. he gave to them who came at the ſixt houre and at the ninth houre both a penny alike. This halfe ſhekell was the tribute which the *Phariſes* ſought of Chriſt *Matth.* 17.23. although Chriſt was free from tribute becauſe he was the Kings ſonne, yet to avoid ſcandall he commanded *Peter*, goe to the ſea and caſt in his angle and he ſhould pull out a fiſh with a *ſtater* in his mouth, that is, a ſhekel, which was to be payed for them every one halfe a ſhekel; this halfe ſhekell was called διδραχμα or *denarius*, and it had the ſuperſcription of *Caſar* upon it, *Matth.* 17.

בקע שקל

Why every one in *Iſrael* payed the halfe ſhekel.

There

The third part of the ſhekell was three drachmas.

שְׁלִשִׁים

וּדְרַכְמֹנִים

דר׳

There is mention made of the third part of the ſhekell, *Neh.*10.38. which is three drachmas: we charged our ſelves with the third part of a ſhekell.

The fourth part of a ſhekell was called *zuzim*, and by the Greeks δραχμα; and *Neh.*7.71. *drakemonim*, a Chalde name from which the Greekes borrow their δραχμα: *Luk.*15.9. *I have found my drachma.*

A ſhekell had twenty *Gerahs* in it, as τετραδραχμα was twenty *oboli*, and every δραχμα was five *oboli*: διώβολον was that *naula* which they put in the mouth of the dead, that they might have haſtie paſſage over *Lethe* by *Acheron*.

How *Obolus* was divided.

Obolus was divided in ſixe *areola* or χαλκους: this fourth was called *quadrans*, and it was divided in ſeven *minuta* or λεπτα, which was the leaſt of all their ſtamped money. This was the widowes offering, *Mark.*12.4. *Luk.*21.2. *ſhee caſt in two mites*, which is a quadrant or the fourth part of *areola* or Engliſh farthing.

FINIS.